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UNIVERSITY OF WINCHESTER

ABSTRACT

Towards an Animal Theology in Eastern Orthodox Christianity

Christina Amelia Nellist

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My thesis advances the overarching hypothesis that the Eastern Orthodox Church has sufficient teachings to develop a theology which tackles the difficult subject of animal suffering. However, during the review of theological academic literature I identified a gap between what might be termed Orthodox theory and its practice. In essence the overarching hypothesis is broken down into three component parts: i) That Eastern Orthodox teachings allow for the formulation of an 'Animal Theology' of the Eastern Orthodox Church; ii) That there is a gap between Orthodox theory and practice on this theme both at academic and pastoral level; iii) That the abuse and exploitation of animals has negative soteriological consequences for those who indulge in such practices; those who know but are indifferent to animal suffering and those who know and are concerned but fail to act in order to reduce or prevent that suffering. Different methodologies were used for the different areas of research which range from biblical exegesis and neo-patristic synthesis, to the formulation of new empirical research collected via questionnaires to animal protectionists in Cyprus and interviews with Orthodox theologians in Cyprus and the UK. In the final two chapters contemporary Eastern Orthodox voices are brought into play in order to advance theological reflection on the sin and evil inherent in animal suffering and the soteriological implications for those who abuse and exploit the non-human creation. Academic theology can often be abstract in nature and viewed by many as irrelevant to contemporary life. I do not believe this is the case and throughout this thesis I have provided examples of how Orthodox teachings can be applied to contemporary animal suffering issues. In addition I have provided an outline for a seminary project which focuses on a) the spiritual and ontological interconnectedness of God's Creation; b) the seminarian's role as Icon of Christ and c) how these two elements should dictate the priest's

treatment and relationship with animals and the environment. I have also provided frameworks for a Master's Dissertation on the theme and an Eastern Orthodox Animal Protection group. Finally, it is worth noting the impact of this research thus far, which has resulted in the first Master's Dissertation on the theme by an Eastern Orthodox priest; a public statement by the Holy Synod of Cyprus; the establishment of an Eastern Orthodox Animal Protection group in Cyprus and an academic paper presented at an international conference on Religion and Animal Protection by one of Orthodoxy's leading theologians, Metropolitan Kallistos Ware. Leading Orthodox theologians are aware of this thesis and are supportive of its vision; as a result I believe the previously identified gap between the theory and the practice will reduce in the foreseeable future.

Keywords: Eastern Orthodox Christianity; Theology; Ethics; Soteriology; Animals; Suffering; Sin; Patristics; Science; Philosophy.

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ABBREVIATIONS

ANCL= Roberts, A. and Donaldson, J. (Eds) (1885) *Ante-Nicene Christian Library*. Edinburgh: T. & T. Clark

ANF = Cleveland Coxe, A. (Ed.) (1885-1897) *Ante-Nicene Fathers Collection*. Edinburgh: T. & T. Clark

CANNPNF = Schaff, P. (Ed.) (2014) *The Complete Ante-Nicene & Nicene and Post-Nicene Church Fathers Collection*: Catholic Way Publishing. Kindle E-Book.

CCSG = Leemans, J. and Jocque, L. (Eds) (1953-2016) *Corpus Christianorum Series Graeca*, Institute for Early Christian and Byzantine Studies (Leuven)

CSCO - *Corpus Scriptorum Christianorum Orientalium* (1903) Washington, DC.

CGSL = Cyril of Alexandria, (1983) *Commentary on the Gospel of St Luke*, Payne Smith, R. (Trans.) Long Island, NY: Studion Publishers, Inc.

GCS = *Griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*.(1903) Leipzig: J.C. Hinrichs' sche Buchhandlung.

NAGE = Aland, B., Karavidopoulos, K. J., Martini, C. M., Metzger, B.M. (Eds) (1998) (2nd Ed.) *Nestle-Aland Greek-English New Testament*. Stuttgart: Deutsche Bibelgesellschaft.

OC = Kaufhold, H. and Kropp, M. (Eds) (1901) *Oriens Christianus*. Germany: Harrassowitz Verlag

OSB = Metropolitan Maximus, Pentiuic, E., Najim, M., Sparks, J. N. (Eds) (2008) *The Orthodox Study Bible*. St. Athanasius Academy of Orthodox Theology, Elk Grove, CA: Thomas Nelson.

PG = Minge, J. P. (1857-66) *Patrologia Graeca*. Paris.

SC = Meunier, B. (Ed.) (1942) *Sources Chrétiennes*. Paris: Les Éditions du Cerf.

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CHAPTER 1 - INTRODUCTION; METHODOLOGY; LITERATURE REVIEW

INTRODUCTION

Initially it is important to state that whilst I have chosen a particular route through this difficult subject I acknowledge the fact that there are other equally valid routes which can be explored by others.

Through my historical reading of work by Kallistos Ware, Sebastian Brock and Andrew Linzey, I gradually formed the hypothesis that the Eastern Orthodox Church has sufficient teachings to develop a theology which tackles the difficult subject of animal suffering. Traditionally, the dominant focus of Christian theology has been on humanity's relationship with God. I advance the opinion that there is another less prominent tradition which advocated a more inclusive theology which if accepted and promoted will provide guidance for a more humane treatment of animals than is currently the case. In essence the overarching hypothesis is broken down into three component parts: i) That Eastern Orthodox teachings allow for the formulation of an 'Animal Theology' of the Eastern Orthodox Church; ii) That there is a gap between Orthodox theory and practice on this theme both at academic and pastoral level; iii) That the abuse and exploitation of animals has negative soteriological consequences for those who indulge in such practices; those who know but are indifferent to animal suffering and those who know and are concerned but fail to act in order to reduce or prevent that suffering. Different methodologies were used for the different areas of research.

This research stands alone in Eastern Orthodox academic literature but is felt to be a natural progression of the contemporary debate on the environment. In the non-theological Western debate it would align with Godlovitch & Harris's work on moral philosophy and with some of Singer's views, though I reject aspects of his utilitarian arguments. It also aligns with the work of Knight and Bekoff who use scientific research in their discussions on aspects of the animal suffering theme. In terms of the Western theological debate, whilst there are fundamental differences between the Western and Eastern theological teachings, this work broadly aligns with Linzey, Boff and Clough who argue for an inclusive theology which rejects any form of violence, exploitation and abuse of human and non-human beings.

Whilst it is acknowledged that scales of suffering can be constructed, such as the EU classification of experimental procedures of sub-threshold, non-recovery, mild/moderate/severe etc., one could argue that the very existence of such scales present a normalization of the unthinkable¹ and fails to deal with the theological, spiritual, moral and ethical problems involved in the suffering of the individual being. For example, whilst we might relativize the suffering of a women who had been beaten with a fist with that of a women who had been beaten with a metal bar, set on fire or burnt with acid, it does not alter the fact that the women who had been beaten with a fist, suffers. I argue that her suffering, despite its relativity to other levels or types of suffering, is nonetheless, against God's will. Much the same may be said of animal suffering. When we try to relativize the suffering of animals in the various animal industries with those who suffer in laboratory testing or indeed within those laboratories or elsewhere, it is equally important to recognize that each individual animal suffers. I argue that this suffering is also against God's will.

An associated and important aspect of theological discussions on all types of cruelty and suffering is to determine the soteriological implications for those who either cause suffering; know of it but are indifferent to it or know and are concerned, but fail to act in order to reduce or prevent that suffering. I argue that these soteriological discussions must be inclusive of the non-human animal creation.

I proceed with a brief outline of the structure of this work.

Chapter One presents the methodologies used and a review of contemporary Eastern Orthodox theological and academic literature on the subject of animals suffering. This review found no comparable works or debate on any aspect of the animal suffering theme compared to that available in Western Christian academic discourse. Whilst there has been considerable debate in Eastern Orthodoxy on the environment and the need to care and protect it, there is very little on the need to care and protect the individual animals within that environment from cruel people or vested interests. There are positive comments which denounce cruelty but there is also ambiguity regarding our relationships with animals. This is important for debates on the

¹ This relates to the 2015 Linzey report discussed later in the thesis. Linzey, A. & C. (2015) *Normalizing the Unthinkable: The Ethics of Using Animals in Research* is a report by the Working Group of the Oxford Centre for Animal Ethics, March 2015. This incorporates over 200 studies and reports into animal experimentation. Details available at: <http://www.oxfordcentreforanimaethics.org.uk> [accessed 12th Oct, 2015].

connected themes of animal suffering and protection because it potentially gives an insight into the Church's lack of engagement with these themes.

Chapter Two outlines the scope of the subject of animal suffering whilst offering information, websites and academic literature for further reference.

Chapter Three provides an anamnesis of a tradition which abhors the suffering of animals and promotes loving, compassionate relationships with animals; where friendship with animals is viewed in a positive light and an indicator of our relationship with God. It also begins to highlight the soteriological implications of abuse and exploitation of non-human created beings. I present Scriptural, Ecclesial, Patristic and Canonical texts and at times, combine them with new primary research and modern commentary on the theme. This specific route/approach and material aims to stimulate Eastern Orthodox discussions on these themes and provide a framework for the formulation of an Orthodox 'animal theology'. This material is presented as the 'theory' which reminds us that animals are loved and protected by God and that their suffering is against God's will. By causing harm to animals or by our indifference to it, it is suggested that human salvation is jeopardized.

From my research, from my experience of living in an Orthodox country and from my conversations with Orthodox clergy and laity in other Orthodox countries, I formed the opinion that it would be necessary to demonstrate the existence of the gap between Orthodox theory and practice on this theme both at academic and pastoral level. Chapter Four investigates this aspect via positivist and interpretivist methodologies which were used to provide empirical research on this theme. This took the form of collecting data from an on-line survey² and the undertaking of a 'Practical Theology' and qualitative research enquiry which selected a purposive target group³ - the experts on animal protection in Cyprus. The results of this research were presented to a local priest whom I have known for many years and who I knew would allow me to present my findings. Whilst we would not consider his opinion equal to that of Biblical and Patristic sources, his voice gave me entry to the Church and helped me

² This research was undertaken in 2011 by Cyprus Voice for Animals, an association of animal protection organisations in Cyprus. (Hereafter C.V. A.) Extracts from the C.V.A. survey are used with permission and found in Appendix A with the full survey available online at: <http://www.cva.com.cy> [accessed 10th April 2012]

³ This is identified as a single-point sample, chosen at the same time with specific criteria that are explicit and clarified in terms of the ability to answer the research questions. Swinton, J. & Mowat, H. (2011) *Practical Theology and Qualitative Research*, London: SCM Press, p. 205. I shall discuss this presently.

frame the questions for more senior theologians. He is nonetheless able to offer an authoritative opinion which is based upon decades of pastoral/local experience and extensive knowledge of the Orthodox faith.⁴ After two hours of discussions on the research outcomes, the priest offered an interview in order to respond to animal protectionists' comments which would, he believed, be in accordance with the teachings of the Orthodox Church. The research conducted between 2011 and 2013 is presented as the 'praxis' in the form of the Cyprus Case Study in Chapter Four and Appendix A.⁵

Having received ratification of the priest's comments from two senior Orthodox theologians I obtained agreement from them to give interviews on the questions arising from the C.C. S and these are presented in Chapter Five and Appendix B.⁶ During the interviews both theologians acknowledged the gap not only in the academic debate but also between the theory and its practice, thus confirming part of my hypothesis. In addition to providing clarity they also provide a benchmark position for discussions on many animal suffering issues, including some of the most contentious topics such as animal souls, rationality, hunting and the use of animals in laboratory testing. Such teachings enable the development of an Orthodox theology for animals which is based upon love, compassion and mercy.

Chapter Six contains further contemporary commentary on topics such as extending our concepts of community, justice and sin to include all creation; of the urgent need for changes in human behaviour and the need for education on the theme.

This work intends not merely to stimulate academic debate but also to provide practical material in order to facilitate that change and education. Information on the impact of this research together with frameworks for seminary education and further research are provided in Appendix C. Such frameworks are provided in order to facilitate the Orthodox Church's active engagement on the theme of animal suffering whilst continuing its mission to save individual human souls.⁷

⁴ As I have decided to preserve his anonymity I cannot reveal his important role within the Church. My supervisor and Bishop Isaias are aware of his identity. See also page 152.

⁵ Hereafter, C. C. S.

⁶ Interviews were conducted in 2013 & 2014 and extracts are presented in Ch. 5 with full interviews available in Appendix B.

⁷ See Appendix C.

METHODOLOGY

I quickly realised that my thesis required different methodologies for the different research areas. This view of adopting research paradigms as they are appropriate and necessary to one's work is supported by Clough and Nutbrown (2007).⁸ I outline the main methodologies below.

1) FRAMING NETWORK METHODOGY

The overarching methodology is 'Framing and Network Methodology'⁹ as advocated by sociologists Flynn¹⁰ and Austin.¹¹ They suggest this methodology creates a conceptual bridge between the more conservative religions and the animal welfare and rights movements. My work aligns quite closely to this methodology although I had coined the phrase 'transformative research' as a description of the C.C.S. and its impact upon the Church of Cyprus, before I discovered their methodological approach. In essence, they describe how research can be framed in ways which identify issues that fit into the dominant master framework of society (in this case the Church), as a way to legitimize the researcher's specific theme or issue. Thus, the relief of animal suffering would be linked both to the socially accepted notions that cruelty to animals is wrong and of the need to protect the environment. It would also fit within certain theological concepts, e.g., that God is kind, loving and compassionate; of humans as 'Priests of Creation' and an 'Image of God' and how this image should be reflected in our lives. This thesis advances the opinion that such social and theological concepts are relevant for our treatment and relationships with animals. In order to avoid the conflation of animal welfare and animal rights themes, I have chosen throughout to use the terms 'animal protection' and 'animal protectionists'.

⁸ Clough, P. & Nutbrown, C. (Eds) [2002] (2007) *A Student's guide to Methodology: Justifying Enquiry*, Los Angeles, London, New Delhi, Singapore: Sage publications, pp. 19-20. They state that they have also 'worked within both positivist (through data rather than theology/metaphysics) and interpretivist (integrates human interest into a study) paradigms'.

⁹ Flynn, C. P. & Austin, R. (2015) 'Traversing the gap between Religion and Animal Rights: Framing and Networks as a Conceptual Bridge' in, *Journal of Animal Ethics*, Vol. 5. (2):144-158.

¹⁰ Vice-Chancellor of Academic Affairs and Prof. of Sociology at: South Carolina Upstate University, USA.

¹¹ Adjunct Instructor of Sociology at: University of North Carolina, USA.

2) HERMENEUTICS

It is important to explain my choice of hermeneutics as they are somewhat different to that normally undertaken by Western scholars. Whilst I use foundationalist critical analysis methodology in the systematic research of material from Biblical, Ecclesial and Patristic sources, arguably a thesis that examines aspects of Eastern Orthodoxy must use methodologies that are acceptable to Orthodoxy. As such, I cannot draw from the vast and often radical definition of Western religious belief and tradition. Eastern Orthodoxy has a narrower focus - that of Scripture, Ecclesial texts and in the teaching and lives of the early Church Fathers who offered interpretation of Scripture. Hopko (1982)¹² gives the traditional Orthodox view of Biblical hermeneutics which views any attempt to construct formal principles of exegesis without reference to the total life, wisdom and experience of the Church, as a hopeless one.¹³ Florovsky confirms this teaching:-

... it is the traditional teaching of the Orthodox Church that the Bible is the scripture of the Church, that it has its proper meaning only within the life and experience of the people of God, and that it is not a thing in itself which can be isolated from its organic context within the church community, in which and for which and from which it exists. The Bible is the book of the Church. It has no proper standing in itself apart from those who have written it and interpreted it, the people whose vision and action it is meant to inspire and instruct.¹⁴

Metropolitan Kallistos¹⁵ supports this view in an article entitled *How To Read The Bible* and begins with 2Ti. 3.16, 'all scripture is inspired by God'. This very same quote begins Breck's (2001)¹⁶ work on Orthodox hermeneutics and Lash's (2008) chapter on Biblical interpretation in worship.¹⁷ Whilst Ware acknowledges that Orthodox Christians 'neglect at our peril the result of independent scholarly research into the origin, dates and authorship of the books of the Bible' he concludes his point with the caveat - 'although we shall always

¹² Hopko, T. (1982) *All The Fullness of God*. Crestwood, NY: SVSP, p. 73

¹³ Ibid: 90

¹⁴ Florovsky, G. (1934) "Sobernost: The Catholicity of the Church." Mascal, E. (Ed.) London: SPCK, pp. 62-68 in, Hopko, op. cit., p. 49.

¹⁵ Hereafter Ware. *OSB*, pp. 1757-1766.

¹⁶ Breck, J. (2001) *Scripture in Tradition: The Bible and its Interpretation in the Orthodox Church*. Crestwood, NY: SVSP, p. 9.

¹⁷ Lash, Archimandrite Ephrem (2008) 'Biblical interpretation in worship' in, Cunningham, M. B. & Theokritoff, E. (Eds) (2008) *The Cambridge Companion to Orthodox Christian Theology*. Cambridge: CUP, pp. 35-48.

want to test these results in the light of Holy Tradition.’ Herein lies the fundamental difference between the Eastern and Western approach - Orthodoxy interprets Biblical texts through the lens of the Fathers.

This reliance on Patristics presents difficulties for themes that were outside the primary focus of the early Church Fathers, for much of their work was written specifically to dispute heresies. There are traditional Orthodox methodologies and from these I have chosen to use Neo-Patristic Synthesis and a methodological approach that is akin to Typology yet different from its normative understanding.

I am aware that Typology usually refers to a methodological approach on Scripture, associated with the Antiochene School of Scriptural interpretation.¹⁸ This essentially reads the Old Testament as a prefiguration of the New Testament, following what the Epistle to the Hebrews (10:1-2) said concerning the Law of Moses as a shadow of the truth which is revealed more fully in Christ. There is a long tradition of this typological method and found in the works of Fathers such as Clement of Alexandria and John Chrysostom.

What I am doing here is different, even if it starts with a nuance of ‘typos’. I use a methodology which could be termed ‘behavioural typology’ but which I describe as ‘behavioural guidance’. Essentially, I look to Christ not in terms of the exegetical imagery of traditional typology, but as exemplifying types of preferred behaviours. Although in my mind this is connected with typology (or rather with an extension of typology from the Old Testament to the New Testament and to our life in the Church), it is important that these two approaches are not confused.

Hopko (1982) informs us of the normative Orthodox understanding and its extensive use by the Patristic Fathers and Church Liturgies.

Thus ...an event of the Old Testament “foreshadows” and “typifies” an event of the New Testament, which itself contains the revelation of an eternal truth, an aspect of the manifestation of God Himself.¹⁹

¹⁸ Young, F. (1997) *Biblical Exegesis and the Formation of Christian Culture* Cambridge: CUP.

¹⁹ Hopko, op. cit., p. 82.

In essence the 'promise' set out in the Old Testament, is 'fulfilled' in the New in the *person* of Christ. I advance the suggestion that there are also 'types' of virtuous and righteous behaviours, which do indeed point to the *person* of Christ who is the source of all good, but more specifically, give us an indication of His view on what are acceptable or unacceptable behaviours and thus, indicate His 'thoughts' on how we as Image are to behave. What is important is to avoid conflating the two definitions. I have therefore chosen to use the term 'Behavioural Guidance' to indicate this difference. I argue that the progressive revelation referred to above ²⁰ gives theological space for this wider definition.

i) BEHAVIOURAL GUIDANCE.

As stated above, whilst Orthodox Typology points to the revelation of God in Scripture and life, I suggest that 'Behavioural Guidance' refers to Scriptural teachings that reveal the 'types' of virtuous behaviours that are advocated by God in the Old Testament and reiterated again in the New.²¹ For example, the guidance proffered in Deuteronomy and Exodus ²² is repeated in Christ's teachings on the Sabbath in Matthew and Luke.²³ As stated, this approach developed in early writers such as Chrysostom and Clement of Alexandria and the authors of the Hagiographies of the Saints. For example Clement teaches that Christ:

... pities, instructs, exhorts, admonishes, saves, shields...that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly,[sic] in this present world...Is it not then monstrous...that while God is ceaselessly exhorting us to virtue, we should spurn His kindness and reject salvation.²⁴

It is interesting to note Climacus' extension of virtuous behaviours to animals:

...while vices and passions are not in us by nature, the virtues, including Faith, Hope and Love, are set in us from God by nature- are even to be seen in the animals.²⁵

²⁰ Ibid.

²¹ Here we are reminded of the Orthodox understanding that all Scripture is inspired by God - 2Ti. 3.16 and John's teachings in Jn.1.1-3, that Christ is the Incarnation of the Word and the Word was God. In this sense we can argue that Christ as Word inspires the Old Testament texts and reiterates their teachings in His Incarnate form in the New.

²² Dt 22:4; Ex 23:5.

²³ Mt 12:11-12; Lk 14:5.

²⁴ *Exhortation to the Heathen*, CANNPNFO2, Ch. 1.

²⁵ Climacus, *J. Ladder of Divine Ascent*, PG. 88: 624-1028; also Chitty, D. J. (1995) *The Desert A City*. Crestwood, New York: SVSP p. 173.

The importance of this approach for the theme of animal suffering is obvious. It is not a matter of morals or 'rights' as such, it is a matter of loving all creatures and by living in a 'godly way'; adhering to our original nature, rather than turning from it in sinful actions which risk one's salvation. Chitty addresses this point when referring to St Anthony:

We see Antony's perfection as the return to man's natural condition. This is the constant teaching of East Christian ascetics. Their aim is the recovery of Adam's condition before the Fall. That is accepted as man's true nature, man's fallen condition being *παρά φύσιν* – 'unnatural.'²⁶

These types of 'godly', good and righteous behaviours are part of our true, unfallen nature. As such I argue that 'Behavioural Guidance' has the capacity to reveal not only a glimpse of cosmic realisation in the forthcoming Kingdom of God²⁷ but also, eternal truths about God's nature and thoughts on themes such as animal suffering and protection. Behavioural Guidance also allows for the use of the hagiographies of the Saints who are traditionally recognised as exemplars of how to live our lives; for among their many qualities were their endeavours to become as 'Christ-like' in their daily actions as was humanly possible. One common quality was their close relationship and friendship with animals.²⁸

Conversely, it follows that there would be an 'anti-type' or 'anti-Christ-like' behaviour which represents the opposite of God's 'goodness' and the opposite of His will. Evagrius gives us the classification of eight types of evil - *λογισμοί* (thoughts or cogitations): gluttony, fornication, avarice, grief, anger, accidie [spiritual sloth, apathy, depression, distraction, despair] vainglory [boastful vanity], pride [conceit, egotism, vanity].²⁹ Certainly Patristic teachings are full of behavioural guidance and warnings concerning our need to control these types of behaviours; commonly referred to in Patristic literature as the 'passions'. The first manifestation of anti-

²⁶ Chitty, op. cit., p. 4.

²⁷ Hopko, op. cit., p. 82.

²⁸ I do not suggest that we should imitate all behaviour of the Saints which on occasion could be described as harmful e.g., Macarius of Egypt was 'eager to outstrip all others in asceticism...He went without cooked food for seven years...he kept himself awake for 20 days...Convicting himself of vengefulness in killing a mosquito that had bitten him, he stayed naked for six months by the Marsh of Scetis, 'where the mosquitoes pierce through the hides of wild boards' and came back to his cell so swollen and disfigured that he could only be recognized by his voice.' Palladius, *Lausiac History* c. 18 (48, 25-49, 8) in, Chitty, op. cit., p. 33.

²⁹ Evagrius Ponticus, *PG*. 40, 1272-1274 A. Chitty informs us that these chapters are actually cc. 6-14 of his *Practicus*, see Chitty, op. cit., p. 50.

type behaviour was exhibited by Lucifer in the Angelic realm, repeated by Adam and Eve in Eden and is manifest today in a multitude of anti-type behaviours, two of which are the abuse and misuse of animals. We can argue therefore that cruelty and exploitation in all its forms is evil and against God's will. I recognise that the use of 'Behavioural Guidance' may not be entirely acceptable phraseology to all Orthodox scholars however I believe that set within the context above, this approach has merit.³⁰

3) NEO-PATRISTIC SYNTHESIS

Neo-Patristic synthesis was a twentieth-century movement, promoted by Russian scholars such as Florovsky and Western scholars such as De Lubac³¹ and is now a methodological approach common in contemporary Orthodox scholarship.³² Florovsky states that this methodology:

...should be more than just a collection of patristic sayings or statements; it must truly be a *synthesis*, a creative reassessment of those insights which were granted to the holy men of old. It must be *patristic*, faithful to the spirit and vision of the Fathers, *ad mentem Patrum*. Yet it also must be *neo-patristic*, since it is to be addressed to the new age, with its own problems and queries.³³

In Chapter Three I use this methodology and combine it with contemporary commentary, primary research and scientific studies, in order to offer guidance on contemporary animal suffering themes.

As we have noted Eastern Orthodoxy believes that Scripture reveals its full meaning only within a living Tradition where Jesus continues to speak to the Church through the voice of

³⁰ There is a debate in Orthodoxy on the need for development in Orthodox hermeneutics. Kesich, for example comments positively on the emergence of Orthodox Biblical scholars educated in Western techniques, Kesich, V. (1993) 'The Orthodox Church and Biblical Interpretation.' *St. Vladimir's Theological Quarterly* 37. (3):343-351, esp. pp. 350-51; Zizioulas has commented that he regrets that Orthodox hermeneutics have not developed as much as he would have wished; Zizioulas, J. D. (2014) 'Man as Priest of Creation: Insights from Metropolitan Anthony's Thought.' Conference notes from Met. Anthony of Sourozh Centenary Conference, 'The Glory of God is a Man Fully Alive' King's College, London, 15th -16th Nov, 2014.

³¹ De Lubac, H. (1968) *The Sources of Revelation* O'Neill, L. (Trans) NY: Herder and Herder; also Alfeyev, A. The Patristic Heritage and Modernity, available at: <http://orthodoxeurope.org/page/11/1/2.aspx> [accessed] 27th April, 2017.

³² Alfeyev, Bishop Hilarion. *The Patristic Heritage and Modernity*. Available at: <http://orthodoxeurope.org/page/11/1/2.aspx>

³³ *Georges Florovsky: Russian Intellectual and Orthodox Churchman*, Blane, A (Ed) Crestwood, NY, 1993, p.154.

the Spirit³⁴ and it is suggested that Western methods of Biblical exegesis often ignore this spirituality - the divine-revelation of the Biblical texts.³⁵ For their opinions to be authoritative, wherever possible the Fathers needed to ground their views in the opinions of earlier teachings, as innovation was unwelcome and led at times to heated debates.³⁶ Whilst Patristic-Synthesis methodology affords Orthodoxy its continuity in the modern era, some Orthodox scholars are willing to accept some development in interpretation. Florovsky (1972)³⁷ stated that whilst we may look back to Tradition to see if there is guidance to help us solve complex contemporary issues Tradition is not a conservative static principle but rather, one of growth and regeneration:

Tradition is the constant abiding of the Spirit and not only the memory of words.³⁸

Ware (1997a) affirms this view when informing us that Orthodoxy has never been satisfied with a barren theology of repetition³⁹ whilst Breck (2001) offers further clarity:

If “inspiration” means anything, it means that the risen Lord, through the Spirit-Paraclete, is present within the community of faith, to guide both the composition and the interpretation of biblical writings, to make of them a revelation of truth and life. Because of this ongoing hermeneutic function of the Spirit within the Church, the words attributed to Jesus in the Gospels are to be received as authoritative, whether they derive from Jesus’ own teaching during the course of his public ministry, or represent the words of the risen and glorified Lord, conveyed to the ecclesial community by the Holy Spirit after Pentecost.⁴⁰

Arguably, there appears to be theological space and authority to examine the texts directly, to see if ‘the words attributed to Jesus’ have clear instructions on preferred behaviour on themes that have not been promoted by the Fathers. This is obviously important for this thesis and an example would be Christ’s guidance on what today would be referred to as

³⁴ Breck, op. cit., (2001:19).

³⁵ Stylianopoulos, T. (2002) ‘Perspectives in Orthodox Biblical Interpretation’ *Greek Orthodox Theological Review* 47 (1-4):329.

³⁶ We see this clearly with the Arian heresy and St Athanasios’ use of the word ‘homoousion’ in, Ayres, L. (2004) *Nicaea and its Legacy: An Approach to Fourth-Century Trinitarian Theology*. Oxford: O.U.P; also Williams, R. [1987] (2001) *Arius: Heresy and Tradition* London: SCM Press.

³⁷ Florovsky, G. (1972) ‘The Catholicity of the Church’ in, *Bible, Church, Tradition: an Eastern Orthodox view*, (Vol. 1). Belmont, MA: Nordland Publishing Company, pp. 46-47.

³⁸ Ibid.

³⁹ Ware, K. (1997a) *The Orthodox Church*. London: Penguin, pp. 196-8.

⁴⁰ Breck, op. cit., pp. 18-19.

animal protection, responsible ownership and compassion for animals. Christ makes specific references to the rescuing of animals from harm and suffering in teachings on the Sabbath, yet this aspect was not prominent in Patristic teachings which focused instead on working on the Sabbath and the hypocrisy of the Pharisees.⁴¹

It is also possible to argue that the Orthodox Church does not believe the age of the Fathers has concluded. This opens theological space for further theological and canonical developments by the Fathers of the contemporary Orthodox Church.⁴² If this premise is accepted, teachings which allow the development of biblical exegesis are extremely important for those who examine and develop themes not readily associated with the Fathers. This development appears to be acceptable for it is exhibited by Harakas' ⁴³ use of Neo-Patristic synthesis for developing the field of Orthodox ethics and by John and Lyn Breck ⁴⁴ in the field of Bioethics. I aim to follow their example in the field of animal suffering and in my discussions on our treatment and relationships with animals.

Typology, Behavioural Guidance and Neo-Patristic Synthesis are useful methodologies, for whilst there are some direct references and teachings on the care, provision, treatment and the rescuing of animals from harm and suffering, there are many others that whilst not directly teaching on animals *per se*, are useful as guidance for the animal suffering theme.⁴⁵

4) PRACTICAL THEOLOGY

This is an academic discipline with many related subfields.⁴⁶ Practical Theology has not developed in the same way that is seen in the West⁴⁷ for it has been a traditional teaching of

⁴¹ For example, Mt 5:16, 48, Mt 12:11-12; Lk 13:15 and 14:5.

⁴² Ware, op. cit., (1997a:196-9).

⁴³ Harakas, S. (1983) *Toward Transfigured Life: The Theoria of Eastern Orthodox Ethics*. Minneapolis: Light and Life Publishing Co; also (1990b, 1992, 1999).

⁴⁴ Breck, J. & L. (2005) *Stages on Life's Way: Orthodox Thinking on Bioethics*. Crestwood, New York: SVSP.

⁴⁵ Here we might include teachings that relate to the qualities of God or virtues that we as 'Image moving towards Likeness' are to replicate in our lives.

⁴⁶ This includes advocacy theology, such as the liberation theologies of the 1960s, 70s & 80s. See my later discussion on Ecotheology & Ethology, p 33. It is suggested that this work is a logical progression from the Western 'animal theology' of the late 20th Century i.e. Linzey and the contemporary Eastern Orthodox debate on the environment.

⁴⁷ Swinton & Mowat state that this methodological approach helps 'to increase our knowledge and understanding of God and to enable us to live more loving and faithful lives' and that 'there is no single, standardized way of doing practical theology.' (2011: v-viii); also Darrash, N. (2007) 'The Practice of

the Eastern church from the earliest times, that 'right belief' will result in 'right actions' or behaviours. However, it is a useful methodology for examining an institution's practices. In the context of this work, it is used to examine the alignment of Eastern Orthodox theological theory and practice via a Case Study on the island of Cyprus. According to Swinton & Mowat (2011), a Practical Theology methodology⁴⁸ 'is seen to be a critical discipline which is prepared to challenge accepted assumptions and practices'.⁴⁹ This process also facilitates the Church's examination of its own practices and of equal importance, to transform those practices if necessary.⁵⁰ This Case Study was supported by other positivist and interpretivist social science methodologies via an on-line survey; a mixed-method questionnaire and three interviews. In so doing, I was able to collect knowledge/data for the purpose of analysis.⁵¹ This research was conducted between 2011 and 2014.

C. C. S. OVER-VIEW

In order to examine my hypothesis of a gap between the proposed theory and practice of the Church, I chose to explore the complex dynamic of the Cypriot Church, Society and Animal Protection groups on the island. I am cognisant of the small sample size and acknowledge that I cannot state that this is a systematic examination of the entire Eastern Orthodox Church in its relationship with the theme of animal suffering and animal protection agencies; however, the value of the research is that it confirms the gap – the lack of engagement in Orthodox academic debate on the theme and gives us a view of the problematic situation at pastoral level in Cyprus (and potentially elsewhere) which is acknowledged by both hierarchs in their interviews.⁵²

Practical Theology: Key Decisions and Abiding Hazards in Doing Practical Theology' *Australian eJournal Of Theology* 9 (March 2007):1-13, [online] available at: <http://www.aejt.com.au>, [accessed 15th Dec, 2013]

⁴⁸ They state that this methodological approach helps 'to increase our knowledge and understanding of God and to enable us to live more loving and faithful lives' and that 'there is no single, standardized way of doing practical theology.' Swinton & Mowat, op. cit., (2011: v-viii); also Darrash, N. (2007) 'The Practice of Practical Theology: Key Decisions and Abiding Hazards in Doing Practical Theology' *Australian eJournal Of Theology* 9 (March 2007):1-13, [online] available at: <http://www.aejt.com.au>, [accessed 15th Dec, 2013]

⁴⁹ Swinton & Mowat, op. cit., p. 6.

⁵⁰ Ibid: v. In this context the Church may be viewed as any other large institution/organisation which requires an occasional audit to ensure that its theory/ethos/practices align.

⁵¹ Ibid: vi.

⁵² These interviews are presented in full in Appendix B.

In 2011, I contacted the C.V.A who were about to conduct an on-line survey in order to examine how Cypriot society felt about pet animals; on the establishment of an 'Animal Welfare and Control Fund' and how to improve the existing system. Essentially they asked Cypriots for their opinion on the different government agencies involved in animal protection i.e., the police and veterinary services. My involvement was limited to asking the group to include questions relating to the Church.

My 2012 research narrowed the focus by selecting a 'purposive' target group.⁵³ A mixed-method questionnaire presented questions relating to the Orthodox Church to the experts on animal protection on the island. The results were analysed and problems were identified which confirmed my hypothesis of a gap between the posited theory and the practice. In 2013, I presented the findings to a Cypriot Orthodox priest. This approach allows us to look 'behind the veil of normality' to examine if what the Church believes is happening, is actually happening at pastoral level:⁵⁴

...it seeks to understand practice, to evaluate, to criticize; to look at the relationship between what is done and what is said or professed.⁵⁵

In this way we 'generate knowledge which is faithful and transformative' as it allows the Church to examine its praxis⁵⁶ and to 'ensure, encourage and enable faithful participation in the continuing gospel narrative.'⁵⁷ At the priest's request, I conducted an interview with him so that the voice of the Church was represented and to address the problems and criticisms that arose in the previous research. In 2014 the priest's comments were analysed⁵⁸ and presented to two Orthodox hierarchs who confirmed the orthodoxy of his comments.

⁵³ This is identified as a single-point sample, chosen at the same time with specific criteria that are explicit and clarified in terms of the ability to answer the research questions, Swinton & Mowat, op. cit., p. 205.

⁵⁴ Swinton & Mowat, op. cit., pp. v-vi.

⁵⁵ Ibid: 11.

⁵⁶ Ibid: viii.

⁵⁷ Ibid: 10.

⁵⁸ Table 1, see p. 143.

LITERATURE REVIEW

i) THE CONTEMPORARY SCENE – LACK OF ENGAGEMENT

If I were to review specific literature from Orthodox theologians on the themes of animal suffering, welfare or protection, it would end with this sentence - There are none.⁵⁹ If I were to review the literature that is available, this would be an entirely Western literature review, which arguably is not entirely satisfactory for a thesis on the theory and practice of the Eastern Orthodox Church. It has therefore been necessary to broaden the scope of the material reviewed to include Orthodox theological discussions on the environment and to include the work of those who are regarded more as ethicists; although as Harakas and Guroian inform us, Orthodox theology and ethics are not as clearly delineated as they are in the West.⁶⁰

In general, there is positive engagement by Orthodox theologians and academics with the environmental debate although not all commentary is supportive; for example, Engelhardt (2013) suggests that Orthodoxy provides 'little clear, direct and specific guidance regarding a range of environmental issues.'⁶¹ I would agree with his assessment but suggest that this lack of clarity arises not from a lack of material from which to produce such an environmental or indeed animal theology and ethic but rather, from a failure to explore the available material in order to produce them.⁶²

⁵⁹ In this sense, I have identified a serious gap in Orthodox academic literature.

⁶⁰ After one hundred years of modern ethical debate, the subject of animals is not widely addressed. Harakas, S. (1990a:70) 'Ecological Reflections on Contemporary Orthodox Thought in Greece.' *Epiphany Journal* 10 (3): 46-61. I also use this work for assessing the views of some of early Orthodox ethicists as several works are out of print; Guroian, V. (1985) 'Seeing Worship as Ethics: An Orthodox Perspective' *The Journal of Religious Ethics* 13. (2):332-359. For a discussion on the basic differences between Orthodox ethics and Western ethics see Engelhardt Jr, T. (2000) 'An Orthodox Approach to Bioethics' in, Walker, A. & Carras, C. (Eds) (2000) *Living Orthodoxy in the Modern World*, Crestwood, NY: SVSP, pp. 108-130.

⁶¹ Engelhardt Jr, H. T. (2013) 'Ecology, Morality and the Challenge of the Twenty-First Century: The Earth in the Hands of the Sons of Noah' in, Chryssavgis, J. & Foltz, B. V. (Eds) *Toward Ecology of Transfiguration: Orthodox Christian Perspectives on Environment, Nature and Creation*, NY: Fordham University Press, pp. 276-290, especially p. 278. It is encouraging to note his comments on our obligation not to harm animals, although 'wanton' suggests an acceptance of some form of harm.

⁶² Such material is found in the works of Bartholomew, Zizioulas, Keselopoulos, Harakas, Theokritoff, Chryssavgis, Gschwandtner and Hamalis and Papanikolaou's (2013) article stating such ideas are to be found in Evagrius of Pontus and Maximus the Confessor, Hamalis, P. T. & Papanikolaou, A. (2013) 'Toward a Godly Mode of Being: Virtue as Embodied Deification' *Studies in Christian Ethics* 26 (3): 271-280.

The leader in positive commentary is unquestionably the Ecumenical Patriarch Bartholomew who grounds his comments in the Patristic tradition with its frequent general references to ‘the creation’ ‘the world’ and ‘all things.’⁶³ This would suggest that a thorough exploration of animals within this environmental debate has taken place, yet from my review of Orthodox literature, this appears not to be the case.⁶⁴ Gschwandtner (2012)⁶⁵ supports this assertion when commenting that the ‘most important source’ for her thesis was as far back as 1990.⁶⁶ The work she refers to is the Limouris compendium, which although containing work of significance for certain aspects my theme, the majority of articles focused on general environmental concerns. That the ‘most important source’ found in 2012, by an Assistant Professor whose research skills are well honed is as far back as 1990, is quite a damning statement and not encouraging for those wishing to explore animal related issues through the lens of Orthodoxy.

Gschwandtner and Engelhardt’s statements define part of the problem - there are few specific comments regarding animals. This indicates a lack of engagement with the theme and confirms my hypothesis of a gap in the literature. Of equal importance is that when comments are made, they are not developed. The ‘one book-length’ work referred to by Gschwandtner is by Theokritoff (2009).⁶⁷ The title of this work indicates its primary focus and whilst the author is clearly sympathetic to the plight of animals and includes useful material, the specific section on contemporary themes entitled ‘Animals and their Creator’ is limited to just three pages in

⁶³ His teachings on the sin involved in the misuse of the Creation, is extremely important for my work. In this context he reflects the ‘ancient teachings’ of Irenaeus, *Against Heresies* 4.39.1 and other Patristic writers who teach on the significance of knowledge of good and evil, without which it would be difficult to evolve any spiritual, moral or ethical treatment of the environment or animals. Bartholomew has also brought together scientists and theologians, in order to find an ethical response to the environmental crisis. My argument is that if we do not identify the sin of abuse, misuse and exploitation of animals, our treatment of them is unlikely to change and we shall continue in our failure to comprehend the significance of sinful actions against animals for human salvation. Bartholomew’s teachings are discussed throughout this review and in greater detail in Chapter Six. Irenaeus of Lyon, (2004) *Irenaeus: Against Heresies* Bk IV, Whitefish, Montana: Kessinger Publishing’s Rare Reprints.

⁶⁴ Brock confirms this is also the case regarding Syriac authors, (2016) ‘Animals and Humans: Some Perspectives from an Eastern Christian Tradition’ *Journal of Animal Ethics* 6 (1): 1-9.

⁶⁵ Gschwandtner, K. (2012) *The Role of Non-Human Creation in the Liturgical Feasts of the Eastern Orthodox Tradition: Towards an Orthodox Ecological Theology*. Doctoral thesis, Durham University, p. 7, [online] Available at: <http://etheses.dur.ac.uk/4424> [accessed 18th Sept. 2014].

⁶⁶ Limouris, G. (1990) *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy*. Geneva: W.C.C. A later compilation was published by Chryssavgis & Foltz in 2013.

⁶⁷ Theokritoff, E. (2009) *Living in God’s Creation: Orthodox Perspectives on Ecology* Crestwood, NY: SVSP.

length.⁶⁸ Within these three pages, Theokritoff mentions only two texts: one is an untranslated text from 1989 by Clément⁶⁹ the other is by the Russian philosopher Goricheva.⁷⁰ Whilst both works are described as speculative, Theokritoff believes they are worthy of consideration particularly because Goricheva identifies the problem between theory and praxis:

Treatment of animals is an area where there is a disturbing gulf between the implications of our theology and tradition, and the attitudes and behaviour typical of Orthodox societies.⁷¹

This is confirmed by Gschwandtner:

It is not clear, however, that these apparently so positive features of Orthodox thought and attitudes have led to greater sensitivity to the environment in its practice or to any clearly articulated ecological theology.⁷²

Theokritoff also informs us of another unfortunate tendency within Eastern Orthodox debate which tends to:

...draw a sharp distinction between personhood, on the one hand, and the relationships, individuality and consciousness to be found in animals on the other.

She suggests that such arguments ‘tend to be vehement’, ‘somewhat circular’ and ‘frequently show little interest in what is actually known about animal behaviour’.⁷³ I agree with her analysis, for my literature review indicates that very few Orthodox theologians use the scientific evidence available on animal suffering. This is an important point for as we shall see in Chapter Four, ignorance leads not only to a lack of understanding of the ‘other sides’ opinion but also because ignorance cannot produce reasoned argument or good theology. This ‘separationist’ theology as I refer to it is commonplace and many factors account for its inception.

⁶⁸ Ibid: 238-40.

⁶⁹ Clément, O. (1989) ‘Les animaux dans la pensee orthodoxe’ *Contacts* 145 (1): 24-44 in, Theokritoff, op. cit., (2009 :238).

⁷⁰ Goricheva, T. (1976) *The Burning Bush* Springfield, IL:Templegate, p. 35 in, Theokritoff op. cit., (2009:238)

⁷¹ (2009:240).

⁷² Gschwandtner, op. cit., p. 8.

⁷³ Theokritoff, op. cit., (2009: 240). ‘Other’ theologians are unreferenced.

Whilst Theokritoff and Gschwandtner mention the plight of animals their arguments are far from developed.⁷⁴ Theokritoff mentions the plight of animals that are treated as ‘disposable units for industrialized production’⁷⁵ yet fails to comment on the suffering within those industries. Gschwandtner extends this thought but only through her discussion of Western literature on the theme. Both ignore Stefanatos⁷⁶ and I presume this is because she is an American veterinarian, rather than an Eastern Orthodox theologian or ethicist. The point to emphasis here is that whilst there is occasional commentary there is a lack of engagement on the theme by senior Orthodox theologians. In this regard, we have in the East a fifty-year deficit in serious theological debate on the theme of animal suffering as compared with the West.⁷⁷ However, there are signs of hope for since then Chryssavgis & Foltz (2013) have produced a compilation of articles that do mention non-human animals and whilst this is a most encouraging sign, several of the articles by senior Orthodox theologians are versions of earlier works.⁷⁸ One question arising here is why there is considerable debate on the ‘environment’ and ‘eco-theology’ yet virtually nothing on animal suffering, cruelty, abuse and exploitation. As one purpose of this thesis is to reduce animal suffering, it is important that I identify why the Church fails to engage with this important topic.

Having identified a lack of Orthodox engagement with all themes relating to animal suffering, my work aims to bridge this gap by drawing out the implications for animals of this lack of engagement and by providing references to further literature and scientific studies in order to encourage engagement and reduce ignorance on this theme. This material will also provide an outline of an ‘animal theology’ or ‘ethics of love’ for Orthodox theologians and ethicists to engage with and develop.

⁷⁴ I do criticize Theokritoff for making only half a point but whilst I make this criticism, when we consider the almost total lack of theological debate on this theme, I believe she is to be commended for at least mentioning animals in this work.

⁷⁵ Theokritoff, op. cit., (2009:24).

⁷⁶ Stefanatos, J. (1992) *Animals and Man: A State of Blessedness* Minneapolis: MN, Light & Life Publishing; (2001) *Animals Sanctified: A Spiritual Journey* Minneapolis: MN, Light & Life Publishing.

⁷⁷ Arguably, this began with White, L. (1967) ‘The Historical Roots of our Ecological Crisis’ *Science*, 155, 1203-7 (1967); Godlovitch & Harris’s work on moral philosophy, Godlovitch, S. & R. & Harris, J. (Eds) (1971) *Animals, Men and Morals: An Inquiry into the Maltreatment of Non-Humans* London: Victor Gollancz Ltd; via Linzey in theology and Christian ethics, Linzey, A. (1976) *Animal Rights: A Christian Assessment* London: SCM Press and via Singer in philosophy, ethics and rights, Singer, P. (1977) *Animal Liberation: A New Ethics For Our Treatment of Animals*. New York: Avon Books.

⁷⁸ Chryssavgis & Foltz, op. cit. That said, 26 of the 35 articles are new.

ii) ECOTHEOLOGY & ETHOLOGY

Ecotheology is arguably another form of Contextual theology, coming after the Liberation theologies of the '60s, '70s and '80s. During this period, there were developments in several fields of science relevant to this theme, with Ethology being of particular importance. Research in Ethology is used to challenge the traditional philosophical and theological views that certain abilities – use of tools, language, cognition, consciousness and rationality, were unique to human beings.⁷⁹ It is now generally accepted that differences are more of degree rather than absence, though some still question animals 'theory of mind' or capacity for higher level reasoning.⁸⁰ Nevertheless, regardless of an animal's mental capacities of reasoning, there is overwhelming scientific evidence that animals suffer physical pain and psychological distress. My argument in theological terms is that much of this suffering is a direct result of sinful human actions that arise from the abuse of human freedom; the indulging of our passions and from ignorance, exploitation or deliberately cruel practices. I propose that these abusive practices have soteriological implications for humanity. Whilst some scientific data is used in the work of Western theologians and ethicists commentating on the subject of animal suffering, this science is rarely used or commented upon by the few Orthodox who partially at least, engage in elements of the animal suffering and protection themes.⁸¹ My work aims to address this gap.

iii) DOMINION

Arguably, the contemporary debate on the Church's responsibility for the environmental crisis began with White's article in 1967.⁸² Khalil (1978, 1990)⁸³, Deane-Drummond (1996)⁸⁴ and

⁷⁹ There are many works dealing with this subject and two examples are Allen, C. & Bekoff, M. (1997) *Species of Mind: The Philosophy and Biology of Cognitive Ethology* Cambridge, MA: MIT Press; Rollin, B. E. (1989) *The Unheeded Cry: Animal Consciousness, Animal Pain, and Science* Oxford: OUP.

⁸⁰ Wynne, C. D. L. (2004) *Do Animals Think?* Princeton, NJ: Princeton University Press. Due to the corpus of scientific material proving the opposite case, I find Wynne's conclusions unconvincing.

⁸¹ There is a brief mention on animals and cosmetic testing in Breck but these are not developed. Breck, J. & L, op. cit; also Keselopoulos, A. (2001) *Man and the Environment: A Study of St. Symeon the New Theologian*. Theokritoff, E. (Trans.) Crestwood, NY: SVSP, regarding the damage to the environment of large numbers of animals; (2013) 'The Prophetic Charisma in Pastoral Theology: Asceticism, Fasting and the Ecological Crisis' in, Chryssavgis & Foltz, op. cit., pp. 356-364; Gschwandtner, op. cit., and Theokritoff, op. cit., have also briefly mentioned aspects of this theme.

⁸² White Jr, op. cit.

⁸³ Khalil cited the traditional Orthodox arguments of humans as the microcosm of creation and to its ascetic heritage to refute White's claims. Khalil, I. J. (1978) 'The Ecological Crisis: An Eastern Christian Perspective.' *St. Vladimir's Theological Quarterly*, 22 (4): 193-211 & (1990) 'For the Transfiguration of Nature: Ecology and Theology' *Epiphany Journal*, 10 (3):19-36.

⁸⁴ Deane-Drummond, C. E. (1996) *A Handbook in Theology and Ecology*, London: SCM Press.

Birch, Eakin and McDaniel (1990)⁸⁵ countered White's arguments using traditional Biblical, Patristic and monastic texts and traditions, whilst other scholars such as Sherrard (1987a)⁸⁶, Zizioulas (2003)⁸⁷, Moltmann (1999)⁸⁸ and Sorabji (1993)⁸⁹ have to an extent, agreed with White's analysis. The latter argued that despite the icon metaphor of 'Image of God'⁹⁰ the trail of abuse to the Creation came as a result of the mistranslation and/or misunderstanding of 'dominion' to that of 'domination'. This, they argue, originates in Aristotelian philosophy and develops through the Western Christian tradition of Augustine, Aquinas, the Protestant Reformation/Enlightenment and the philosophical interpretations of Descartes, Bacon and Kant. Whilst I would agree with their view, it is important to note the opinions of Harden (2013)⁹¹ and Osborne (2007)⁹² that this lineage began even earlier. Regardless of the route taken, the misinterpretation remains. Keselopoulos (2001), Linzey (2000, 2006a)⁹³, Theokritoff

⁸⁵ Birch, C., Eakin, W., McDaniel, J. B. (Eds) (1990) *Liberating Life: Contemporary Approaches to Ecological Theology*, Maryknoll, NY: Orbis.

⁸⁶ Sherrard argued the ideology presented by Aristotelian philosophy espoused by Western Christian thought, to which the divine substance could not interrelate with or interpenetrate the material universe, paved the way for our modern scientific predicament. Sherrard, P. (1987a) *The Rape of Man and Nature* Ipswich, UK: Golgonooza Press; also Chryssavgis, J. (1996) 'A Tribute to Phillip Sherrard' *Colloquium* 88 (1):71.

⁸⁷ Zizioulas, J. D. (2003) *Proprietor or Priest of Creation?* Keynote Address of the Fifth Symposium of Religion, Science and the Environment, 2 June, [online] available at: <http://www.orthodoxytoday.org/articles2/MetJohnCreation.php> [accessed 14th July 2013].

⁸⁸ Moltmann, J. (1999) *God for a Secular Society: The Public Relevance of Theology* Kohl, M. (Trans.) Minneapolis, MN: Fortress Press, p. 98; also *Ethics of Hope* (2012) Kohl, M. (Trans.) Minneapolis, MN: Fortress Press, pp. 135-6; (1992) *The Spirit of Life: A Universal Affirmation* Kohl, M. (Trans.) Minneapolis, MN: Fortress Press, pp. 36-37.

⁸⁹ Sorabji, R. (1993) *Animal Minds and Human Morals: The Origins of the Western Debate* London: Duckworth.

⁹⁰ Irenaeus, 'The Doctrine of the Apostolic Preaching' 32-4, 100 in, Stevenson, J. (1987) *A New Eusebius: Documents illustrating the History of the Church to Ad 337*. London: SPCK, p.120; also Irenaeus: *Against Heresies*, op. cit., 3.21.10, 22.4; ANCL 3.21.10, 22.4.

⁹¹ Harden, A. (2013) *Animals in the Classical World: Ethical Perspective from Greek and Roman Texts* Basingstoke, Hampshire: Palgrave Macmillan. Much of the Western debate has centered on Aristotle's premise for separating non-human animals from humans due to the animal's lack of language and thus rationality. Harden places this premise much earlier than Aristotle, referring to Aeschylus' tragedy *Prometheus Bound* which development 'a sequential and progressive account of man's gradual separation from animals' and of human's 'ability to martial words into language, precede the enslavement of animals', Aeschylus, (2013) 'Prometheus Bound' 447-99 *The Complete Works of Aeschylus* Hastings, E. Sussex: Delphi Publishing, pp. 18-19.

⁹² Osborn, C. (2007) *Dumb Beasts & Dead Philosophers: Humanity & the Humane in Ancient Philosophy & Literature* Oxford: OUP, pp. 29-40.

⁹³ Linzey uses the Fathers in several of his works e.g. (2000) *Animal Gospel* Louisville, Kentucky: Westminster John Knox Press and (2006a) 'Animal Theology – or Theology as if Animals Really Mattered' *Dialogue* 26 (April): 3-9.

(2009), Gschwandtner (2012) and Brock (2016)⁹⁴ have suggested that the Eastern lineage e.g. Irenaeus, Basil, Ephrem, Isaac, Symeon the New Theologian, Maximus the Confessor and the lives of many Saints, have the potential to show a more compassionate and inclusive lineage. Whilst I obviously agree with their analysis it is important to note that this does not mean that the East was not influenced by these Western attitudes. My work aims to bring an anamnesis of this less prominent tradition.

iv) STEWARDSHIP & PRIEST OF CREATION

The contemporary Orthodox environmental debate developed through its reflections on the role of humans in the created world.⁹⁵ It accepted the traditional Orthodox view of humans as 'Image of a God' and on human sovereignty having a type of 'kingly' status, which emphasized the role of stewardship and management of creation. It rejects the interpretation of dominion as domination and the treatment of the created world as mere utilities or commodities. Such views are found in the work of Ecumenical Patriarchs Dimitrios (1989)⁹⁶ and Bartholomew (2004)⁹⁷, who grounded their views in earlier teachings such as those of Cyril of Jerusalem⁹⁸, Ephrem the Syrian⁹⁹ and Gregory Nazianzus.¹⁰⁰ In the West, Murrey (1992) developed this theme in the context of 'cosmic covenant' whilst Reumann (1992)¹⁰¹ focused on the theme of stewardship and economy found in Scripture and the Western tradition.

⁹⁴ Brock, op. cit. Whilst Brock is not Orthodox he is nonetheless respected and influential among Orthodox scholars.

⁹⁵ For an investigation of Orthodox understanding of early Church texts on Genesis see Bouteneff, P. (2008) *Beginnings: Ancient Christian Readings of the Biblical Creation Narratives* Grand Rapids, Michigan: Baker Academic.

⁹⁶ Dimitrios 1, Ecumenical Patriarch (1989) September 1, *Message on Environmental Protection Day* [online] available at: <http://www.ec-patr.org> [accessed 12th May 2014]; also (1990) *Orthodoxy and the Ecological Crisis* Gland, Switzerland: WWF.

⁹⁷ Bartholomew 1, Ecumenical Patriarch (2004b) 'Caretaker of the Environment' International Conference 30th June, 2004, [online] available at: <http://www.ec-patr.org> [accessed 11th April 2012]; also Chryssavgis, J. (Ed.) [2003a] (2009a) *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew 1* Grand Rapids, MI & Cambridge: Eerdmans.

⁹⁸ Cyril of Jerusalem, Homily 15:26 (2011) *The Catechetical Homilies of St Cyril Archbishop of Jerusalem*. Kalogeraki, D. (Ed.) Orthodox Missionary Fraternity of Thessaloniki.

⁹⁹ Murray, R. [1999] (2010) 'The Ephremic tradition and the theology of the Environment' *Hugoye: Journal of Syriac Studies* 2. (1): 67–82 Beth Mardutho: The Syriac Institute and Gorgias Press.

¹⁰⁰ Gregory of Nazianzus, *Oration* 45 in, Bettenson, H. (Ed.) (1970) *The Later Christian Fathers*. NY: OUP, p. 101.

¹⁰¹ Reumann, J. (1992) *Stewardship and the Economy of God* Grand Rapids, MI: Eerdmans.

Zizioulas (1989)¹⁰² however, believes the stewardship model is lacking and developed an environmental approach that focused on the human as ‘Priest of Creation’ who through the Anaphora section of the Orthodox Liturgy, offers creation back to God. Similar views are found in works by Ware (1971)¹⁰³ and Staniloae (1996)¹⁰⁴ who suggest that humans are the ‘high priests’ of creation that are to reflect the ‘Image of God’ in their lives. Ware teaches that we are to see the world as God’s gift which may be developed and transfigured whilst consistently emphasizing that this ‘use’ is not to be understood or enacted in a destructive way.

v) SACREDNESS OF CREATION

Many Orthodox such as Sherrard (1992)¹⁰⁵, Staniloae (2000)¹⁰⁶ and Chryssavgis (2006)¹⁰⁷ discuss the sacredness of creation through Patristic teachings on immanence and transcendence, incarnation and resurrection and through God’s relationship with His Creation. Schmemmann (1973)¹⁰⁸ explored the sacramentality of all creation as revealed by Christ’s Incarnation and through the liturgical practices of the Orthodox Church.¹⁰⁹ He argued that the Western scholastic approaches to the sacraments isolated the *esse* of the sacrament from its liturgical context. He emphasizes humanity’s role as priest of creation in the Eucharistic and the aesthetic role of priestly servant as one who nurtures and transforms a fallen but nonetheless sacred world. In this context, his work is similar to Linzey (1994)¹¹⁰ who suggests humans should act as servants to creation in their role as Image of God.

¹⁰² Zizioulas, J. D. (1989-1990) ‘Preserving God’s Creation: Three Lectures on Theology and Ecology. Parts 1-3’ *King’s Theological Review* 12 (Spring 1989): 1-5; 12 (Autumn 1989): 41-45; 13 (Spring 1990):1-5; also [1996a] (2000) ‘Man the Priest of Creation’ in, Walker, A. & Carras, C. (Eds) *Living Orthodoxy in the Modern World*. London: SVSP, pp. 178-88.

¹⁰³ Ware, K. (1971) ‘The Value of the Material Creation’ *Sobornost* 6 (3): 154-165.

¹⁰⁴ Staniloae, D. (1969) ‘The World as Gift and Sacrament of God’s Love’ *Sobornost* 5 (9): 662-673.

¹⁰⁵ Sherrard, P. (1992) *Human Image, World Image: The Death and Resurrection of Sacred Cosmology* Ipswich, UK: Golgonooza Press.

¹⁰⁶ Staniloae, D. [1978] (2000) *The Experience of God: Orthodox Dogmatic Theology*. Vol. 2, The World: Creation and Deification. Ionita, I. & Barringer, R. (Trans & Eds) Brookline, MA: Holy Cross Orthodox Press.

¹⁰⁷ Chryssavgis, J. (2006) ‘The Earth as Sacrament: Insights from Orthodox Christian Theology and Spirituality’ in, Gottlieb, R. S. (Ed.) (2006) *The Orthodox Handbook of Religion and Ecology* NY: OUP, pp. 92-114.

¹⁰⁸ Schmemmann, A. (1973) *For the Life of the World: Sacraments and Orthodoxy* Crestwood, NY: SVSP.

¹⁰⁹ Schmemmann, A. (1979) *“The World as Sacrament” Church, World, Mission* Crestwood, NY: SVSP.

¹¹⁰ Linzey, A. (1994a) *Animal Theology* London: SCM Press, Ch. 3 pp. 62-72.

Evdokimov (1959)¹¹¹ interpreted holiness in terms of ‘the healing of nature’ after examining several examples of holiness in Orthodox tradition and explores this in terms of social justice and transformation of the world. Ware (2014)¹¹² reinforces this teaching:

‘Everything that lives is Holy’, so the animals are Holy and therefore, the way we treat animals is directly relevant to our living of the Christian life.

Armstrong (1981)¹¹³, Milgrom¹¹⁴, Douglas (2000)¹¹⁵ and Gross (2013)¹¹⁶ discuss this using Hebrew texts and laws. Such teachings are obviously important for discussions on the soteriological significance of animal suffering. It is important to note however, that this ‘Sacredness’ and ‘Holiness’ does not appear to have helped the Church engage or discuss any aspects of the theme of animal suffering or protection in for example, the animal industries such as intensive farming and laboratories, or the killing of these Holy and Sacred created beings for fun in recreational, sport or trophy hunting.

i) **DIALOGICAL RECIPROCITY**

Stylios (1989)¹¹⁷ examined this theme from an ecological perspective to affirm God’s relationship with ‘all creation’ and in determining its *telos* - its final union with its Creator.¹¹⁸ Essentially, the ‘intelligible principles’¹¹⁹ (logoi) ‘define the essence of every created being and God’s will and intention for it’¹²⁰; thus all creatures are connected in some way with God and have the potential for union with God. Similar ideas are found in Gregorios

¹¹¹ Evdokimov, P. (1959) *L’Orthodoxie* Paris: Delachaux & Nestlé; also (2001) *In the World, Of the Church: A Paul Evdokimov Reader* Crestwood, NY: SVSP, p. 98.

¹¹² Ware, K. Oxford interview 2014, Chapter Five & Appendix B; also (1996a) *Through the Creation to the Creator* London: Friends of the Centre.

¹¹³ Armstrong, J. (1981) *The Idea of Holiness and the Humane Response: A Study in the Concept of Holiness and its Social Consequences* London: Allen and Unwin.

¹¹⁴ Milgrom, J. (1991) *Leviticus 1–16* The Anchor Bible Series, NY: Doubleday Dell Publishing Group.

¹¹⁵ Douglas, M. [1999] (2001) *Leviticus as Literature* Oxford: OUP.

¹¹⁶ Gross, A. (2013) ‘Jewish Animal Ethics’ in, *The Oxford Handbook of Jewish Ethics and Morality* Dorff, E. & Crane, J. (Eds) Oxford: OUP, Ch. 26.

¹¹⁷ Stylios, Bishop E. K. (1989) *Man and Natural Environment: A Historical-Philosophical-Theological Survey of the Ecological Problem* in, Harakas, op. cit., (1990a:55).

¹¹⁸ Ibid.

¹¹⁹ Theokritoff, op. cit., p. 53. This is one of many phrases to describe God’s ‘activities’, ‘will’ etc., in created beings.

¹²⁰ Ibid: 54; also Maximus the Confessor, *Scholia on the Divine Names* (PG 4.353B) & *Ambiguum* 7 in, Blowers, P. M. & Wilken, R. L. (Trans) (2003) *On the Cosmic Mystery of Jesus Christ: Selected Writings from St. Maximus the Confessor* Crestwood, NY: SVSP, p. 55.

(1987)¹²¹, Louth (1996, 2013)¹²², Nesteruk (2003)¹²³, Bordeianu (2009)¹²⁴, Loudovikos (2010)¹²⁵ and Mitralaxis (2015).¹²⁶ Unlike Western theologians such as Boff (1997)¹²⁷ and Linzey & Cohn-Sherbok (1997)¹²⁸ the implications of such teachings for animals are not generally examined or addressed in contemporary Orthodox debate. However, Loudovikos accepts that it is possible to develop an argument that animals have a direct relationship with God via his research into Maximian teachings and his understanding of mutual reciprocity between the logoi of created beings and the Creator.¹²⁹ This is not a new teaching, for biblical and liturgical texts clearly state that all of creation knows, praises and worships God, thus opening the possibility of some form of direct relationships with God. Gschwandtner (2012)¹³⁰ provides many examples which include ‘graphic descriptions’ of groaning and weeping, astonishment, fear, trembling and horror. This not only reinforces the interconnection between all created beings but also highlights their connection with God. This allows theologians to argue for a reinstatement of the intrinsic value of all

¹²¹ Gregorios, P. M. (1978) *The Human Presence: An Orthodox View of Nature* Geneva: World Council of Churches.

¹²² Louth, A. (1996) *Maximus the Confessor: The Early Church Fathers* London: Routledge; Louth, A. (2013) ‘Man and Cosmos in St. Maximus the Confessor’ in, Chryssavgis & Foltz op. cit., pp. 59-71.

¹²³ Nesteruk, A. V. (2003) *Light from the East: Science, Theology, and Eastern Orthodox Tradition* Minneapolis, MN: Fortress Press.

¹²⁴ Bordeianu, R. (2009) ‘Maximus and Ecology: The Relevance of Maximus the Confessor’s Theology of Creation for the Present Ecological Crisis’ *Downside Review* 127:103 -126.

¹²⁵ Loudovikos, N. (2010) *A Eucharistic Ontology: Maximus The Confessor’s Eschatological Ontology Of Being As Dialogical Reciprocity* Brookline, MA: Holy Cross Orthodox Press.

¹²⁶ Mitralaxis, S. (2015) ‘Maximus’ ‘Logical’ Ontology: An Introduction and Interpretative Approach to Maximus the Confessor’s Notion of the logoi’ *Sobornost* 37 (1):65-82. This is an excellent introductory to Maximus thought and an edited version of a paper he gave at the Orthodox Theological Forum in Oxford in 2013, celebrating the work of Christos Yannaras and where I had occasion to discuss with him his views and my own theory which includes-the possibility of mutual reciprocity between God and all of His creation.

¹²⁷ Boff, L. [1995a] (1997) *Cry of the Earth, Cry of the Poor* Berryman, P. (Trans.) Maryknoll, NY: Orbis, pp. 210-11, 220, originally published as *Ecologia: Grito de Terra, Grito dos Pobres*, Sao Paulo: Brazil.

¹²⁸ Linzey, A. & Cohn-Sherbok, D. (1997) *After Noah: Animals and Liberation Theology* London: Mowbray, pp. 94-96.

¹²⁹ This was his response to my question on the possibility of such a development of Maximian thought. Notes from his unpublished lecture entitled *Orthodox Ecclesiology*, Winchester University, 2nd February, 2012.

¹³⁰ Gschwandtner, op cit., p. 24, note 49; also Isa1:2-3; Athanasius the Great, (2011) *On the Incarnation*, 43, Behr, J. (Trans.) Crestwood, NY: SVSP. To these we may add similar teachings found in the work of St Ephrem the Syrian who also portrays creation not only as praising and worshipping God but also as pleading or ‘groaning’ to be released from their suffering and objecting to being worshipped, *Hymns on the Nativity of Christ in the Flesh* CANNPNF2: 13.

creation which if correctly understood, should enable us to transfigure our understanding and relationship not only with the environment but also with the animals within it.

vii) SALVATION OF CREATION

Cosmic redemption is another theme in Orthodox theology, though this is not universally accepted. Economou (1989)¹³¹ reiterates the teaching of Irenaeus when teaching that the redemptive work of Christ includes all of creation. Similar views are expressed by Lossky (1973)¹³² who states that in our union with God:

...man in no way leaves creatures aside, but gathers together in his love the whole cosmos disordered by sin, that it may at last be transfigured by grace.

Harakas (1990)¹³³ used liturgical texts to teach that creation shares in the salvific process through baptism and concluded that creation requires a more just and responsible treatment. We find similar teachings in Chryssavgis (2000)¹³⁴, Guroian (1991)¹³⁵, Bartholomew (2008)¹³⁶ and here from Bloom:

When Christ orders the waves to be still, and the wind to cease to blow, it does not mean that He has some sort of magic power over nature, but that the living word of God is apprehended in some way by all of His creation...we think and speak of the Incarnation too often as something which happened only for Man, for mankind.¹³⁷

Theokritoff (2009) and Gschwandtner (2012) develop Harakas's method of using Orthodox liturgical texts to examine non-human salvation and the role of non-human participation in Orthodox worship. We find similar teachings in the early Church yet here too there is

¹³¹ In Harakas, op. cit., (1990a:58).

¹³² Lossky, V. [1957] (2005) *The Mystical Theology of the Eastern Church* Cambridge: James Clarke & Co, p. 111; Isaac the Syrian, Homily 74. 9 (1923) *Mystic Treatises by Isaac of Nineveh* Wensinck, A. J. (Trans.) Amsterdam, p. 341. This argument is supported by Brock, op. cit., (2016:1-9).

¹³³ Harakas, S. (1990b) 'The Integrity of Creation: Ethical Issues' in, Limouris, G. (Ed.) *Justice Peace and the Integrity of Creation: Insights from Orthodoxy* Geneva: W.C.C, p. 72; also Mother Mary and Ware, K. (Eds) [1969] (1998) *The Festal Menaion* London: Faber & Faber, p. 372.

¹³⁴ Hessel, D. & Ruether, R. R. (Eds) (2000) *Christianity and Ecology: Seeking the Well-Being of Earth and Humans* Cambridge, MA: Harvard University Press, p. 86.

¹³⁵ Guroian, V. (1991) "'Cleansers of the Whole Earth": The Ecological Spirituality of the Armenian Church' *Greek Orthodox Theological Review* 36. (3-4): 263-276.

¹³⁶ Bartholomew 1, (2008a) *Encountering the Mystery: Understanding Orthodox Christianity Today* NY: Doubleday, p. 90.

¹³⁷ Bloom, Met. A. (2005) *Encounter* Wolff, T. (Trans.) London: Darton, Longman & Todd, pp. 126,130-2; also, Crow, G. (2010) *Metropolitan Anthony of Sourozh-Essential Writings*. Maryknoll, NY: Orbis Books, p. 46.

ambiguity, for where some have frequently written on non-human creatures 'knowing' and 'praising' God, they also deny them salvation.¹³⁸

Staniloae (2000)¹³⁹ explores the notion of Creation's deification but does so from the anthropocentric focus of the dominant tradition. God gifted the non-human creation to humanity as a means for divine-human dialogue and communion; humanity 'offers-up' the Creation back to God in thanksgiving, transformed and stamped with human creativity. He argues that God aids humans in this process which results in creation moving toward its eschatological telos.¹⁴⁰ Guroian (1991)¹⁴¹ acknowledges the anthropocentric focus in the Judeo-Christian tradition but suggests the problem lies in humanity's lack of responsibilities associated with our priestly vocation to care for God's creation.¹⁴² He argues 'there is no human salvation apart from the cleansing and restoration to health of the whole creation'¹⁴³ and that the use of animals in icons of the Nativity, indicate their place both in the Old covenant and in the New 'where the beasts take their place permanently within the household of God'.¹⁴⁴ There is therefore evidence of ambiguity in Orthodox texts, ancient and modern, on this subject. My contribution to the Orthodox debate on soteriology does not focus so much on animal salvation but that our misuse and mistreatment of animals has consequences for human salvation.

viii) SIN

Whilst Mantzarides (1988)¹⁴⁵, Stylios (1989)¹⁴⁶, Zizioulas (1989)¹⁴⁷ and others refer to the sin in the abuse, misuse and exploitation of the environment, comments on the sin of exploitation and misuse of animals such as those found in the 'animal industries' are rare. However

¹³⁸ St Ephrem the Syrian would be a good example, see Brock, S. (Trans.) (1990) *Hymns on Paradise* Crestwood, NY: SVSP.

¹³⁹ Staniloae, op. cit., (2000:18, 60).

¹⁴⁰ Staniloae, op. cit., (1969: 662-673), especially p. 670. We find similar views on the altering of creation through humanities creativity in Zizioulas, op. cit., (2003:3) although the latter holds more positive views on creation than could be said for Staniloae.

¹⁴¹ Guroian, op. cit., (1991a:263-4).

¹⁴² Ibid: 264-265.

¹⁴³ Ibid: 271.

¹⁴⁴ Ibid: 276.

¹⁴⁵ Mantzarides, G. *Introduction to Ethics: Ethics in the Crisis of the Present and Provocation of the Future*. Thessalonike: P. Pournaras Publications, p.105, in, Harakas, op. cit., (1990a:54).

¹⁴⁶ Stylios, op. cit.

¹⁴⁷ Zizioulas, (Spring 1989) op. cit., Pt 1:2, *Preserving God's Creation*. 1.

Bartholomew's teachings, such as his description of sins against creation as 'mortal sins'¹⁴⁸ and 'an unforgivable insult to the created God'¹⁴⁹ are crucial for this discussion. He also informs us that according to the Fathers a merciful heart 'cannot tolerate any harm to animals and plants'.¹⁵⁰ More recently, Ware (2014)¹⁵¹ and Bishop Isaias (2014)¹⁵² have confirmed that the misuse of animals is a sin. Without such teachings, theological and ethical discussions on the sinful abuse of animals such as the harmful practices in many 'animal industries' and the killing of animals for fun would be more problematic.

I state more directly, that the sins of abuse, misuse and exploitation of animals are as relevant for theological/ethical discussions on human salvation, as every other type of sin. The theme also has relevance not only for Orthodox debates on sin, but also for its discussions on practising the virtues, humility, mercy and justice. We find similar views in Haught (2000)¹⁵³ who suggests that an ecological ethic is at the center of Christian teachings on the virtues and from McDaniel (1995)¹⁵⁴ who argues for an ethics of virtue that specifically includes animals.

ix) EVIL

Teachings on evil are obviously important for this theme as they are for every other theological discussion on suffering. In his discussion on the guiding principle of compassion, Boff (1997) links evil with the ethical dimensions of responsibility and restraint:

¹⁴⁸ 'Christmas Encyclical' (1994c) in, Chryssavgis, op. cit., (2009a:127) Bartholomew often comments on the sin and evil in the abuse of creation in his discussions on greed and its effects on the poor.

¹⁴⁹ Ibid.

¹⁵⁰ 'Message of His All Holiness the Ecumenical Patriarch Bartholomew, on the Day of the Protection of the Environment' (1997b) in, Chryssavgis, op. cit., (2009a:49); also 'A Collective Responsibility' an extract from an interview for the Norwegian newspaper *Tagbladet* (April 2002a) in, Chryssavgis, op. cit., (2009a:373).

¹⁵¹ Oxford Interview, available in Ch. 5 & Appendix B. See his comments at the Religion and Science Symposium at Patmos: www.rsesymposia.org. There is also an excerpt of an interview at the International Conference on Religion and Animal Protection, St. Stephen's House, Oxford. 21-23 July, 2014, [online] available at: https://www.youtube.com/results?search_query=met.+kallistos+ware+2014&page=2 [accessed 15th May 2015]

¹⁵² Cyprus Interview, available in Ch. 5 & Appendix B.

¹⁵³ Haught, J. (2000) *God after Darwin: A Theology of Evolution*. Boulder, CO: Westview Press, p. 149.

¹⁵⁴ McDaniel, J. B. (1995) *With Roots and Wings: Christianity in an Age of Ecology and Dialogue* Maryknoll, NY: Orbis Books; also (1989) *Of God and Pelicans: A Theology of Reverence for Life* Louisville, KY: Westminster John Knox Press.

Evil is whatever harms and does away with beings or destroys the condition for their reproduction and development.¹⁵⁵

This definition helps us move from an environmental debate which focuses on habitat, to one which includes the creatures within it. Such teachings concur with the recent comments by Goodall (2015) at the Winchester Symposium on Hunting concerning the unsustainable commercial hunting of African wildlife (bushmeat) for food.¹⁵⁶ Lewis & Joad (1950)¹⁵⁷ discuss the origins of evil as it relates to the suffering of animals and Rowland (2009)¹⁵⁸ uses one example of a ‘non-invasive’ clinical psychology experiment on dogs in his paper entitled the ‘The Structure of Evil’. Many believe that ‘non-invasive’ experiments do not cause harm to animals but a reading of the process involved in that experiment would quickly dispel that assumption. There are many scientific studies and Western academic works which give details of abuse and suffering in various ‘animal industries’ and two examples are Linzey, (2015)¹⁵⁹ and Aaltola (2005, 2012)¹⁶⁰ yet to date, there is very little discussion on this theme by Orthodox scholars. Whilst Harakas (1990a)¹⁶¹ speaks of people who ‘deliberately alter the gene-pools of plants, animals and human beings,’ this and other aspects of animal use generally do not feature in Orthodox debates. Harakas (1990b)¹⁶² also teaches that war is evil yet does not mention the suffering of animals used in testing the different types of chemical, nuclear and biological weaponry used in such wars. Is it possible therefore to argue from Harakas’ teaching that testing the very weaponry used in ‘evil’ wars on animals is also evil? This may be so for he states:

¹⁵⁵ Boff, op. cit., (1997:136); also Boff, L. & Elizondo, V. (Eds) (1995b) *Ecology and Poverty: Cry of the Earth, Cry of the Poor* Maryknoll, NY: Orbis Books, & (1995c) *Ecology and Liberation: A New Paradigm* Cumming, J. (Trans.) Maryknoll, NY: Orbis Books.

¹⁵⁶ Conference notes from video provided for the Winchester University’s Hunting Symposium on 28th November 2015, by Jane Goodhall on Hunting in Africa, [online] available at: <https://www.youtube.com/playlist?list=PLFcSZooL63hylLbzM9Bflwi2fs0n37s> [accessed 12th Feb, 2016]

¹⁵⁷ Lewis, C. S. & Joad, C. E. M. (1950) ‘The Pains of Animals’ in, *The Month* 3 (2) Feb 1950.

¹⁵⁸ Rowland, M. (2009) ‘The Structure of Evil’ in, Linzey, A. (2009a) *The Link Between Animal Abuse and Human Violence*. Brighton, UK: Sussex Academic Press, pp. 201-205. Here a dog was continually electrocuted in order to jump over a barrier which increased in height with each electric shock and resulted in extreme suffering and death.

¹⁵⁹ See note 1. This incorporates over 200 studies and reports into animal experimentation. [Online] Details available at: <http://www.oxfordcentreforanimaethics.org.uk> [accessed 12th Oct, 2015].

¹⁶⁰ Aaltola, E. (2005) ‘Animal Ethics and Interest Conflicts’ *Ethics and the Environment* 10:1; also (2012) *Animal Suffering: Philosophy and Culture* Basingstoke, Hampshire: Palgrave MacMillan.

¹⁶¹ Harakas, op. cit., (1990a:79) Here Harakas uses the traditional understanding of ἠθικός as a way of behaving that portrays the human telos – ‘man’ before the fall.

¹⁶² Harakas, op. cit., (1990b:77).

the microcosmic role of humanity in bringing about peace, even with the non-human creation, holds true in every conflict situation... peace must be restored between humanity and nature that will entail 'a hard process of reconciliation.'¹⁶³

This begs the question of whether peace and reconciliation can be restored whilst sinful actions towards animals continue.

There are however useful developments by Bartholomew and here by Zizioulas who recognises that whilst many will scoff at describing ecological problems as ecological evil:

There are hardly any responsible scientists or politicians who would not agree with it. If we follow the present course of events the prediction of the apocalyptic end of life on our planet at least is not a matter for prophecy but of sheer inevitability.¹⁶⁴

Crucially, both counsel us to extend our understanding of community¹⁶⁵, to give a voice to the rest of creation whose rights are violated¹⁶⁶ and to extend our love to the non-human world. There is however, little specific reference to the evil perpetrated against non-human animals.¹⁶⁷ This is partly addressed in my interview with Ware¹⁶⁸ who specifically teaches on 'evil profit' in some farming practices in order to feed 'the desire of a larger profit.' He describes this as 'an immoral use of living creatures' and was shocked that the monks at one location he visited did not recognize the process as 'un-Christian'.¹⁶⁹ His teachings on 'evil profit' and 'immoral use' would be equally applicable to other harmful practices in 'animal industries' and I submit, align with Bartholomew's teachings on mortal sins. This issue could also be addressed by using Harakas's (1977)¹⁷⁰ arguments on the application of natural law which remind us in turn, of Saints Basil and Augustine's use of the 'golden' and 'silver' rules.¹⁷¹ Whilst these last two examples are primarily focused on humanity, they would be

¹⁶³ Ibid: 77-8.

¹⁶⁴ Zizioulas, op. cit., (Spring 1989): 1-5.

¹⁶⁵ Chryssavgis, J. (Ed.) (2011) *Speaking the Truth in Love: Theological and Spiritual Exhortations of Ecumenical Patriarch Bartholomew* NY: Fordham University Press, pp. 297, 280.

¹⁶⁶ Bartholomew, op. cit., (2004b)

¹⁶⁷ Bartholomew, op. cit., (2008a:107); also Chryssavgis, op. cit., (2011: 297); Zizioulas, op. cit., (2014).

¹⁶⁸ Appendix B.

¹⁶⁹ Ibid.

¹⁷⁰ Harakas, S. (1977) *Eastern Orthodox Perspectives on Natural Law*, Selected Papers from the Annual Meeting American Society of Christian Ethics, p. 44.

¹⁷¹ St. Basil, *Hexaemeron* 9.3 CANNPNF2-8; Deane, H. A. (1963) *The Political and Social Ideas of St. Augustine*. NY: Columbia University Press, pp. 85-88.

useful guidance in discussions on our treatment of animals. Similar teachings on justice and mercy being extended to the non-human creation are also found in Biblical and Patristic texts, the Psalms and early Patristic poetry. Harakas suggests that it is humanity's failure to apply these rules, which gives rise to our contemporary moral and ecological crisis. I am in full agreement but extend this disconnect between theory and practice to the Church regarding its lack of engagement with the animal suffering and protection themes.¹⁷² Certainly, non-human animals are part of 'all creation' but they are different to mountains, seas, rivers and the air we breathe and the crucial difference is that they suffer pain, fear and terror as we do.

There is a need for the Church to discuss the evil perpetrated against animals, for it is the very same evil as that perpetrated against children, women and men. I advance the opinion that any evil perpetrated against any one of God's created beings will have serious soteriological implications both for those involved, for those who know but are indifferent to the suffering and for those who know and are concerned but fail to act to prevent or highlight the evil acts to the appropriate authorities.

x) JUSTICE

Stylios (1989)¹⁷³ suggests that we are to lead a 'life of justice' which is interpreted by Harakas as 'the avoidance of immoral profiteering, injustice and exploitation.' This appears to align with earlier comments made by Ware on 'evil profits' and the 'immoral use of animals'.¹⁷⁴ Harakas states that justice is the 'right ordering' of human nature¹⁷⁵, where the inherent value of creation demand a responsible approach – 'its proper treatment'.¹⁷⁶ In this sense, Harakas shares similar views to Bonhoeffer (1971)¹⁷⁷ who argued that duties flow from rights which he accorded to the natural world. Bartholomew (1997, 2004) also advocates extending justice 'beyond one's fellow human beings to the entire creation' and remarkably, speaks on the 'rights' of the non-human creation:

¹⁷² The findings of my social science research have relevance here. See C.C.S. Ch. 4 & Appendix A.

¹⁷³ In Harakas, op. cit., (1990a:57).

¹⁷⁴ Oxford interview (2014) and Appendix B.

¹⁷⁵ Summarized by Clement of Alexandria, as the 'harmony of the parts of the soul' Clement of Alexandria, *Stromateis*, 4.26 CANNPNF02; also Harakas, op. cit., (1990b:76).

¹⁷⁶ Harakas, op. cit., (1990b:77).

¹⁷⁷ Bonhoeffer, D. [1949] (1971) *Ethic* London & NY: SCM Press, p. 176.

Justice extends even beyond one's fellow human beings to the entire creation. The burning of forests, the criminal exploitation of natural resources...all of these constitute expressions of transgressing the virtue of justice.¹⁷⁸

Such teachings are crucial for determining the 'right' use of animals. Important questions arising here are: what does justice mean for the non-human animal beings who suffer from abuse and exploitation and, who will decide, if we do not use the 'Image of God' as our guiding principle? Despite these important comments, there are no comparable Orthodox works to those such as Moltmann (1984-5)¹⁷⁹ or McDaniel (1989) who explore this subject in relation to animals.

xi) TECHNOLOGY

Mantzarides (1983)¹⁸⁰ suggests that anthropocentrism has resulted in our egocentric and utilitarian use of nature. This has resulted in a 'separation and alienation' from nature which has 'been the source of an unbridled disregard for the impact of technology upon the environment'.¹⁸¹ Separation, he suggests, is a key component of the ecological problem and I agree with his analysis. Economou (1989)¹⁸² accepts human dominion but emphasises this concept in the command to work, maintain and preserve God's creation. He views the separation of humanity from God and nature (via the Reformation and Renaissance) as a heresy. He suggests the wrong use of technology has led to 'waging war against nature' which eschatologically he equates to the 'Apocalyptic beast and his followers'.¹⁸³ The misuse of technology as a contributory factor in environmental issues is a common theme in Orthodoxy

¹⁷⁸ 'Justice: Environmental and Human' composed as 'Foreword' to proceedings of the fourth summer seminar at Halki in June (1997a) in, Chryssavgis, op. cit., (2009a:173); also (2004b) "*Caretakers of the Environment*" op. cit.

¹⁷⁹ Moltmann argues for a theology for creation based upon reciprocity and justice. Moltmann, J. (1984-5) 'God in Creation: An Ecological Doctrine of Creation' *The Gifford Lectures 1984-1985* Kohl, M. (Trans.) London: SCM Press; also (1985) *God in Creation: A New Theology of Creation and the Spirit of God* San Francisco: Harper & Row.

¹⁸⁰ Mantzarides, G. (1983) *Christian Ethics*, (2nd Ed.) Thessaloniki: P. Pournaras Publications, p. 354 in, Harakas, op. cit., (1990a:51).

¹⁸¹ Ibid.

¹⁸² Economou, E. (1989) *Orthodoxy and Ecology*, a lecture at Inter-Orthodox Centre of the Church of Greece, Holy Monastery of Penteli, 6th Feb, 1989 ; also the series of articles in the same name in *Ekklesia* 1989 (5):188-192; (6):231-234; (7):280-283; (8)223-326, especially p. 326.

¹⁸³ Ibid No 6; See also Harakas, op. cit., (1990a:59).

and is emphasized in the works of Sherrard (1987)¹⁸⁴, Zizioulas (1989-90)¹⁸⁵ and Bartholomew who in this instance includes animals:

[Humanity] has succumbed to a theory of development that values production over human dignity and wealth over human integrity....delicate ecological balances being upset by the uncontrolled destruction of animal and plant life or by a reckless exploitation of natural resources.¹⁸⁶

The misuse of technology as 'war against nature' could certainly be useful for discussions such as hunting as 'sport'; animal suffering in traditional and intensive farming practices where the natural behaviours of animals are overridden in favour of increasing 'evil profit'; animal experimentation and product testing and for discussions on the genetic engineering of animals.

xii) TECHNOLOGY – BIOETHICS & ANIMAL EXPERIMENTATION

Demetropoulos (1970)¹⁸⁷ advocated responsibilities for the created world based upon his understanding that God 'loves His creation and exercises providence over it' and taught that humans should reflect that love and care. This is the basic premise of many Western theologians who write on the animal theme¹⁸⁸ and who question the use of animals in laboratory testing. He reflects the traditional Orthodox tradition when interpreting dominion as protecting creation from destruction 'provoked by humankind' rather than as 'a license to exploit it'.¹⁸⁹ Yet Harakas fails to inform us of what protection from exploitation and destruction mean in the context of animal suffering and protection. Demetropoulos condemns the 'torture and mistreatment' of animals as 'barbarous' but Harakas again fails to explain the specific treatment that is described in this way. Nonetheless, Demetropoulos's use of the word 'torture' implies not only severe harm being perpetrated on animals against their will but also that the animals are confined against their will for this torture to take place. This may be how

¹⁸⁴ Sherrard, op. cit., (1987b).

¹⁸⁵ Zizioulas, op. cit., (1989-90).

¹⁸⁶ 'Message for the Day of the Environment' Sep 1st (1994a) in, Chryssavgis, op. cit., (2009a:42-45); also 'Message of the Primates' in Constantinople, March 15th 1992 in, Chryssavgis, op. cit., (2009a:88-93); 'Environment and Justice' welcome address at the opening of the fourth summer seminar on Halki, 25th June, (1997c) in, Chryssavgis, op. cit., (2009a:170-173).

¹⁸⁷ Demetropoulos, P. (1970) includes a chapter on 'Humanity and the Natural Environment' in, *Orthodox Christian Ethics* Athens, pp. 283-4, in, Harakas, op. cit., (1990a:50).

¹⁸⁸ Linzey, op. cit., (1994a:134-5); also McLaughlin, R. (2011) 'Evidencing the Eschaton: Progressive-Transformative Animal Welfare in the Church Fathers' *Modern Theology* 27 (1):121-146.

¹⁸⁹ Demetropoulos, op. cit., (1970:285) in, Harakas, op. cit., (1990a:51).

those writing on animal experimentation such as Linzey (2015)¹⁹⁰ and Knight (2011)¹⁹¹ view the treatment of animals used in various types of research laboratories.¹⁹²

Linzey acknowledges that all mammals at least, experience not just physical pain but also mental suffering; including fear, trauma, stress, distress, anticipation and terror – all states previously regarded as exclusive to humans.¹⁹³ We may think this is a modern thought but we find similar commentary from Philo who condemns practices which cause mental anguish to cows separated from their newly born calves.¹⁹⁴ Knight (2011) includes other factors in calculating stress and suffering, such as capture from the wild, transportation, housing etc., which he concludes, alters the physiology and mental capacities of the animals over time. These factors, in addition to ‘creating significant animal welfare and ethical problems’ distort a wide range of experimental outcomes, such as those dependent on accurate determination of physiological, behavioural, or cognitive characteristics in animal models.¹⁹⁵

In his discussions on vivisection and the moral status of pain Lewis (1990)¹⁹⁶ asked if it were a form of evil and if so, how we justify such practices. Lewis argued in favour of rejecting vivisection, not only because of the harm caused to animals, but also because it indicates a culture that accepts great suffering for subjective benefit. This acceptance or desensitization has serious consequences for the marginalized - the ‘other’, the weak, despised and rejected which I submit, includes the animals within our societies. Here we may briefly touch upon another aspect of animal suffering that is also absent in Orthodox literature – the verified link between animal abuse and interpersonal violence.¹⁹⁷

¹⁹⁰ Linzey describes such procedures as morally indefensible. (1994a:106-113).

¹⁹¹ Knight, A. (2011) *The Costs and Benefits of Animal Experiments*. Basingstoke, Hampshire: Palgrave MacMillan.

¹⁹² I develop this point presently.

¹⁹³ Linzey, A. (2012) ‘Cruelty to Animals is as if a Man did not Love God’ in, *The Ark: Journal of Catholic Concern for Animals* 220 (Spring): 5.

¹⁹⁴ Schochet, E. J. (1984) *Animal Life in Jewish Tradition: Attitudes and Relationships*. NY: KTAV, pp.152-3 cited in, Linzey & Cohn-Sherbok, op. cit., (1997:30-31).

¹⁹⁵ Knight, op. cit., p. 36.

¹⁹⁶ Lewis, C. S. (1990) ‘A Case for Abolition’ in, Linzey, A. & Regan, T. (Eds) (2007) *Animals and Christianity: A Book of Readings*, Eugene, OR: Wipf & Stock, pp. 160-164. For his discussions on suffering and his belief that human pain does not originate from the divine will but from a misuse of creaturely freewill see [1940] (2002) *The Problem of Pain* London: Harper Collins Publishers.

¹⁹⁷ Gullone, E. (2012) *Animal Cruelty, Antisocial Behaviour and Aggression: More than a Link* London: Palgrave MacMillan; also Linzey, op. cit., (2009a).

As we have noted, Harakas pioneered Orthodox bio-medical ethics¹⁹⁸ opening this subject to others such as John and Lyn Breck, who synthesize traditional Orthodox teachings with complex contemporary scientific issues such as the use of human embryos in medical research.¹⁹⁹ John Breck (2005) is not completely silent on animal suffering and his language in the following quote indicates his opinion:

All of this, in addition to the deadly abuse heaped on animals by the cosmetics industry, on human embryos by the pharmaceuticals industry ... Ours is indeed a culture of death, and we fixate with reason on the *smallest and most vulnerable* of its members.²⁰⁰ (My emphasis)

However, whilst Breck acknowledges the 'deadly abuse' to animals, there is no development of the theme when discussing medical research.²⁰¹ I argue that non-human animal beings fit into Breck's definition of 'the smallest and most vulnerable' members of society and as such warrant not only legal protection but inclusion into Orthodox theological and ethical discussions. This view is consistently expressed in Linzey's work²⁰²; by Singer (1975) who argues for a broader approach to suffering which includes 'all creatures with interests' and Regan (1984)²⁰³ who argues that animals are 'subjects of a life' with rights. A Western contemporary to Breck would be Yarri (2005) who tried to develop an ethic for the issue of animal experimentation but found few writing on the subject at that time.²⁰⁴ However, if we explore the wider canvass, we find commentaries on animal pain not only from Farrer (1962)²⁰⁵ and Lewis (1950)²⁰⁶ but also from the Patristic corpus, where we have Isaacs' famous comment on a compassionate and merciful heart:

¹⁹⁸ Guroian, V. (1998) 'Fr. Stanley Harakas: Introductory Comments' *Annual of the Society of Christian Ethics* 18: 15-17.

¹⁹⁹ Breck, J. & L, op. cit., (2005); Yarri, D. (2005) *The Ethics of Animal Experimentation: A Critical Analysis and Constructive Christian Proposal* Oxford & NY: OUP, pp. 4-5.

²⁰⁰ Breck, op. cit., (2005:28-9).

²⁰¹ Ibid: 34.

²⁰² See for example, Linzey, A. (2009b) *Why Animal Suffering Matter* Oxford & NY: OUP.

²⁰³ Regan, T. [1984] (1988) *The Case for Animal Rights* London: Routledge.

²⁰⁴ See my earlier comments on this subject in the review of Demetropoulos; also Messer who outlines the difficulties inherent in such discussions (2009) 'Humans, Animals, Evolution and Ends' in, Deane-Drummond, C. & Clough, D. (Eds) (2009) *Creaturely Theology: On God, Humans and Other Animals* London: SCM Press, p. 219.

²⁰⁵ Farrer, A. (1962) *Love Almighty and Ills Unlimited*, Fontana Library of Theology and Philosophy: Collins Fontana, pp. 104-5.

...which can no longer bear to see or learn from others of any suffering, even the smallest pain, being inflicted upon a creature.²⁰⁷

It is common belief that the case for using animals in experiments for the good of humankind is proven. If we examine reports on animal experimentation such as Linzey (2015)²⁰⁸ and Bailey & Taylor (2016)²⁰⁹ we find this is not the case. Pound (2014) found there were few systematic studies examining the validity of animal experiments and concludes that it is:

nearly impossible to rely on most animal data to predict whether or not an intervention will have a favourable clinical benefit-risk ratio in human subjects.²¹⁰

Knight (2011) had already alerted us to this problem:

...the utility of many animal experiments in advancing human healthcare or even biomedical knowledge of significance is poor.²¹¹

A report from leaders in the drug development industries states:

The poor predictability of animal experiments is one of the major challenges facing the drug discovery industry.²¹²

Whilst Messer (2009)²¹³ acknowledges the complexity and difficulty of this theme, Knight provides evidence of 'a widespread failure of ethical oversight' due to:

²⁰⁶ Lewis, op. cit., [1940] (2002) Ch. 9 'Animal Pain' for discussions on the origins of evil as it relates to the suffering of animals.

²⁰⁷ St. Isaac the Syrian, *Mystic Treaties* Homily 74 in, Lossky, op. cit., [1957] (1991:111).

²⁰⁸ Linzey, op. cit., (2015) references over 200 different research papers and reports on the theme.

²⁰⁹ Bailey, J. & Taylor, K. (2016) 'Non-human Primates in Neuroscience Research: The Case Against its Scientific Necessity' *ATLA* 44: 43-69. I am grateful to Prof. Knight for this reference.

²¹⁰ Pound et al, (2014) 'Is animal research sufficiently evidenced based to be a cornerstone of biomedical research?' *BMJ* 348 (3387); also *BMJ* editor F. Godlee's accompanying editorial 'How Predictive and Productive is Animal Research?' *BMJ* 348: (3719).

²¹¹ Knight, op. cit., (2011: 4, 57-9) For the number of animals used, see pp. 9-17. For species, sources and categories of use see pp. 18-28; also the USFDA (2004) *Innovation or Stagnation: Challenge and Opportunity on the Critical Path to New Medical Products*, [online] available at: <http://fda.org/ScienceResearch/SpecialTopics/CriticalPathInitiative/CriticalPathOpportunitiesReports/ucm077262.html> [accessed 24th June, 2013].

²¹² Palfreyman, M. G., Vinod, C. & Blander, J. (2002) 'The importance of using human-based models in gene and drug discovery' *Drug Discovery World*, Fall, 2002:33-44, [online] available at: <http://www.ddw-online.com/fall-2002/p148472-the-importance-of-using-human-based-models-ub-gene-and-drug-discovery.html> [accessed 25th June 2013].

²¹³ Messer, N. (2009) 'Human, Animals, Evolution and Ends' in, Deane-Drummond, C. & Clough, D. (Eds) *Creaturely Theology: On God, Humans and Other Animals*. Norwich: SCM Press, pp. 211-227, especially p. 219.

...an over-reliance on the assumption that invasive experiments on chimpanzees and other laboratory animals were likely to be of substantial use in advancing biomedical knowledge.²¹⁴

As we have noted, there are no discussions on this theme in Orthodoxy but my work has to an extent addressed this gap, for in my interview with Bishop Isaias he states that where alternatives to animal testing are available, we should use them. The potential impact of this teaching for animal suffering is clear. There are texts that offer further guidance such as this from Chryssavgis who teaches that concern for the creation requires us to:

...remember the whole truth about our creation and about the environment. Anything less than the full story, any deviation from the fullness of that truth, is a dangerous heresy.²¹⁵

I submit that lack of engagement on behalf of animals who suffer immense pain and death based upon a hotly debated perception that such testing benefit humans, is an example of not presenting the 'whole story', 'the fullness of truth' and presumably therefore, of a 'dangerous heresy'.²¹⁶

xiii) ECONOMICS

Mantzarides (1988)²¹⁷ commented on the conflict between ecological and economic interests and this too is developed and emphasized today in the work of Bartholomew, Zizioulas, Chryssavgis and Theokritoff. They are however, criticized by Butler (2013)²¹⁸ who views their criticisms as examples of left, liberal, anti-western industrialization economics. In so doing, he gives us an insight into the continuing cultural and political differences within the Eastern Church. Historically, such influences directly impacted our attitudes on animal rationality; extending them justice or mercy and for our relationships and thus our treatment of them.

²¹⁴ Knight, op. cit., p. 189.

²¹⁵ 'Orthodox Theology and the Environment' in, Chryssavgis, op. cit., (2003a:20).

²¹⁶ See my comments in note 700, pp. 184.

²¹⁷ Mantzarides, (1988) op. cit., in, Harakas, op. cit., (1990a:53-4).

²¹⁸ Butler, M. & Morriss, A. (2013) *Creation and the Heart of Man: An Orthodox Christian Perspective on Environmentalism* Grand Rapids, MI: Acton Institute. In pages 4-11 he criticizes this aspect in specific works by these authors. See also his interview with Kevin Allen of Ancient Faith Radio for his obvious frustrations against 'the East' [online] available at: www.ancientfaithradio.com/podcasts/aftoday/orthodoxy_and_the_environment [accessed 20th Dec, 2014].

Economic influence is frequently linked to concerns for the poor who suffer the greatest impact of environmental destruction and Hallman (1994)²¹⁹ and Boff & Elizondo (1995b)²²⁰ are editors of compilations of Western theological thought which align with Mantzarides on this theme. Boff argues that originally, economics was not a 'technique for unlimited growth but for rational management of scarcity.' He argues that the purpose of ecological economics is to balance the needs of humans and the earth 'with a view to the sustainability and quality of life of the world, of persons, and of other beings in nature'.²²¹ Keselopoulos (2013) suggests that aestheticism, compassion and pity for the natural world can impede vested interests in the intensive farming industries that have created:

...the downward spiral into barbarism that murders the animal kingdom by genetically mutating animals raised for beef or dairy products into freaks of nature...²²²

This is a rare statement from an Orthodox scholar who illustrates the tension between economic interests and the protection and suffering of animals, particularly in the animal food production industries. His arguments are equally relevant to other problem areas such as animal testing; the pet trade and the killing of animals for fun in the promotion of 'sport' and 'recreational' hunting.

xiv) INCLUSIVE THEOLOGY AND AN ETHICS OF LOVE

Economou (1989)²²³ argues for a role for the Church, promoted through the adoption of the Biblical and Patristic Tradition that would lead to an understanding of the interconnectedness of creation. He also promotes the usefulness of adopting 'an ascetic approach to creation'. This is a common theme in contemporary Orthodox discussions on the environment and would be useful for discussions on the animal suffering theme.

Harakas (1999)²²⁴ advocates a resistance to reductionism and the promotion of an Orthodox ethics of 'unified wholeness' - sacramental and non-sacramental - which he suggests should

²¹⁹ Hallman, D. G. (Ed.) (1994) *EcoTheology: Voices from South and North* Geneva: W.C.C.

²²⁰ Boff & Elizondo, op. cit., (1995b, 1995c).

²²¹ Boff, op. cit., (1997:134).

²²² Keselopoulos, op. cit., (2013:361).

²²³ Economou, op. cit., *Ekklesia* (1989) (8):326.

²²⁴ Harakas, op. cit., (1999).

reach into the social domain²²⁵ and public policy.²²⁶ My understanding of this last point is that Harakas considers all theology to be what today we may describe as 'public' theology. This is important for those who try to address contemporary themes such as animal suffering and protection. Guroian (1981)²²⁷ affirms Harakas's view that Orthodox ethics is inseparable from Orthodox theology and uses the term 'ethics of love' in his description of Eastern Orthodox ethics.²²⁸ I believe this term may be equally applicable for an Eastern Orthodox 'animal theology'. He also describes Christ as 'the archetypal ethical man'²²⁹ and here we see the influence of Maximian thought in the fusion of virtue and love. I argue that this fusion is evident throughout Biblical and Patristic teachings as types or examples of 'godly' or 'righteous' behaviour.

George (1990)²³⁰ informs us that the hospitality of God's household in the monastic tradition is given not only to humans but also to 'wandering dogs and stray cats and all that is created by God'. Guroian uses Biblical and Patristic teachings to analyze the use of the Beatitudes in the Byzantine liturgy; John Chrysostom's homiletic presentation of the story of Lazarus and the Rich Man and St. Paul's use of Scripture for ethical instruction in the contexts of Christian baptism and Eucharist.²³¹ He also teaches that the Church is a type of Ark and God's vehicle for taking humanity and animals into the new creation:

...like the ark before it, embraces in hospitality, thanksgiving and blessing all living creatures.²³²

My suggestion is that Noah is also an archetype for those in our times who actively co-operate with God and work to save animals and the environment from the sins of cruel, evil people and vested interests, even if these co-workers are unaware of His presence in their

²²⁵ Ibid. Part 2:3; Part 3:50.

²²⁶ Harakas, op. cit., (1983) Ch. 3:50; Ch. 1 and 2 reflect the teachings of Maximus; also (1990a:70).

²²⁷ Guroian, V. (1981) 'Notes toward an Eastern Orthodox Ethic' *Journal of Religious Ethics*, 9 (2): 228-244.

²²⁸ Ibid: 228, 241, note 1.

²²⁹ Ibid: 231.

²³⁰ George, K. M. (1990) 'Toward a Eucharistic Ecology: An Orthodox Perspective' *The Reformed Journal* (April):17-22; also, Limouris, op. cit., (1990a:45-56).

²³¹ Guroian, V. (1990) 'Bible and Ethics: An Ecclesial and Liturgical Interpretation' *Journal of Religious Ethics* 18:129-157.

²³² Guroian, op. cit., (1991: 274-5).

lives.²³³ We find this inclusive theology in contemporary Orthodox works by Chryssavgis (2013)²³⁴, Bartholomew (2007, 2011a)²³⁵ and Gschwandtner (2012) and in Western theologians such as Boff (1997)²³⁶ and Northcott (2009).²³⁷

Vivien (2003)²³⁸ suggests the peace between Saints and animals are examples of compassionate relationships with all living creatures, whilst Northcott examines aspects of ascetics for a non-violent way of establishing a 'peaceable kingdom' in our time.²³⁹ Messer (2009) on the other hand whilst evidencing sympathy for the plight of animals in his discussions on their use in scientific experiments, arguably fails to appreciate the potential of creating a 'peaceable kingdom' in our present age and views such attempts negatively.²⁴⁰

There is a further point here. In my forthcoming discussions on the multiple voices of non-human beings in the liturgical or poetic texts which indicate that animals know, praise and worship God, it is important to note that they are also portrayed as 'pleading' or 'groaning' to be released from their suffering.²⁴¹ I submit that if there is evidence to support the argument that God hears the voices of different creatures in praise and worship, he also

²³³ I do however suggest there is failure in Noah's actions. See Chapter Three and developed more fully in a forthcoming paper.

²³⁴ Chryssavgis, op. cit., (2013b:157).

²³⁵ 'The Orthodox Church and the Environment' and based on an interview in, *Reflections* vol.93. 2. June, 2007 Divinity School of Yale University, in, Chryssavgis, op. cit., (2009a:359); Prot. No. 758, 1st Sep, 2011 [online] available at <http://www.ec-patr.org> [accessed 24th June 2013]

²³⁶ Boff, op. cit., (1997:32, 81-85).

²³⁷ Northcott, M. (2009) 'They shall not hurt or destroy in all my holy mountain' (Isaiah 65:25): Killing for Philosophy and a Creaturely Theology of Non-Violence' in, Deane-Drummond & Clough, op. cit., pp. 231-248.

²³⁸ Vivian, T. (2003) "The Peaceable Kingdom: Animals as Parables in the Virtues of Saint Macarius" *Anglican Theological Review* 85/3 (Summer): 477-491.

²³⁹ See also McLaughlin, op. cit., (2011) His 'progressive transformative animal welfare' is similar to Linzey's 'progressive disengagement from injury' first outlined in 1987.

²⁴⁰ Messer, op. cit., p. 224. He argues that attempts to do so 'obscure this distinction between witnessing to and establishing the kingdom' which fail to understand the 'complex entanglement in human sin and the fallenness of the world.' I would argue that the Saints provide evidence that such a kingdom is possible, though I acknowledge both the complexity of the issue and the sacrifice needed to accomplish it.

²⁴¹ E. g. St Ephrem op. cit., *Hymns on the Nativity*, 3,4,5,13,14,16,17,19; *Hymns for the Feast of Epiphany* 1,10 CANNPNF2-13; *Discourse On the Passion of the Saviour by Our Venerable Father Ephrem the Syrian* [online] available at: <http://www.anastasis.org.uk> [accessed 2nd July 2012]; *Table Blessings*, Memra IX, X in, Hansbury, M. (2006) *Hymns of St Ephrem the Syrian* Convent of the Incarnation, Fairacres, Oxford: SLG Press, pp. 36-37; St Andrew of Crete, (1998) *On the Dormition of Mary: Early Patristic Homilies* Daley, B. E. (Ed.) Crestwood, NY: SVSP; *Vespers for the Environment, Troparia*, Monk Gerasimos, 1990 in, Chryssavgis & Foltz, op. cit., (2013:392).

hears their pleas for release from their suffering. Grounding my belief in the Orthodox tradition of an all-loving God, I suggest He would not ignore their cries for help and suggest the possibility that God facilitates the release of their suffering by sending ‘agents of cooperation’ throughout history, who try to save or reduce animal suffering. Historical precedents would be the Saints as exemplars of compassionate, merciful and righteous behaviour²⁴² with their contemporary equivalents being theologians and ethicists who warn of environmental disaster, together with those who actively work in conservation and animal protection movements.²⁴³ Whilst this might seem an unlikely suggestion, it is supported by Stylios (1989)²⁴⁴ who states:

This in practice means that Christians will be leaders in every ecological movement which seeks to maintain and protect the natural environment.

Similar views are expressed by Bartholomew, when acknowledging that humanity is both indifferent and unjust in its treatment of creation. He teaches that Orthodox Christians should be convinced environmentalists:

It is a pledge that we make to God that we shall embrace all of creation. It is what Orthodox theologians call in “inaugurated eschatology,” or the final state already established and being realized in the present.²⁴⁵

These are important teachings not only for the animal suffering theme but also for discussions on the impending disaster of climate change. Bartholomew also recognizes that the environment is crying for liberation; that it is not too late to act²⁴⁶; urges the development of practical programs and for the ‘clergy and others in parish ministry to encourage and promote love for nature’.²⁴⁷ In light of such statements and initiatives, it seems incongruous to suggest that involvement with animal protection and conservation groups would be excluded from Orthodox Church involvement; especially as the Patriarch

²⁴² E.g. Ps. 35:7, 145: 9, 36; Gregory of Nyssa’s homily *Love for the Poor* in, Holman, S. R. (2001) *The Hungry Are Dying: Beggars and Bishops in Roman Cappadocia*. Oxford: OUP, pp. 193-199; St Ephrem the Syrian, op. cit., *Table Blessings*; Bartholomew, op. cit., (1997a) ‘Justice: Environmental and Human’ in, Chryssavgis, op. cit., (2009a:173).

²⁴³ Although I do not suggest that the latter are Saints!

²⁴⁴ Stylios, op. cit., (1989:66).

²⁴⁵ Bartholomew, op. cit., (2008a) Ch.6:107.

²⁴⁶ ‘Climate Change’ (2007c) in, Chryssavgis, op. cit., (2009a:350-1); also ‘A New World View’ (2006a) lead article for the special issue dedicated to the preservation of the natural environment, published by the International Journal of Heritage Studies in, Chryssavgis, op. cit., (2009a: 326).

²⁴⁷ ‘Education and Parish Action’ (1994a) in, Chryssavgis, op. cit., (2009a:109-10).

‘sealed a friendship of common purpose and active cooperation for the preservation of the environment’ with the then President of the WWF in 1993.²⁴⁸

If Orthodox Christians have authority to be leaders in environmental matters I submit that they are also given authority to create initiatives in the field of animal protection and conservation. If they are not the leaders, they should at the very least, be engaged in those discussions. Yet there is also ambiguity here, for there are those who teach a different message.²⁴⁹ This in part is due to ignorance of what is involved in animal protection, a large part of which is responding to human calls for assistance.²⁵⁰ This benefit to humanity is recognised by Bishop Isaias who has, since our discussions, established an Orthodox Animal Welfare group in his Diocese.²⁵¹

In essence, we are to take as our guiding principle, God’s great love for His Creation and we, as Image moving towards Likeness, are to allow each creature to flourish as God originally intended. I argue for an Orthodox theology and ‘ethic of love’²⁵² that reiterate the Saintly behaviours²⁵³ which give a glimpse of the pre-lapsarian peaceable kingdom and, foreshadow both the praxis of an Orthodox ‘animal theology’ and the theory behind that praxis. I submit that we also find evidence of an ‘ethics of love’ in elements of contemporary Orthodox debates on the environment and my aim is to extend this theology/ethic to the individual animal within that environment.

xv) LOVE FOR ANIMALS = INDIFFERENCE TO HUMANS?

Despite the useful comments above, some Orthodox commentators – even those who indicate support for the themes of this thesis, also display negativity in their thinking on relationships with animals. At times this negativity equates love for animals as a ‘sterile social expression of

²⁴⁸ Chryssavgis, op. cit., (2013b:155).

²⁴⁹ Sakharov, S. (1991) *St Silouan the Athonite*. Crestwood, NY: SVSP, pp. 95-6.

²⁵⁰ The public requests help for various reasons ranging from domestic violence, marriage breakdown, loss of employment, through to family members developing allergies, entering hospital, care homes or death.

²⁵¹ See Appendix C for his initiatives.

²⁵² See also Guroian, op. cit., (1981:241) who also uses this terminology when describing the Eastern Christian tradition, note 1.

²⁵³ Whilst I focus on Eastern Saints, numerous Western Saints exhibit this same behaviour e.g., St Francis of Assisi and St Giles of France.

love' which detracts from our love and care for humans²⁵⁴; a 'morbid substitute for human relationships'²⁵⁵ and where friendship with animals is viewed as 'a perversion of the order established by God and contrary to the normal state of man'.²⁵⁶ It is not my intention to discuss this problem here as there are several historical reasons for questioning 'love' for animals some of which will be discussed elsewhere in this work however, when we examine the research, compassion for animals does not seem to equate to an indifference to human suffering in fact, the opposite appears to be the case. Lansbury (1985)²⁵⁷ provides evidence of continuity between early humane movements with other social reform movements, suggesting that 'many of the same people were involved with both animal and human rights reform'. Nibert (1994)²⁵⁸ informs us that animal activists are more likely to oppose racism and sexism, whilst Ranney (1983)²⁵⁹ suggests that 'compared to the general public, these activist show significantly higher interest in public policy.' Nash (1989)²⁶⁰ examines the evolution of 'rights' theory as emanating outward from its patriarchal beginnings and suggests that 'animal rights are the logical extension of egalitarianism to the natural world.' Despite the evidence, the charge of indifference to human suffering remains and it is my intention to conduct further research into this area.

CHAPTER 1 - SUMMARY

I have presented a time-line commentary of mainly Orthodox literature which although somewhat fragmented, is developing and arguably, is influenced by Western commentators on the subject of animal suffering. It would seem from the literature above that we are to widen our understanding of community and extend our love, compassion, mercy and justice to animals. Arguably, it would appear from Bartholomew's teachings that the historical philosophical and theological arguments that denied mercy, justice and rights to animals are

²⁵⁴ Demetropoulos, op. cit., p. 287 in, Harakas, op. cit., (1990a:51); Bartholomew, (2011a) *Message of His All Holiness, the Ecumenical Patriarch Bartholomew on the Day of the Protection of the Environment* (2011) Prot. No 758, [online] available at: <http://www.ec-patr.org> [accessed 12th July 2013].

²⁵⁵ Theokritoff, op. cit., pp. 138-9.

²⁵⁶ Sakharov, op. cit., p. 95.

²⁵⁷ Lansbury, C. (1985) *The Old Brown Dog: Women, Workers & Vivisection in Edwardian England* Madison: University of Wisconsin Press; also Sperling, S. (1988) *Animal Liberators: Research & Morality* Berkley: University of California Press.

²⁵⁸ Nibert, D. (1994) 'Animal Rights and Human Social Issues' *Society and Animals* 2 (2) 115-124.

²⁵⁹ Ranney, A. (1983) *Channels of Power* Washington, DC: American Enterprise Institute.

²⁶⁰ Nash, R. (1989) *The Rights of Nature*. Madison: University of Wisconsin Press.

overturned. This gives theological space for those Orthodox theologians and ethicists who are troubled by those historical teachings to suggest an alternative theology and ethic.

Many questions remain concerning the transposing of this theology, such as it is, into practice. I remind my reader of Gschwandtner and Theokritoff's statements that whilst there is 'supposedly greater cosmic scope' this has not transposed into 'any clearly articulated ecological theology'²⁶¹; of the 'disturbing gulf between the implications of our theology and tradition' and the attitudes and behaviour towards animals that is 'typical of Orthodox societies.'²⁶² My work charts a particular path which aims to facilitate this change by producing evidence of historical and contemporary themes, texts and voices in order to provide a framework for other Orthodox theologians and ethicists to develop.

I have acknowledged that scales of suffering can be constructed but argue that they fail to deal with the theological, spiritual, moral and ethical problems involved in the actual suffering of the individual being.

I have argued that all theological discussions on cruelty and suffering need to determine the soteriological implications for those who cause that suffering either through the perpetrating of cruel and abusive acts; for those who know of the suffering but are indifferent to it, or for those who know and are concerned, but fail to act in order to reduce or prevent that suffering. Importantly, we must not only look at the act, we must also explore the effects such transgressions have on the individual's relationship with God.

I believe that the sin and evil of abuse to animal beings is the same sin and evil as that perpetrated against human beings; as such I argue that animal abuse warrants a place in informed theological discussions at every level, yet to my knowledge, other than the recent proclamation from the Holy Synod in Cyprus²⁶³ there have been no proclamations from the Patriarchs on the specific subject of animal suffering. I hope that this thesis will facilitate wider involvement both from the Orthodox Church and its academic community as this will ensure

²⁶¹ Gschwandtner, op. cit., p. 8.

²⁶² Theokritoff, op. cit., p. 240, states that commentary 'frequently shows little interest in what is actually known about animal behaviour'.

²⁶³ This statement was made as a result of my presenting the Cyprus Case Study to Bishop Isaias in 2014.

that the Church undertakes its crucial role in the reduction of animal suffering and the saving of human souls.

CHAPTER 2 - A BRIEF INTRODUCTION TO ANIMAL SUFFERING

Having indicated a gap in Eastern Orthodox theological discourse on this subject, Chapter 2 serves in helping to expose the depth and the severity of the practical problems of animal suffering.²⁶⁴ In light of the fact that nothing is written by Eastern Orthodox scholars on the subject of animal suffering it is reasonable to suggest that most, if not all, are not authorities in this field. I believe therefore that before I present my arguments, it would be useful to determine the scope of the discussion.

In general terms the phrase ‘unnecessary suffering’²⁶⁵ is used to indicate what for many is an acceptable boundary beyond which one must not traverse. What is generally not acceptable is any form of suffering that is not to the animal’s benefit and obvious examples here would be any veterinary procedure that was entirely due to the preference of the owner or indeed arbitrary breed requirements such as ear cropping and tail docking. It would also include any form of suffering caused by direct and indirect forms of abuse and exploitation and examples here would be direct cruelty and any circumstance that resulted in profits acquired at the expense of the animal’s physical and psychological well-being.

The obvious question arising here is who decides what is and what is not, ‘unnecessary suffering’? The generally accepted answer would be those who are expert in this field, i.e. the veterinarians and the animal protectionist organisations. Yet here there must be caution, for as in the case of medical experts that were employed by the tobacco industries and denied the links to cancer, the animal food industries employ veterinarians who may deny the suffering of animals. To overcome the obvious potential for bias, one would need to weigh their definitions of what is acceptable suffering with those who are employed by the other acknowledged experts in the field - the animal protection organisations, such as the Royal Society for the

²⁶⁴ The acceptance of the need to prevent animal suffering via the formulation and implementation of animal protection laws is found in most, if not all cultures, thus avoiding the accusation of cultural imperialism.

²⁶⁵ There are those who oppose any suffering and object to this concept and terminology. Whilst this is an entirely acceptable position to take, it is important to note that it is used here simply because it is a familiar term to those who are not expert in the discussions surrounding their objections. See my earlier point on scales of suffering, pp. 16-17.

Prevention of Cruelty to Animals²⁶⁶ whose interest lie not in profit, but in reducing the suffering of animals.²⁶⁷

Having defined what is generally understood as unnecessary suffering I now outline the main areas of abuse and exploitation. In light of the desire to keep this introduction short and in order to return to the normative theological discussion, I have included photographs/websites of the main problem areas with a very brief commentary on each.²⁶⁸ Out of compassion for my reader, I use examples of low level abuse.

i) DELIBERATE CRUELTY

CRUELTY



Fig. 1 Deliberate cruelty

Fig. 1 is of a dog in Cyprus but is representative of millions of animals throughout the world who are either deliberately starved, not fed an appropriate diet or who have been abandoned.

²⁶⁶ This was established in 1824.

²⁶⁷ This does not exclude other experts in specific fields such as Prof. Andrew Knight on animal experimentation and Will Travers and Virginia Mckenna from the Born Free Foundation on Zoos and the illegal trade in wild animals which is estimated to be \$19 billion per year. Further details can be found online e.g. <http://www.bornfree.org.uk>.

²⁶⁸ Other examples can easily be found online, e.g. <https://www.rspca.org.uk/whatwedo/endcruelty>.

ii) FOOD PRODUCTION

Another area of animal suffering is that caused within the food production industries. One major cause of suffering is the confinement in small cages or pens.²⁶⁹ The term 'evil profit' is an extract from an interview with Ware (2014) and used to describe the intensive farming process he witnessed in an American monastery.²⁷⁰

FOOD & 'EVIL PROFIT'



Fig. 2 Gestation Crates

Fig. 3 Foie Gras production

Figure 2 is a sow in a gestation crate and a 24 hour time-lap video from a German farm accurately represent how the majority are kept.²⁷¹ In order to continually produce piglets, females are kept in crates which are too small for the sow to turn or walk but large enough for them to lie down on their sides to provide milk for the piglets. The animals are kept in this barren environment until they are no longer productive. No natural behaviour or flourishing is possible in such circumstances.

²⁶⁹ [Online] Available at: <http://www.care2.com/causes/10-animals-that-spend-their-entire-lives-in-a-space-smaller-than-your-bathtub.html#ixzz49eJ8wvWR> [accessed 19th May 2016].

²⁷⁰ See Appendix B. These photographs were part of my paper entitled *Towards an Animal Theology of the Eastern Orthodox Church*, presented at Durham University, on 7th June 2016.

²⁷¹ [Online] Available at: <https://www.youtube.com/watch?v=buJKrJKRfuv> [accessed 14th Sept, 2016].

Figure 3 shows geese being forced fed (gavage feeding) in order to produce foie gras. The procedure results in impaired liver function, expansion of the abdomen making it difficult for birds to walk, scarring of the oesophagus and death. Foie gras production is banned in many countries including the UK, Germany, Italy, Luxembourg, Norway and Poland as the process is proven and acknowledged to be cruel, yet it remains legal elsewhere.

In the West we tend to think of food production mainly in relation to cows, pigs, sheep and chickens and indeed those processes do cause great suffering to those and many other niche food animals. In other cultures however, animals such as dogs, cats and apes (bushmeat) are considered as food.²⁷² Figure 4 shows dogs in Asia who are held in crowded cages, travel long distances without food or water and are killed via beatings or cut throats and without stunning. This process is performed in front of the other animals who are waiting to die. The physical and psychological suffering involved in such scenarios is obvious.



Fig. 4 Food and Skin production in Asia²⁷³

²⁷² For information on bushmeat and its links to the illegal trade in wild animals see various animal protection sites, e.g. <http://www.bornfree.org.uk/animals/chimps/projects/bushmeat/>

²⁷³ [Online] Available at: <https://www.animalsasia.org/uk/our-work/cat-and-dog-welfare/what-we-do/tackling-the-meat-trade.html> [accessed 13th June 2016].

iii) ENTERTAINMENT

Figure 5 shows a Polar bear 'singing' for its audience. Circuses use a wide variety of animals who are made to jump through burning hoops, sing, dance, ice-skate, play football etc.



Fig. 5 Polar bear in Russian circus ²⁷⁴

Many countries have banned the use of animals in circuses as many undercover reports have proven the cruelty involved in many of the training processes, nonetheless many remain. Other examples of this type of entertainment would be aquatic parks and zoos. ²⁷⁵

²⁷⁴ [Online] Available at: <https://www.change.org/p/ivanovo-circus-in-russia-tell-ivanovo-circus-in-russia-to-stop-torturing-using-polar-bears-in-their-shows> [accessed 14th July 2016]. The normal range for a polar bear would be approximately 300,000 ²km; also <https://www.change.org/search?q=circus%20animals>.

²⁷⁵ [Online] Available at: <http://www.bornfree.org.uk> and thepetitionsite.com for examples of conditions and use of animals in zoos. Two [online] examples are: <http://www.thepetitionsite.com/en-gb/takeaction/620/442/811/> [accessed 12th Oct, 2016]; <https://www.change.org/search?q=zoo%20animals> [accessed 12th Oct, 2016].

iv) ENTERTAINMENT AS 'TRADITION'

In his documentary, Miguel Ángel Rolland has chronicled some of the 16,000 religious festivals across Spain which involves the abuse of animals. He informs us that 'Every year about 60,000 animals are killed during these festivals, often held in honour of a local saint or the Virgin Mary. Spanish identity is a local, rather than a national affair and people are fiercely loyal to their town or village and the customs associated with it'.²⁷⁶



Fig. 6 Bullfighting in Spain²⁷⁷

There are numerous other traditions around the world which cause immense suffering to animals.

²⁷⁶ [Online] Available at: <https://www.theguardian.com/world/2015/jul/06/violent-nation-spain-festival-animal-cruelty-turkey-bulls-film-santa-fiesta>. [accessed 13th Aug, 2016] The 2002 Greek documentary 'Breath of Earth' by Panos Karkanevatos, directed by Lampros Liavas (Uni. of Athens) indicates the slaughtering of animals in pagan rituals throughout modern Greece. [Online] Available at: <http://www.filmfestival.gr/2003/uk/process.php?movieid=576&eventid=124> [accessed 20th Sept, 2016].

²⁷⁷ Available at: <https://www.change.org/search?q=bullfighting%20in%20spain> [accessed 21st October 2015].

v) 'SPORT', 'RECREATIONAL' AND 'TROPHY' HUNTING

An aspect within the entertainment area is the killing of animals for pleasure. Whilst this is generally described by innocuous sounding language such as 'sport', 'recreational' and 'trophy' hunting, such language belies the reality of the suffering and death of the animals targeted. The recent case of Cecil the lion is a case in point. This animal was lured from the protected Hwange National Park at night by a dead animal tied to the hunter's vehicle and was shot with a bow-and-arrow. The lion was wounded and wandered for 40 hours before being found and shot.



Fig. 7 Cecil the Lion ²⁷⁸

²⁷⁸ [Online] Available at: <https://www.change.org/search?q=cecil%20the%20lion> [accessed 24th June 2016]; also <https://www.change.org/search?q=hunting>.

vi) HUNTING FOR FUR & FUR FARMS

Hunting for fun, fur or skins has brought many species of animal to the edge or indeed to extinction.



Fig. 8 Snow Leopard & cub WWF²⁷⁹

Snow Leopards and many other species are under the threat of extinction not only due to hunting & poaching for their trophies, bones and fur but also due to the loss of their natural prey which is also due to hunting. Another factor is the loss and damage of their habitat due to overgrazing of domestic livestock and through conflict with people due to human overpopulation.

Numerous animal protection charities have ample evidence of the shocking conditions of confinement and physical and mental suffering on fur farms where many are skinned alive because this minimizes the cuts in the pelts which increase their profit.²⁸⁰

²⁷⁹ [Online] Available at: <http://www.wwf.org.uk/wildlife/snow-leopards> [accessed 24th May 2016].



Fig. 9 Fur Farm ²⁸¹

Fur farms and conditions such as these are found throughout the world. In 2010 Finland brought in new legislation to improve conditions but despite this only 0.25m² is given for mink & cubs with 0.8m² for adult foxes where thousands of cages are stacked in endless rows.²⁸² Stereotypical behaviours such as self-inflicted mutilation such as chewing off limbs are common.²⁸³

²⁸⁰ [Online] Available at: <http://www.peta.org.uk/action/type/action-alert/> [accessed 14th June 2016]; also <https://www.youtube.com/watch?v=Ab7L8NRRYho>. There is also evidence of the live skinning of other animals and why undercover reporters are used, [online] available at: <http://action.peta.org.uk/ea-action/action?ea.client.id=5&ea.campaign.id=41061> [accessed 14th June 2016].

²⁸¹ Many examples are found [online] available at: <https://www.google.co.uk/search?q=fur+farms&client=firefox-bab&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwi8JTI7v3QAhVFFMAKHcpTDWYQ7Aklew&biw=1760&bih=868> [accessed 12th July 2015].

²⁸² Aaltola, E. (2012) *Animal Suffering: Philosophy and Culture*. Basingstoke, Hampshire: Palgrave MacMillan, p. 36.

²⁸³ Broom, D. & Nimon, A. (1999) 'The Welfare of Farmed Mink in Relation to Housing and Management: A Review' *Animal Welfare* 8; also (2001) 'The Welfare of Farmed Foxes, *Vulpes Vulpes* and *Alopex lagopus*

vii) TRADITIONAL MEDICINE

The illegal trade in some of the most endangered animals for the Chinese medicine trade is well documented. Figure 10 gives an example of the Moon bear. These animals are kept in crush-cages where their bile is extracted for the traditional medicine market, despite the easy chemical replication of bile by laboratory technique. Some bears are known to have been kept like this for 30 years.²⁸⁴



Fig. 10 Moon bear in crush-cage

Other examples would be the use of tiger parts or rhino horns.

in Relation to Housing and Management: A Review' *Animal Welfare 10*; European Commission (2001) Scientific Committee on Animal Health and Animal Welfare: *The Welfare of Animals kept for Fur Production* Health and Consumer Protection Directorate-General [online] available at:

[http://www.furfreealliance.com/wp-](http://www.furfreealliance.com/wp-content/uploads/2016/08/welfare_animals_kept_for_fur_production.pdf)

[content/uploads/2016/08/welfare_animals_kept_for_fur_production.pdf](http://www.furfreealliance.com/wp-content/uploads/2016/08/welfare_animals_kept_for_fur_production.pdf) [accessed 27th May 2015].

²⁸⁴ [Online] Available at: <http://www.animalsasia.org> [accessed 12th May 2016].

viii) EXPERIMENTS ON ANIMALS

One might think the case for animal experimentation is proven, it is not. This is a subject of fierce debate within the scientific community. Figs. 11, 12 & 13 are examples of mild processes.



Fig. 11 Cat Experiment

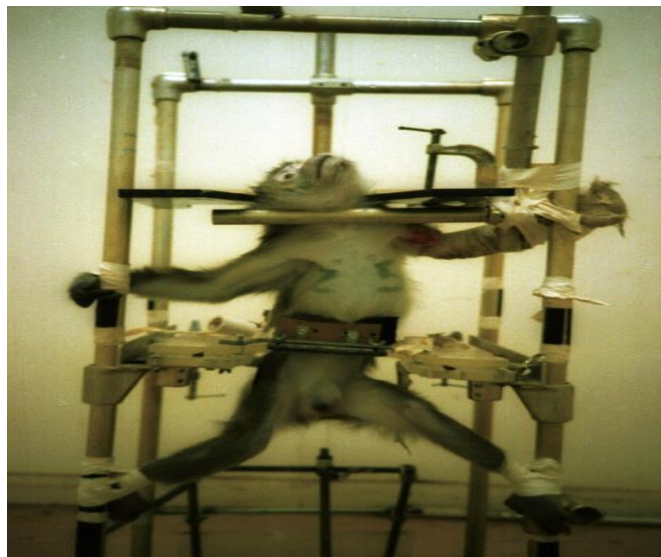


Fig. 12 Primate Experiment



Fig. 13 Primate Experiment ²⁸⁵

Primates and many other species are sensitive and intelligent animals who experience extreme pain, fear and distress, which for many involve years of being kept in an unnatural and constrictive laboratory environment unable to carry out any natural behaviour. ²⁸⁶

CHAPTER 2 SUMMARY

I have given an outline of several areas of animal suffering and chosen this approach in order to avoid lengthy and at times technical discussions on the cost/benefit to humans and animals within the individual sub-themes of non-human animal suffering. Each sub-theme, if explored in detail, would result in a further thesis. I have instead, provided details of monographs, scientific reports and websites for further exploration. This approach also helps illustrate my objections to scales of suffering, for it is clear from these examples, that whilst the methods of inflicting suffering vary, the end result for the individual non-human animal being is the same.

²⁸⁵ Numerous photographs are available [online]
at:<https://www.google.co.uk/search?q=animal+experimentation+photographs&client=firefox-bab&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwj9n6WX8P3QAhWricAKHXORCQQ7AkIOQ&biw=1760&bih=868> [accessed 14th May 2016].

²⁸⁶ I have discussed this briefly in the literature review (pp. 45-6) and shall discuss it more fully later in the thesis (See pp. 183-4). See also Knight, *op. cit.*, (2011) and [online] <http://www.animalexperiments.info> [accessed 12th Oct, 2016]; [online] <https://www.crueltyfreeinternational.org/what-we-do/breaking-news/sir-david-attenborough-calls-end-brain-experiments-monkeys>, [accessed 12th Nov, 2016].

Unlike the West, the Eastern Orthodox Church has no work which addresses the subject of animal suffering in any of the broad areas outlined above or collectively and my work aims to address this gap in the literature.²⁸⁷ In order to do so, I have at times stepped outside the normative Eastern Orthodox theological boundaries in order to succinctly define the subject under discussion.

In essence I argue that there are sufficient Biblical, Patristic and Canonical texts to help us formulate an 'animal theology' that will clarify our relationship with animals and thus, how we are to treat them. If my arguments are accepted, adopted and promoted by the theological community, this work will have benefit not only to the animals who are the subjects of direct physical and psychological violence, stress and exploitation, but also for humankind; for many wrongly believe that it is their God-given right of dominion that allows them to perpetrate such acts upon God's non-human animal creatures. Part of my argument suggests that in order to reduce suffering in this world, humans must recognize that any form of violence or misuse of our freedom is against God's Will.

²⁸⁷ There are a few rare comments from contemporary Orthodox theologians which though few in number are useful in that they open theological space for discussion.

CHAPTER 3 - ANCIENT VOICES

As in the previous chapters, a thematic approach is utilized to highlight the numerous theological themes/routes which can be explored through the prism of animal suffering. My research is based on the hypothesis that the teachings of the Eastern Orthodox Church allow for an Orthodox theological view which is inclusive of all creation; one that will develop a loving, compassionate and theologically authoritative view of non-human animals and our treatment of them. The Icon below portrays the Eastern Orthodox view of human dominion reflecting a loving and compassionate God, where all creation lives in peaceful harmony.²⁸⁸

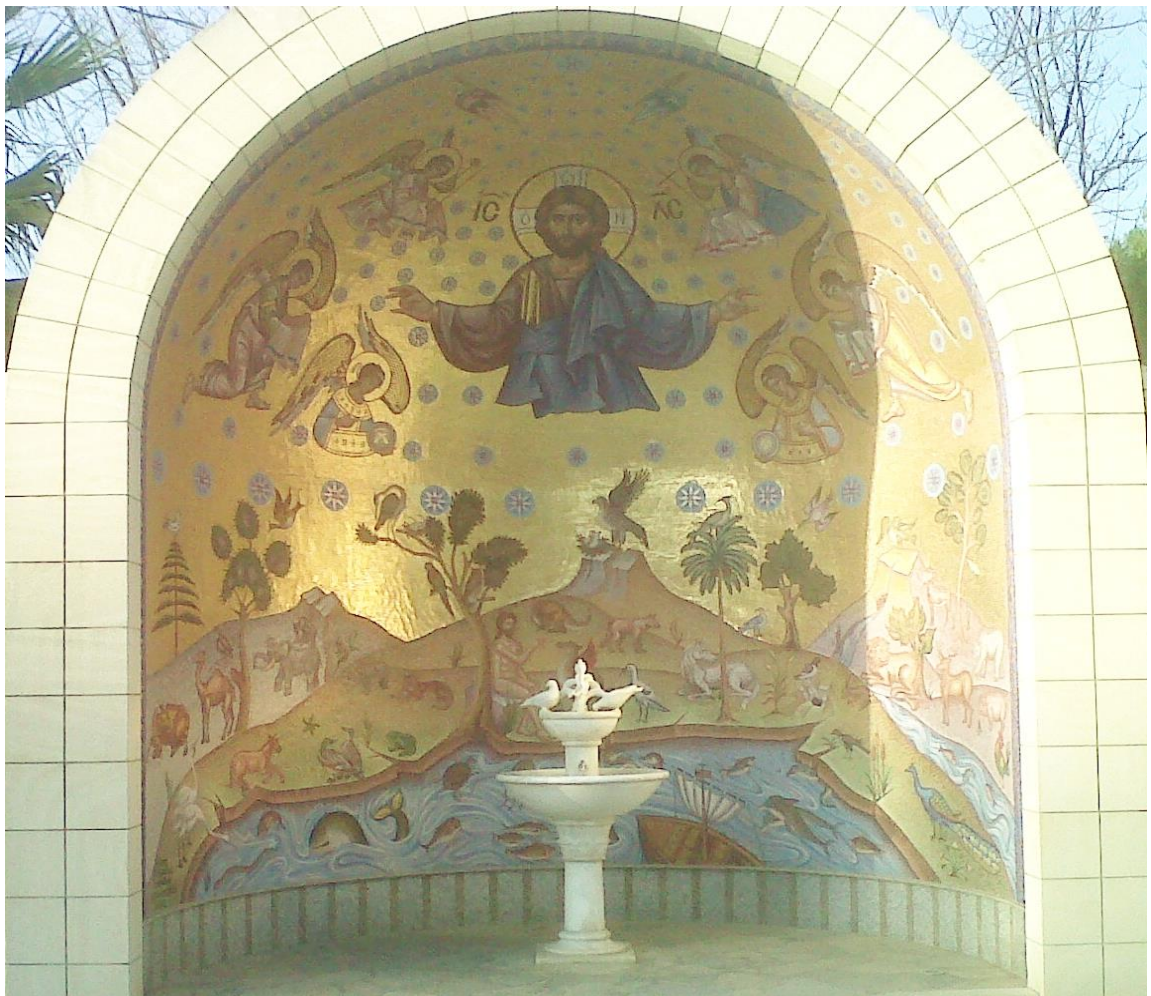


Fig. 14 Adam naming the animals

²⁸⁸ Icon, Kykkos Metokion, Cyprus.

Whilst I acknowledge that it is possible to have differences in the interpretation of biblical texts and that some interpretations may lead to a different view of God's relationship with animals²⁸⁹ I follow the interpretation of the Fathers who express a theology grounded in the concept of an inclusive and all loving God.

In order to validate this hypothesis I attempt to bring an anamnesis of an earlier theological understanding of the inter-connectedness of all creation which is loved and protected by God. I argue that hitherto we have not elaborated an Eastern Orthodox theology for animals because of a lack of relevant teachings but rather, that for various reasons Eastern Orthodox scholars have not engaged with the theme. My work addresses this gap in the literature whilst identifying some reasons for that historical lack of engagement.

Initially we can state that the early Church Fathers had no reason to offer a systematic theological view on the position of animal suffering for Church history informs us that they were far too concerned with fighting the many heresies of their times, developing the various tenets of Christian doctrine and establishing a universal interpretation of Scripture which focused on the role of humankind in God's creation.²⁹⁰ This does not mean that they were indifferent to the rest of Creation as Irenaeus's teaching here indicates:

Now, among the "all things" our world must be embraced. It too, therefore, was made by His Word, as Scripture tells us in the book of Genesis.²⁹¹

Whilst the non-human creation was not their primary focus, the Fathers did recognize that only humans had sinned and that only humans were in need of instruction and repentance. Irenaeus is clear:

While all things were made by God, certain of His creatures sinned and revolted from a state of submission to God, and others, indeed the great majority, persevered, and do still persevere, in [willing] subjection to Him who formed them.²⁹²

Athanasius affirms this recognition:

²⁸⁹ E. g, the destruction in the flood

²⁹⁰ Irenaeus, op. cit., *Against Heresies*, 3.4:3 p. 10.

²⁹¹ Ibid 2.2:5 p. 9.

²⁹² Ibid 2.18.7, p. 81; also 3.9:1, p. 19 'all flesh shall see the salvation of God'; 4.4.3, p. 14

Nothing in creation had gone astray in its notions of God, save the human being only.²⁹³

There is also a tradition of recognizing that through Christ's Incarnation, Crucifixion, and Resurrection and via the Eucharistic offering, creation is sanctified.²⁹⁴ Cyril of Jerusalem elucidates:

And do not wonder that the whole world was ransomed; for it was no mere man, but the only-begotten Son of God, who died on its behalf.²⁹⁵

The Fathers taught that Christ sanctified creation through everything He touched; Christ 'sleeps in order to bless sleep', 'weeps in order to make tears blessed'²⁹⁶ and explicitly links Christ's baptism with the sanctification of the baptismal waters.²⁹⁷ Basil of Seleucia taught that Christ saved the world and liberated the earth²⁹⁸ and recounts all the benefits of salvation including 'a principle of purification for the world' and a 'renewing of nature'.²⁹⁹ Modern commentators like Theokritoff (2001, 2009) and Gschwandtner (2012) inform us that we may find many similar teachings in ecclesial texts.³⁰⁰

It is my contention that in addition to the dominant tradition's focus on humanity, there is another less prominent tradition which is sympathetic to the notion of animal suffering and salvation and is entirely consistent with both Biblical³⁰¹ and Patristic commentary.

BEHAVIORAL GUIDANCE

Traditionally, we view the Old Testament as grounded in the Law and the New Testament grounded in grace and forgiveness, whilst both offer us numerous examples of behaviours that

²⁹³ Athanasius, *On the Incarnation of the Word* 43:3, CANNPNF2-04.

²⁹⁴ Irenaeus, op. cit., 4.18.6, p. 50.

²⁹⁵ Cyril of Jerusalem, op. cit., Catechetical Homily 13:2; also 13:35 & 15:3.

²⁹⁶ Gregory Nazianzen, Oration 37.2 *On the Words of the Gospel* CANNPNF2-07.

²⁹⁷ Ibid, Oration 29.10 *The Third Theological Oration. On The Son*; also Oration 39.15-16 *Theophany On the Holy Lights*.

²⁹⁸ Basil of Seleucia, *Third Homily on Pascha*, SC. 187:209 [online] available at: http://www.sourceschretiennes.mom.fr/index.php?pageid=volume_paru&id=155&longueursource=50&trisque=auteur_anciens&selection2source=203&sourcepg=volumes_parus [accessed 24th June 2012].

²⁹⁹ Ibid, SC. 187:215.

³⁰⁰ E.g. 5 January, Matins, Canon 9.2, Menaion, p. 302 cited in, Theokritoff, E. (2001) 'Creation and Salvation in Orthodox Worship' *Journal of Religion, Nature & the Environment* January 2001, Vol. 5, Issue 10. pp. 97-108.

³⁰¹ Most obviously, Rom 8:21-22; Ps 35:7; Isa 11:6-9.

are universally accepted as 'good' and 'virtuous'.³⁰² Such behaviours give an indication of God's Will and desired actions for humankind which should, according to Irenaeus, 'govern and rule in all things'.³⁰³ Certainly Biblical and Patristic commentary is pregnant with material which can be used to formulate a universal, compassionate and merciful theology that specifically helps us understand our relationship with animals and our treatment of them. Additional supporting material is found in ecclesial texts, Canon law, Patristic poetry and in the hagiographies of the Saints. Where appropriate, I include an occasional contemporary voice or animal suffering issue to emphasize the relevance of the point under discussion and attempt also, to answer or outline potential avenues of exploration for some of the difficult questions inherent in this theme.

This chapter discusses several elements that are at the heart of the animal suffering theme: God the Father in loving relationship with His Creation; God the source of all goodness and virtue; all created beings were to live in harmony, peace, free of violence and suffering; human creatures are made in the Image of God which though distorted by the Fall may be restored through Christ; we as Image should strive to reflect the Archetype in our lives; dispensations were given in order to refocus human attention on the one true God, to guide us away from sin and bring us back to righteousness.³⁰⁴

I have chosen St. Irenaeus' *Against Heresies* as the basis for this discussion (although other commentaries are used) because it is an authoritative text and one which lays the foundation for many of the later Christian doctrines.

OLD TESTAMENT - PATRISTIC AND BIBLICAL TEXTS

A) PATRISTIC COMMENTARY

i) GOD THE FATHER

Orthodoxy acknowledges that whilst we can never know God's essence³⁰⁵ we can know some things about God. Irenaeus lays the basis for this argument:

³⁰² Irenaeus, op. cit., 2.32.2 p. 94.

³⁰³ Ibid 2.34.4 p. 100.

³⁰⁴ Irenaeus, op. cit. 3.11.7 p. 29.

³⁰⁵ Ibid, 2:13.4 p. 32; 4.9.1 p. 24. 'Knowing' God includes the wider sense of perceiving and experiencing. For a wider discussion see Baker's Evangelical Dictionary of Theology, [online] available at:

So must those also who are within Him all equally partake of the Father, ignorance having no place among them...If, indeed, He has filled [all things], there will be no ignorance among them.³⁰⁶

This reiterates the teachings of St. Paul³⁰⁷ and is developed by many Patristic commentators, the most obvious being St Maximus and his teachings on the logoi.³⁰⁸

ii) GOD THE CREATOR

Irenaeus teaches that God creates of His own free will and in order to be known to His creation. He also acknowledges not only the common ontology of all created beings but also their individual agency and integrity.³⁰⁹ Such ideas are developed by many early commentators such as Athanasius who teaches that 'no part of creation is left void of him: He has filled all things everywhere'.³¹⁰ By choosing to create, fill and sustain all things, the Christian God of the Fathers is promoted as a God who is intimately connected to His creatures, unlike the gods of the heretics.³¹¹

Pelikan (1971)³¹² notes that the inherent goodness of the non-human animal creation was shown by Christ's words, "The Lord has need of them" which expressed Christ's readiness to

<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/know-knowledge.html> [accessed 17th Sept, 2015].

³⁰⁶ Ibid, 2.13.7 p. 34; also 4.20.title, p. 52; 4.6.4 p. 18; 4.6.5 & 6 pp. 18-19; 4.10.1 p. 27; 14.1 p. 36, 4.10.1, p. 27.

³⁰⁷ Rom 1:20.

³⁰⁸ Maximus, op. cit., *Ambiguum* 7 p. 55; also *On First Principles* 1.3.6 (GCS 22:57); *On Prayer* (De Oration) 24:2, (GCS 3:354) cited in, Pelikan, J. (1974) *The Christian Tradition: A History of the Development of Doctrine 2 The Spirit of Eastern Christendom (600-1700)* Chicago & London: University of Chicago Press, p. 54.

³⁰⁹ Irenaeus, op. cit., 2.2.4 pp. 8-9; also, 2.6.2, p. 16, 'when even dumb animals tremble and yield at the invocation of His name'; 4.20.1, p. 52; 2.1:1 p. 5; 3.16.6 'summing up all things in Himself' p. 55; 2.11.1, p. 25; 3.8.3 p. 18; 4.20.6, p. 54; 4.9.1, p. 24.

³¹⁰ Athanasius, *On the Incarnation*, S: 8:1, CANNPNF2-04; also, Basil who informs us that nothing is outside God's providence or neglected by him, *Hexaemeron*, 8: 5. CANNPNF2-08; In a moment of 'inspired perception' which points to God's constant involvement in creation, Maximus states that 'God, properly speaking, is everything' Maximus, *Scholía on the Divine Names* 4.25 PG. 4. 296BC. This restates Irenaeus 2.2.5 p. 9; also Maximus, *Amb* 7 op. cit., p. 53, c.f. 1 Cor 15:28; Cyril of Jerusalem, op. cit., Homily 6:8; Ps 85:9; Louth op cit., p. 39.

³¹¹ E.g. Valentinus and the unbegotten Dyad-Proarch, which had nothing to do with the creation of our world (kenoma) and was the result of ungovernable passions of a lower Aeon - Sophia, see Irenaeus, op. cit., 2.3.

³¹² Pelikan, J. (1971) *The Christian Tradition: A History of the Development of Doctrine 1 The Emergence of the Catholic Tradition (100-600)* Chicago & London: University of Chicago Press, p. 223.

identify himself as the Creator and the Lord of the ass and its foal, confuting those who regarded such humble beasts as unworthy of him. Here Pelikan draws our attention to the type of negative and separationist statements mentioned earlier.

One question to ask here is if it is feasible that God the Father and Lord of all created beings would create any of His creatures in order for them to suffer.

iii) KNOWING GOD

The concept of various elements of the non-human creation knowing, worshipping, praising and calling out to God is a common theme in Patristic commentaries and poetry:

All things cry out about you
Those which speak,
Those which cannot think;
For there is one longing, one yearning,
That all things have for you. (Rom. 8:22-23)³¹³

An important question to ask here is whether we should take such texts seriously or regard them as romantic fantasy? McGuckin (2013)³¹⁴ gives an insight into this question and the cultural backdrop of Gregory's poetic work. He advises that Gregory set out to reconcile 'one of the great divides of ancient thought namely 'whether poetry was capable of being considered a philosophical art or whether it was hopelessly fictive.'³¹⁵ He clarifies why this was necessary, which in turn, relates to another point I shall develop later - the influence of philosophy on the early Eastern Fathers.³¹⁶ He explains that Gregory 'posits an interesting synthesis between the two philosophical positions about poetry', explaining that *poiesis* does not simply signify poetic art but the 'generic concept of creativity, the act of making'³¹⁷ and of 'inspired perception'.³¹⁸ He argues that Gregory advanced a philosophy which still has relevance today in that we cannot simply catalogue the world taxonomically in order to acquire an accurate

³¹³ *Hymn to the God* (2005) *St. Gregory Nazianzen: Selected Poems* (4th Ed.) McGuckin, J. (Trans.) Oxford: SLG Press, p. 7; also his article 'The Beauty of the World and its Significance in St. Gregory the Theologian' in, Chryssavgis, op. cit., (2011:41).

³¹⁴ The importance of cultural context should not be underestimated and is developed presently.

³¹⁵ McGuckin, op. cit., (2013:37) The fact that much of the prophetic material and Psalms in the OT is presented in poetic form already sets a context for this question.

³¹⁶ Ibid: 37. He goes on to state that this 'intellectual conflict is not entirely dead even now'.

³¹⁷ Ibid.

³¹⁸ Ibid: 39.

understanding. What is needed by those who lead us, he suggests, is a ‘transcendent appreciation’ of creation which Gregory argues is achieved in poetry: ³¹⁹

Insight into reality is gifted in the degree of the perspicacity of the one who sees...a prophetic and priestly charism...as a poetic and spiritual insight into truth. ³²⁰

We might therefore understand the Fathers’ poetry as inspired by deeper, spiritual realities rather than viewing them necessarily as a literal or metaphorical exposition. If we accept this premise, we may use the Father’s poetry as another type of primary source material; not in the sense of canonical law or biblical texts but perhaps as homilies which give us insight into the Father’s view of creation as an active participant in doxology and thus to be taken seriously. ³²¹ Theokritoff (2009) & Gschwandtner (2012) suggest there are numerous examples of this spiritual insight in works relating to the Incarnation, where the entire created world is depicted as reacting to this salvific event with clear statements that the earth and all that is in it, recognizes and knows God.

Whilst some might debate whether or not the inanimate creation has awareness, if we examine the research, contemporary science informs us that many animal species have intelligence, cognition and self-awareness. Irenaeus’ teaching that God ‘confers on all a profound mental intuition and perception’ would indicate from his previous teaching ³²² that non-human beings would be included:

Yet all [beings] do know this one fact at least, because reason, implanted in their minds, moves them, and reveals to them [the truth] that there is one God, the Lord of all. ³²³

If we accept the premise that God has a loving and compassionate relationship with each of His created beings, this opens theological space for developing an argument for animals

³¹⁹ Ibid.

³²⁰ Ibid: 43. The 28th Oration (The Second Theological Oration) was ‘one of the most widely read pieces of Christian antiquity’ due to its lifting up at Chalcedon as the ‘definitive Christian teaching on divine transcendence’ CANNPNF2-07.

³²¹ Teachings on every living thing knowing and praising God is a constant theme in Orthodoxy until today, see Bartholomew in, Chryssavgis, op. cit., (2011:279); Mikrayiannanites in, Chryssavgis & Foltz, op. cit., (2013:379-397).

³²² Irenaeus, op. cit., 2.2:5 p. 9.

³²³ Ibid, 2.6.1-2, p. 16; also 2.13.7 p. 34; 4.6.7 pp. 19-20; Ephrem the Syrian’s *Hymns on the Nativity and Feast of Epiphany*.

having a spiritual relationship with God. Patristic teachings where ‘the earth’ and at times animals are portrayed as praising and knowing God speaks to my point:

In the twenty-third year, let the ass praise Him, that gave its foal for Him to ride on, that loosed the bonds, that opened the mouth of the dumb, that opened also the mouth of the wild asses.³²⁴

Importantly, Gschwandtner (2012) informs us that Anastasius of Sinai taught not only that creation rejoiced, but that it did so when it learnt of its ‘transformation from corruption to incorruption’.³²⁵ Theokritoff notes that this tradition exists today on Mount Athos:

An elder is distracted in his morning prayer by the dawn chorus of frogs from a nearby marsh, and sends his disciple to tell them to be quiet until the monks have finished the Midnight Office. When the disciple duly transmits the message, the frogs reply, ‘We have already said the Midnight Office and are in the middle of Matins; can't you wait till we've finished?’³²⁶

One need not travel to Athos to experience something similar, for all have encountered the dawn and dusk chorus of birdsong. Such texts illustrate that all Creation has a type of knowledge of God and that He in turn knows each of His created beings. Other texts indicate that Creation is not only given a voice which cries out to God but is also allotted ‘human’ characteristics ranging from fear to joy.³²⁷

The Fathers taught that God creates, provides for all living beings who have their own unique nature, an intimate relationship with their Father Creator and where all were to live in peaceful harmony. We find similar teachings in traditional and modern ecclesial texts:

All things proclaim your greatness and your strength.³²⁸

³²⁴ Ephrem the Syrian, *Nineteen Hymns on the Nativity of Christ in the Flesh*, 13:27 CANNPNF2-13; also *Discourse on the Passion of the Saviour by Our Venerable Father Ephrem the Syrian* [online] available at: <http://www.anastasis.org.uk> [accessed Sept 25th 2013]; also Maximus, Amb. 7 p. 55 & p. 62, where Maximus grounds this teaching in Ex18:11 & 2 Tim 2:19; Cyril of Jerusalem, op. cit., Cat. Homilies 3:15; 4:5, 10; 12:15; Ps 113; Lk 23: 45.

³²⁵ Anastasius of Sinai, (1985:163) *Joie de la transfiguration: D'après les Pères d'Orient* Spiritualité Orientale 39. Coune, D. M. (Ed.) Bégrolles-en-Mauges: Abbaye de Bellefontaine cited in, Gschwandtner, op. cit., (2012:134).

³²⁶ Elder Joseph the Hésychaste, Letter 57 in, *Expression of Monastic Experience*, (1992) Holy Mountain: Holy Monastery of Philotheon, p. 315, cited in, Theokritoff, E. (2001) ‘Creation and Salvation in Orthodox Worship’ *Journal of Religion, Nature & the Environment*; Jan 2001, Vol. 5. 10. 97.

³²⁷ Andrew of Crete, in, Daley, op. cit., pp. 145-146.

³²⁸ Mode 4, Joseph was amazed in, Mikrayiannanites, op. cit., p. 386.

The whole creation was altered by Thy Passion: for all things suffered with Thee, knowing, O Word, that Thou holdest all in unity.³²⁹

Despite the fact that animals are not specifically mentioned in the 'new' ecclesial text for the environment³³⁰ we are nonetheless informed that 'all things' and the 'whole earth' sings His praise and importantly, that they are to be protected 'from every abuse':

You give life to all and conduct all things with ineffable judgments; from harmful pollutions and from every abuse save those who cry out, "God of our fathers, blessed are you!" By your will, Lord, you adorned the heavens with stars, while you made the whole earth fair with flowers and trees as it sings, "God of our fathers, blessed are you."³³¹

We have therefore a tradition originating in the early Church, confirmed in Bible texts and lasting until today, of all created beings knowing God, calling to God and blessing and praising God. They appear to have the capacity to do so independently of humans and reinforce arguments relating to an animal's individual integrity and agency. Such a statement will no doubt be challenged with arguments along similar lines to this quote by Leontios of Cyprus:

Creation does not venerate the Maker directly and by itself, but it is through me that the heavens declare the glory of God.³³²

However, whilst this is a traditional teaching, the corpus of texts mentioned above suggests that it is not the only tradition available to us. The Fathers inform us that God is both transcendent and immanent in and through all of His creation. The doctrinal developments of 'creation out of nothing' - *ex ouk onton, ex nihilo*³³³ and the Trinity, support this traditional teaching of the absolute difference between God and His Creation whilst reiterating their intimate relationship. I contend that the repeated use of such texts give us an insight into the mind of the Fathers, who

³²⁹ E.g. Holy Saturday, *The Lenton Triodion* (1978) Mother Mary and Ware, K., (Eds) London: Faber & Faber, pp. 625, 627; also Col. 1:16-17.

³³⁰ Please note that there is only one mention of a plant.

³³¹ Mikrayiannanites, op. cit., (2013a:392).

³³² Leontios of Cyprus, *Fifth Homily of Christian Apologetics against the Jews and on the Icons* PG 93:1604B c.f. Theokritoff, G. (2013) 'The Cosmology of the Eucharist' in, Chryssavgis & Foltz, op. cit., (2013:133).

³³³ The first mention of this is in 2 Maccabees 7.27-29, cited in, Louth, A. (2013b) *Introducing Eastern Orthodox Theology* London: SPCK, p. 35. The concept of spontaneous generation – created from nothing, is frequently suggested by Aristotle in *The History of Animals* Part 15, OIA Press, Kindle E-Book e.g., Testaceans – prophyrae, murices, stromboids – trumpet-shell, mussel, oysters, cockles, clams, razor-fish, crabs, sea-nettles, sponges, eels etc., and is reiterated by Basil in *The Hexaemeron*; see also Irenaeus, op. cit., 2.10.

at the very least, acknowledge that Creation has a spiritual relationship with God and that all creation participate in the divine salvific plan.

I advance the opinion that if we alter our focus from the human to God's other created beings, such texts indicate not only a relationship with God but also a level of spiritual relationship – potentially even a degree of conscious knowledge of God by all created beings.³³⁴ I question therefore if humanity is *always* necessary for God to communicate with His creation and equally, if creation needs humanity in order to know, praise, worship and cry out to God. If we deny the possibility of direct communication between God and any of His creatures, we impose limits on God which is akin to the heresies of the early Church that the Fathers fought so hard to defeat.

Having established that God creates in order to share His loving-kindness, that all things have a 'profound mental intuition and perception of God'³³⁵ and that they love, praise and worship Him, I believe I have partially answered my earlier question of whether it is likely that God creates His creatures in order for them to suffer. In order to fully answer this question I continue to investigate what we know of God.

iv) GOD -THE SOURCE OF ALL GOODNESS, LOVE, COMPASSION AND MERCY

In this sub-section I outline the traditional teaching that we as Image are to strive to achieve the Likeness of God by emulating His 'qualities' in our lives and Irenaeus's teachings on recapitulation is helpful here. Grant informs us that Irenaeus' use of the word recapitulation transposes the literal, grammatical sense into a theology strongly influenced by Paul's contrasts between Adam and Christ³³⁶, e.g. what was lost in the disobedience of Adam was regained in Christ the second Adam.³³⁷ Through Christ's obedience, God's original plan for humanity is restored and humankind receives the potential for sanctification, immortality and unification with God.³³⁸ Pelikan (1971) raises another

³³⁴ I do not suggest that Creation knows the Creator in the same way as He knows them; rather that creation is aware of its Creator.

³³⁵ Irenaeus, op. cit., 2.6.1 p. 16.

³³⁶ Grant, R. M. (2005) *Irenaeus of Lyons: The Early Church Fathers* Abingdon, Oxon: Routledge, p. 52.

³³⁷ Kelly, J. N. D. (1977) *Early Christian Doctrines* London: Continuum, p. 173.

³³⁸ Ibid: 172-3; Irenaeus, op. cit., 3.18; 3.23.1.

integral element of Irenaeus's doctrine which draws us back to my focus on reflecting the Image of Christ. Pelikan informs us that Irenaeus's doctrine of recapitulation can be read:

... as the most profound theological vindication in the second and third centuries of the universal Christian ideal of the imitation of Christ. For Irenaeus, the imitation of Christ by the Christian was part of God's cosmic plan of salvation.³³⁹

In the context of this work, it is important to note that for Irenaeus, 'all things' are included and benefit from Christ's re-enactment and fulfilment of God's original plan for creation.³⁴⁰

For Irenaeus, the possibility of sharing in the divine life is realised not only by sharing in Christ's obedience but also in our willingness to sacrifice our fallen nature with its self-indulgent sinful passions and evidenced through our participation in the goodness of God.

Through Irenaeus and others, we learn that the Archetype is 'the source of all that is good'³⁴¹ and 'has in Himself the disposition [to show kindness], because He is good'³⁴², 'without blame, and worketh no evil'.³⁴³ God is 'patient, benign, merciful, mighty to save'³⁴⁴ and that he who 'worketh righteousness, is acceptable to Him'³⁴⁵ for God 'has loved righteousness, and hated iniquity'.³⁴⁶ Irenaeus also teaches that God is desirous of 'mercy not sacrifice'³⁴⁷ and that God's instruction 'can never be exhausted'.³⁴⁸ These and numerous other examples of the types of behaviour and qualities we as Image are to emulate are found in other Patristic texts and here, Ephrem specifically states that God's mercy extends to non-human beings:

Good One, who in Your mercy sustain beings: above and those below,
and distribute the treasure of Your mercy to men and animals.³⁴⁹

³³⁹ Pelikan, op. cit., (1971: 144).

³⁴⁰ Irenaeus, op. cit., 5.21.1; also, Klager, A. P. (2007) "Retaining and Reclaiming the Divine: Identification and the Recapitulation of Peace in St. Irenaeus of Lyons' Atonement Narrative" in, *Stricken by God? Nonviolent Identification and the Victory of Christ* Jersak, B. & Hardin, M. (Eds.) Grand Rapids: Eerdmans, pp. 422-480, esp. p. 462 n. 158.

³⁴¹ Irenaeus, op. cit., 2.13.3, p.32; 4.11.2, p. 29.

³⁴² Ibid 2.29.2, p. 84; 2.30.9, p. 90.

³⁴³ Ibid 4.18.3, p. 48.

³⁴⁴ Ibid 3.20.title, p. 67.

³⁴⁵ Ibid 3 12.7, p. 37.

³⁴⁶ Ibid 3.6.1, p. 13.

³⁴⁷ Ibid 4.17.4, p. 46. I shall speak to sacrifice presently.

³⁴⁸ Ibid 2.28.3, pp. 78-9; 2.13,9, p. 35.

³⁴⁹ *Table Blessings*, Memra IX Hansbury, op. cit., p. 36.

God's providential care for animals is not only taught by the Fathers such as Cyril of Jerusalem, who teaches that as the Father provides for animals, so too should we,³⁵⁰ but also in the Psalms³⁵¹ and New Testament:

Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them.³⁵²

In light of all the above, I propose that a God Who is the source of love, compassion, mercy and goodness is neither cruel, abusive, exploitative, sinful nor evil³⁵³ and, could not be indifferent to the suffering of any of His created beings. Clement makes a similar point and highlights the resulting soteriological implications:

For the Lord pities, instructs, exhorts, admonishes, saves, shield...That we should live soberly, righteously, and godly, in this present world...Is it not then monstrous...that while God is ceaselessly exhorting us to virtue, we should spurn His kindness and reject salvation.³⁵⁴

The link between unrighteous and ungodly behaviours with sin and negative soteriological implications for humanity is traditional Christian doctrine:

The road of the virtues...in no way admits of any stalling on the part of those who walk in it...and the immobility of virtue is the beginning of vice.³⁵⁵

Yet teachings on the virtues are not restricted to humans as evidenced in this teaching by Climacus:

...while vices and passions are not in us by nature, the virtues, including Faith, Hope and Love, are set in us from God by nature - are even to be seen in the animals.³⁵⁶

Whilst acknowledging that it is not through good and virtuous acts alone that human beings obtain salvation³⁵⁷ it is argued that there is a tradition which teaches that such acts reveal a genuine attempt to retrieve our unfallen and violence-free natures. Through a process of

³⁵⁰ Cyril of Jerusalem, op. cit., Cat. Homily 7:6; also Mt 10:29-30; Mt 6: 26; Lk 12:6; Jn 5: 17.

³⁵¹ Ps 103:10-21; also Psalms 35:7, 49:10-14; 144:9; 145:9; 146:9.

³⁵² Mt 6:26.

³⁵³ Clement, *Exhortation to the Heathen*, CANNPNFO2-1.

³⁵⁴ Ibid.

³⁵⁵ Maximus, *Ad Thalassium* 17: On Spiritual Progress in Virtue CCSG 7:111-115; also Blowers and Wilken, op. cit., pp. 105-108, especially note 1, p. 106; also *Ambiguum* 7, pp. 58 & 66.

³⁵⁶ Climacus, *J. Ladder of Divine Ascent*, PG. 88, 1028AB in, Chitty, op. cit., p. 173.

³⁵⁷ Yannaras, op. cit., pp. 49-64.

perpetual striving (επέκτασις) to regain our original nature we can live virtuously and lovingly – in a godly, peaceable way which is evidenced in the lives of many Saints.³⁵⁸

It seems reasonable to suggest therefore that we, as Image, should not exhibit any negative qualities or types of behaviour in our lives. Rather, we are to be at peace and forego violence to all³⁵⁹; exercise loving-kindness; practise the virtues and acquire a contrite heart through repentance. We are to listen and follow God’s Word and to pour out compassion and mercy on ‘all things’ rather than indulging our passions in evil, violent acts which serve only to destroy other beings, their environments and eventually ourselves - be that as individuals or collectively as a species. In essence ‘As far as we can, let us try to sin as little as possible’.³⁶⁰ Such a tradition I submit, stands in stark contrast to sinful violent actions such as cruel, abusive and exploitative acts on animals and as such, it is entirely plausible to argue that animal suffering is against God’s Will. To support my argument still further, I now turn to an examination of Biblical texts.

B) BIBLICAL TEXTS

Papavassiliou (2013) summarizes the different Christian theological interpretations of Genesis: those who dismiss Genesis as a myth of the pre-scientific world; those who try to work modern science into the Creation narrative and those who take Biblical texts literally as the Word of God.³⁶¹ He suggests that all three approaches are to some degree inaccurate for they view Genesis as an account of creation history rather than the traditional Eastern Orthodox perspective of theological revelation. Whilst I think this analysis might be a little harsh, the point he makes on theological revelation stands; in essence Genesis gives us a glimpse into Who God is. Whilst this is important for all Christians in our individual spiritual journeys towards salvation, it is of crucial importance to the theme of animal suffering and I give three reasons to support this statement. First, the revelations help us to ‘know’ more about God and His Will and thus help us define our role as Image. Second, they help us determine which

³⁵⁸ I discuss the Saints presently. See Chitty, op. cit., p. 4; also *From Glory to Glory: Texts from Gregory of Nyssa’s Mystical Writings* (1979) Musurillo, H. (Ed.) Crestwood, NY: SVS Press, c.f. Blowers & Wilken, op. cit., (2003:41) note 74.

³⁵⁹ Irenaeus, 4.18.3, p. 48.

³⁶⁰ Clement, *Paedagogus* in, Pelikan, op. cit., (1971: 284).

³⁶¹ Papavassiliou, V. (2013) *Theology of Genesis* [online] available at: http://gocas.org/index.php?option=com_content&view=article&catid=39%3Alessons-in-orthodox-faith&id=113%3A280112-the-theology-of-genesis&Itemid=114 [accessed 20th June 2015].

behaviours are and are not acceptable to God. Third, they establish that unrighteous and sinful behaviours are part of the criteria used to judge those who fail to repent and desist from evil ways.

The subject of how humans are to behave has been a constant theme in the contemporary Eastern Orthodox theological debates on the environmental crisis, yet our behaviour towards animals is rarely mentioned.³⁶² My intention is to extend theological discussions by including the non-human animals within those environs in order to help us define our relationship and thus our treatment of them. It is my submission that cruel, abusive and exploitative behaviour towards any of God's creatures are sinful acts which have direct relevance for human salvation. In defining the soteriological implications of animal abuse, some humans may change their behaviour. Regardless of the genuineness of their repentance, their physical turning away from such sinful behaviours will lead to a reduction in animal suffering which is to be welcomed, not least by those who suffer the abuse and those who witness it.

OLD TESTAMENT TEXTS

i) GENESIS 1 and 2 - A WORLD FREE OF SUFFERING

Contemporary non-Orthodox discussions on our relationships and treatment of animals generally use terms such as care, protection, welfare, responsible ownership and rights. At the heart of these discussions are the concepts of love and compassion - the structural dynamics in the altruistic attempts to prevent animals from suffering at the hands of brutal people who for reasons of evil disposition, profit or ignorance, disregard the individual needs of animals. It is here that we first see our discussions having an affinity with the Scriptures, for as we have seen from the Patristic teachings above, it is the same concepts of love and compassion from God that lie at the heart of the original suffering-free life described in Genesis. Creation is very good³⁶³, blessed³⁶⁴ and entirely provided for by God.³⁶⁵ Athanasius states:

[The Logos] extends [its] power everywhere, illuminating all things visible and invisible, containing and enclosing them in [itself], [giving] life and

³⁶² A rare exception is Keselopoulos (2013) who argues as I do that we may find guidance on how we are to behave and what we must sacrifice in, Chryssavgis & Foltz, op. cit., (2013:364).

³⁶³ Gn 1:8, 10, 12, 18, 21, 25, 31; 2:3.

³⁶⁴ Ibid: 1:22.

³⁶⁵ Ibid: 1:29-30; 6:21; Ps 103:11-14, 16-22; Ps 144:9; Ps 146:9; Mt 6:26; Lk 9:58, 12:6.

everything, everywhere, to each individually and to all together creating an exquisite single euphonious harmony.³⁶⁶

In an interview for this thesis, Ware reaffirms these teachings and summarizes the traditional Orthodox belief that a reverence for animals and sensitivity to their suffering ‘certainly is part of our Orthodox Church faith’.

ii) HUMAN AUTHORITY – DOMINION v DOMINATION

Of equal importance to the acknowledgement that this harmonious communion was ruptured after the Fall is the recognition of the mistranslation and misunderstanding of the word dominion. Gn 1:26 – 27³⁶⁷ and 2:19³⁶⁸ are generally understood as God giving authority to humans over the rest of creation. Modern scholarship however, generally accepts that the interpretation of dominion as domination is an error, as it fails to recognize God’s constraints on human freedom and ignores the blueprint of God as archetype, ‘which by definition predetermines an analogous ethos that is imposed upon us.’³⁶⁹ This is a crucially important point for the animal suffering theme as it acknowledges that some historical interpretations on this theme are flawed. Ware (2014) reflects the contemporary Orthodox view:

It is said that we are to have dominion as humans over the created order but dominion does not mean domination or ruthless tyranny. This dominion that humans are given is part of being in God’s Image, so what this means is that just as God cares for His Creation and loves it, so we, after the image of God, are to care and love the Creation. This to me is the basic position of the Orthodox Church in regard to animals.³⁷⁰

This stands in stark contrast to another flawed teaching exemplified by Aquinas (harking back to Augustine/Aristotle) who suggested that the dumb and irrational non-human animals:

set themselves in motion...by a kind of natural impulse, a sign of which is that they are naturally enslaved and accommodated to the uses of others.³⁷¹

³⁶⁶ Athanasius, (1971) *Contra Gentiles and De Incarnatione*, Thompson, R. W. (Ed. & Tr.) Oxford: The Clarendon Press, p. 115; also, *Against the Heathen*, S: 42 CANNPNF2- 04. For similar thoughts see Linzey, A. (1999b) *Animal Rites: Liturgies of Animal Care* London: SCM Press, p. 31 &, *Creatures of the Same God: Explorations in Animal Theology* (2007) Winchester: Winchester University Press, p. 23.

³⁶⁷ God creates ‘man’ in ‘Our Image’.

³⁶⁸ Adam names the animals.

³⁶⁹ Bartholomew, ‘Environment and Ethics’ Halki, 12th June, 1995 in, Chryssavgis, op. cit., (2009a: 135)

³⁷⁰ Oxford interview, March 2014.

³⁷¹ St. Thomas Aquinas, *Summa Theologica*, ‘Whether it is Unlawful to Kill Any Living Thing’. Second Part of the Second Part, (QQ. 1-189) Q. 64:1, Reply to Objection 2, English Dominican Fathers, Kindle E-book. It will be interesting to see how the Catholic Church reacts to Pope Francis’ Encyclical *Laudato Si* which challenges this traditional view and acknowledges that Christians ‘have at times incorrectly interpreted

Ephrem offers an example of the alternative tradition I speak of and affirms the more reasoned and Christ-like approach of Ware:

You are not judge in creation, you have not dominion over the earth. If you love righteousness, reprove your soul and yourself. Be judge unto your own sins, and chastener of your own transgressions.³⁷²

Rather than a declaration that we may use animals in any way we choose, it is argued that we as Image moving towards Likeness should use animals in ways that reflect God's love, compassion and mercy. We should condescend to love His Creation as He loves us, thus rendering the end of abusive, sinful acts. Teachings on God's paternal love, compassion and mercy could be used as part of the basic framework of an Eastern Orthodox theological position on animal suffering. To support this statement, I submit that God has provided us with specific behavioural guidance on aspects of animal protection in order that we fully cooperate with Him in preventing their suffering.

iii) GOD'S PROVIDENTIAL CARE FOR NON-HUMAN ANIMAL BEINGS

We have previously established via Patristic commentary that God creates in order to be known and to share His love with His Creation. This is confirmed in Gn 1:20-22, 24-5, 30-31, where animals are created, given the 'breath of life' and described by God as good and very good. We are also informed that 'all things' were given a purely vegetarian diet which in and of itself indicates the peaceable, violence-free nature of the ideal relationship with God's other created beings before the Fall. On occasion there is also evidence of an equivalence of care, the most obvious of which are God's condescensions to save a remnant of each species of animal from the Flood and His subsequent Covenant with them.³⁷³ I now present specific teachings on animal protection which include instructions to act in order to reduce animal suffering.

iv) EXODUS

In Exodus we find two teachings that are striking because the instructions are to be undertaken even if the animal's owner is an enemy:

the Scriptures' LS: 67, 68, 117 [online] available at: <http://w2.vatican.va/content/vatican/en.html> [accessed 12th Dec, 2015].

³⁷² St. Ephrem, *Three Homilies: On Admonition and Repentance*, 12 CANNPNF2 -13.

³⁷³ Gn 9: 9-10. Importantly, this includes animals that are not deemed to be of use to us.

If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.³⁷⁴

A similar teaching is repeated in Exodus 23:5 where compassion is also in play:

If you see your enemy's donkey fallen beneath its load, you shall not walk away from it, but shall surely help him with it.

Such teachings again emphasize the need to act virtuously and with compassion and mercy to all rather than indulging in the sinful passion of enmity.

v) **DEUTERONOMY**

Significantly, these teachings are repeated in Deuteronomy although here the animals belong to one's family:

When you see your brother's young bull or his sheep wandering on the road, you should not ignore them: you shall certainly return them to your brother.³⁷⁵

You shall not see your brother's donkey or his young bull fall down on the road and ignore them: you shall surely help him lift them up again.³⁷⁶

Repetition of the teaching to protect, rescue and behave compassionately to animals that are lost³⁷⁷ or in danger of injury, be they owned by one's family, neighbour, stranger or one's enemy³⁷⁸ is not to be ignored and are examples of the aforementioned types of behavioural guidance that we as Image are to emulate. In addition, whilst these teachings depict animals falling onto the road rather than into a pit, they are the foreshadowing of Christ's teachings in Matthew and Luke.³⁷⁹ As such, these texts not only give ethical/moral 'behavioural guidance' but also emphasize the spiritual teaching within the texts.³⁸⁰

³⁷⁴ Ex 23: 4.

³⁷⁵ Dt 22:1; also, Dt 22:3.

³⁷⁶ Dt 22:4.

³⁷⁷ We might extend this to those that are abandoned, see Fig. 1 in Chapter Two.

³⁷⁸ Here I believe we may legitimately add 'stranger'.

³⁷⁹ Mt 12:11-12; Lk 14:5.

³⁸⁰ I do not reject texts on ethical guidance for I believe they are essential for understanding our relationships and treatment of animals but I suggest there is also a deeper spiritual significance to these texts which are equally important to our discussions.

There are also teachings on taking the animals to our homes³⁸¹ and providing provision until the owner can be found:

But if your brother is not near you, or if you do not know him, then you shall bring them to your own house and they shall remain with you until your brother seeks them: then you shall restore them to him.³⁸²

The significance of these texts for contemporary societies cannot be understated, for the abandonment of animals is one of the most intractable problems of animal protection and suffering throughout the world.

Again we see the equivalence of care first expounded in Genesis and repeated in Exodus being repeated here in Deuteronomy:

Six days you shall labor and do all your works, but the seventh day ...you shall do no work - you, your son and your daughter, your male servant, your female servant, your ox, your donkey, and all of your cattle, and your resident alien dwelling among you; that your male servant and your female servant may rest as well as you.³⁸³

Such teachings indicates not only an equivalence of care and compassion but also that the Sabbath law was made for all created beings and importantly, that non-human animals may be viewed as an extension of one's family or household. Further examples on compassion and mercy being extended to non-human animals are found in Dt 22: 6-7 where we are instructed that the mother of young birds must not be taken with the young; in Dt 22:10 where we should not plough with animals of uneven strength and in Dt 25:4 where working animals should not be muzzled.³⁸⁴ This is reinforced in Ps 144 which informs us that God's mercy extends to all, regardless of who receives it, 'The Lord is good to all, and his tender mercies are over all his works'³⁸⁵ whilst Ps 35 gives testimony to God's righteousness, judgment and mercy linked to the saving of animals:

Your righteousness is like the mountains of God;

³⁸¹ See also Gregory of Nyssa, 2nd Homily *On the Love of the Poor* in, Holman, op cit., p. 203 'Are we not willing to shelter pigs and dogs under our roof'.

³⁸² Dt 22:2.

³⁸³ Dt 5:13-14; also Ex 23:12. There is a similar teaching in Ephrem's *Hymns on the Nativity*, op. cit.

³⁸⁴ Linzey & Cohn-Sherbok inform us that the 3rd century scholar Levi directly interpreted this 'biblical legislation' to prove the morally advanced position of the Jewish people, Numbers Rabbah, 10.1, 17.5, (1997a:30)

³⁸⁵ Ps 144:9, 36.

Your judgements are a great deep;
Men and cattle You will save O Lord
How you multiply Your mercy, O God. ³⁸⁶

The 'rightness' of these types of behaviour is further evidenced in Proverbs where a righteous man is identified as one who has 'compassion on the lives of his cattle'.³⁸⁷ From this we may reasonably conclude that an 'unrighteous man' is one who lacks compassion for his animals.

vi) COMPASSION AND MERCY

Having presented some of the Biblical evidence of God's providential care for all of His creation, I further support my argument with Patristic commentary that relates not only to the Biblical teaching on the Sabbath but also includes evidence of God's compassion and mercy being extended to non-human animal beings. I begin with Ephrem who not only teaches that God extends care to 'the beasts' but how freedom in Christ extends to all created beings:

Let the seventh day hallow the Holy One—Who hallows the Sabbath,
and gave rest to all that live.— The Blessed One Who wearied not—
has care for mankind, and has care for the beasts.— When Freedom
fell under the yoke—He came to the Birth and became bond to make it
free.³⁸⁸

That freedom in Christ is extended to non-human creatures is both an important and challenging teaching. The most famous Patristic commentary linking compassion and mercy with animal suffering comes from Isaac the Syrian who, we can argue, teaches that mercy is mercy, regardless of who it is given to. There are however, less well known texts where he teaches on mercy, justice, compassion, non-violence and oppression.³⁸⁹ For example, he teaches us that the enactment of mercy brings us closer to God and importantly for this

³⁸⁶ Ps 35:7.

³⁸⁷ Pr 12:10. See also Chrysostom's reference to this passage in relation to Holy people and kindness to animals in, Attwater, D. (1960) *St. John Chrysostom* London: Catholic Book Club, p. 59, c.f. Linzey & Cohn-Sherbok op. cit., p. 96. It is interesting to note that the Hebrew text translates as 'The righteous person knows the needs [*nefesh*, literally "soul"] of his animal' in, Gross, A. (2016) *An Overview of Jewish Animal Ethics*, paper given at the Animal Welfare and Religion Symposium, Winchester University, 2nd Nov, 2016 and based on his chapter 'Jewish Animal Ethics' in, *The Oxford Handbook of Jewish Ethics and Morality* Dorff, E. & Crane, J. (Eds) Oxford: OUP, Ch. 26.

³⁸⁸ St. Ephrem, *Nineteen Hymns on the Nativity*. Hymn 19: 10.

³⁸⁹ St. Isaac the Syrian, *Six Treatises on the Behaviour of Excellence*, Treatise 1, Ch.1.8 in, *Mystic Treatises*.

theme, of the criticisms we are likely to encounter because of such ascetic practices.³⁹⁰ In so doing, he gives an insight into another possible reason for the lack of engagement by the clergy on this particular theme:

There is nothing which brings the heart so near unto God as mercy; and nothing which gives peace to the mind as voluntary poverty. Many will scorn thee as an ignorant because of thy liberality and for thy giving thyself without stint for the sake of the fear of God; they will not call thee wise or steady of mind, because of thy asceticism.³⁹¹

Of equal importance is Isaac's teaching that 'oppression is eradicated by compassion and renunciation'.³⁹² Despite criticisms, we are to persist, for it is only through love and compassion that evil is overcome. In the following quote, Isaac offers us another component of what could be described as an Eastern Orthodox animal theology, with an inclusivity which extends to all of God's created beings:

And what is a merciful heart?...the burning of the heart unto the whole creation, man, fowls and beasts, demons and whatever exists. So that by the recollection and the sight of them the eyes shed tears on account of the force of mercy which moves the heart by great compassion. Then the heart becomes weak and it is not able to bear hearing or examining injury or any insignificant suffering of anything in creation. And therefore even in behalf of the irrational beings and the enemies of truth and even in behalf of those who do harm to it, at all time he offers prayers with tears that they may be guarded and strengthened: even in behalf of the kinds of reptiles, on account of his great compassion which is poured out in his heart without measure, after the example of God.³⁹³

We might also remember Lossky's commentary on Gregory of Nyssa's teaching that the image of God is unknowable yet conceivable 'through the idea of participation in the infinite goodness of God'.³⁹⁴

Image through participation in God's goodness necessitates a heart full of mercy and compassion 'after the example of God' reaffirms my arguments on behavioural guidance and

³⁹⁰ I remind my reader of Zizioulas' comments regarding the likely criticisms of the existence of 'environmental evil', p. 40. Breck makes similar comments for today's ethicists, see Chapter Six, p. 200.

³⁹¹ Isaac, *Mystic Treaties*, op. cit., Ch. 1, p. 54.

³⁹² Ibid: 63.

³⁹³ Isaac, op. cit., Homily 74; For slightly different translations see Lossky, op. cit., p. 11; Ware (1999a) 'The Soul in Greek Christianity' in, *From Soul to Self* (1999) Crabbe, M. J. C. (Ed.) London & NY: Routledge, pp. 49-69. Dr. Sebastian Brock, expert in Syriac studies, defines 'compassionate' as the closest to the original Syriac meaning.

³⁹⁴ Lossky, op. cit., (1991:118)

the need to reflect the Image in our treatment of animals. It is through such participation and behaviours that oppression in all its forms will be overcome. Such teachings also indicate the spiritual interconnection between all created beings and are important points for theological discussions on the subject of animal suffering. There are other sources to support Isaac's teachings such as the earlier comment by Chrysostom on Holy people and their kindness to animals and comments such as this by Theodore the Studite who asks:

Is not someone who sees a beast of burden being carried over a precipice seized with pity? ³⁹⁵

Another lesser known commentary on compassion for suffering animals and our exploitation of them comes from outside the Patristic corpus. As there is increasing interest in contemporary Eastern Orthodox scholarship in Philo I feel justified in incorporating this quote from his commentary on Leviticus 22:28 into this discussion. It speaks to both the physical and psychological suffering of farmed animals and opens the door to theological discussions on one of the largest causes of animal suffering in the contemporary world – the consumption of animal food products.³⁹⁶ Philo initially discusses the 'cruel disposition' of those who separate mother and calves for 'the pleasure of the belly' or 'unpleasantness' of the soul before reiterating the important Patristic teaching that just because some things are lawful this does not mean we should indulge our passion for them. He then widens his discussion to incorporate the practice of virtue and compassion for animals:

But you ought to be pre-eminent in temperance and the practice of all virtues...by which considerations you ought to be rendered humane...And why in addition to the pains the animal bears in parturition, should you inflict pains from external causes by the immediate for it is inevitable that she will resist and be indignant when they are thus parted...and especially at the time of birth.

This early commentary on an Old Testament text which directly relates to the psychological suffering of animals seems quite remarkable for that fact alone, yet this was not an isolated case for Leviticus was interpreted by Hebrew scholars as an act of God's mercy and

³⁹⁵ Catechesis 52, [online] available at <http://www.anastasis.org> [accessed 7th Feb, 2013] I remind the reader of St Ephrem's teaching on God's mercy being extended to non-human animals in his *Table Blessings*.

³⁹⁶ I remind my reader of my desire to incorporate science into the proposed 'animal theology' in an attempt to facilitate greater understanding and to answer some of the most difficult animal suffering issues.

compassion for animals.³⁹⁷ Philo continues with a discussion on the additional pain inflicted on the cow by the hardening of her ‘breasts’ by this separation.

...since at this time the breasts are full of milk-like springs, and then if through want of the child which is to such them the flow of milk receives a check, they become hardened by being distended by the weight of the milk, and the mothers themselves are overwhelmed with pain. Therefore, says the law, give her offspring to the mother...to rear on her milk, and render not unprofitable those fountains of milk which nature has bestowed upon her breasts.³⁹⁸

The law is used to prevent the suffering of the cow and stands in stark contrast to the situation today. The hardening of cow’s udders does not occur in today’s dairy industry because of separation as the cow’s milk is quickly harvested for our use.³⁹⁹ However, the suffering of maternal deprivation continues until today and is outlined in one of the recent undercover investigations conducted by leading international animal welfare charities.⁴⁰⁰

Discussion on our over-consumption is found in other early texts and some specifically warned us of our almost obsessive desire for food. This has obvious relevance not only for the abuse and misuse of animals in contemporary farming practices and hunting but is highly applicable to today’s obesity crisis, antibiotic resistance⁴⁰¹ and environmental damage. We often find such teachings in homilies on the poor where we frequently find links between the misuse of the

³⁹⁷ Cohen states that compassion for animals in Jewish ethics is ‘categorical and undeniable...not a proposition to be proved’, Cohen, N. J. (1959) “Tsa’ar Ba’ale Hayim – The Prevention of Cruelty to Animals” Catholic University of America, cited in Gross, op. cit., (2016) For a similar understanding see Douglas, op. cit., pp.1-2 passim and Ch. 5 & 8. I am grateful to Prof. Baker for the Douglas reference.

³⁹⁸ Schochet, op. cit., pp. 152-3; also Targum Pseudo-Jonathan & Leviticus Rabbah 17.11(Midrash on Leviticus) in, Linzey & Cohn-Sherbok, op. cit., (1997a:30).

³⁹⁹ This is not to say that cow’s do not suffer mastitis as a result of modern practices, see Aaltola, op. cit., p 38 & Vernelli, T. (2005) ‘The Dark Side of Dairy – A Report on the UK Dairy Industry’ [online] available at:

http://milkmyths.org.uk/pdfs/dairy_report.pdf, [accessed 12th May 2015]; also Butler, J. (2014) Viva Health Report, *White Lies* [online] available at:

<http://www.whitelies.org.uk/sites/default/files/milkmyths/White%20Lies%20report%202014.pdf> [accessed 14th April 2016].

⁴⁰⁰ My example here is relevant to Philo’s comments. The aptly named ‘Herod’ system relates to the destruction of baby calves (the innocents in this context) who are produced yearly to keep the cow’s milk production high. One would be quite wrong to believe that all such killings were carried out humanely. An article and video evidence showing calves left to starve to death in the pen next to their mothers, etc., is available [online] at <http://www.dailymail.co.uk/news/article-2754065/Exposed-The-cruel-farms-Italy-buffaloes-subjected-appalling-treatment-ll-mozzarella-life.html>. Daily Mail, 12th Sept, 2014, [accessed 12th June 2015].

⁴⁰¹ See <http://www.cwf.org>. The overuse of antibiotics in farming has caused the evolution of super-bugs which are resistant to antibiotics and a major health threat to humans.

poor and the misuse of creation. I include a substantial quote here because it not only teaches how our use of animals should not be abusive but also highlights the abusive use of our freedom and crucially, is representative of Patristic teachings on the limitations of that freedom:

Use; do not misuse; so, too, Paul teaches you. Find your rest in temperate relaxation. Do not indulge in a frenzy of pleasures. Don't make yourself a destroyer of absolutely all living things, whether they be four-footed and large or four-footed and small, birds, fish, exotic or common, a good bargain or expensive. The sweat of the hunter ought not to fill your stomach like a bottomless well that many men digging cannot fill. Our gourmands do not, in fact, spare even the bottom of the sea, nor do they limit themselves to the fish that swim in the water, but they also bring up the crawling marine beasts from the ocean bed and drag them to shore. One pillages the oyster banks, one pursues the sea urchin, one captures the creeping cuttlefish, one plucks the octopus from the rock it grips, one eradicates the molluscs from their pedestal. All animal species, those that swim in the surface waters or live in the depths of the sea, all are thus brought up into the atmosphere. The artful skills of the hedonist cleverly devise traps appropriate to each.⁴⁰²

Note the negative language used to depict those who hunt both land and marine animals – describing them as ‘artful hedonists’ who pillage, pursue, capture, pluck and eradicate. ‘Artful’ is described as one who acts in a sly, cunning, crafty or wily way, attaining or seeking to one’s ends by guileful or devious means. Hedonism is a school of thought that argues that pleasure is the primary or most important intrinsic good and stands in opposition to the tenets of Christianity. This negative language indicates both ‘the mind’ of this Father and the misuse inherent in the acts. There are numerous modern studies detailing the consequences of ignoring such teachings and how our present levels of consumption and production of animal food products are not only the cause of high levels of suffering to animals, but also unsustainable from an environmental perspective and a hugely significant contributing factor to global warming.⁴⁰³

Such texts indicate that God not only provided for the physical needs of all created beings but also extended His love, mercy and compassion to every creature. This stands in stark contrast

⁴⁰² Gregory of Nyssa, *On Love for the Poor* in, Holman, op. cit., p. 198.

⁴⁰³ For a science based appraisal see Knight, A. (2013) ‘Animal Agriculture and Climate Change’ in, *The Global Guide to Animal Protection* Linzey, A. (Ed.) Urbana, Chicago and Springfield: University of Illinois Press, pp. 254-256. For a modern theological perspective see Pope Francis’ Encyclical, *Laudato Si*, 24th May, 2015 particularly Ch. 3 *The human roots of the ecological crisis* which aligns closely with both early church teachings and the work of contemporary theologians such as Boff and Bartholomew.

to teachings in philosophy and theology which deny these constructs to animals based as they appear to be upon the notions of animal capabilities arising from the discredited science, observations and thought of Aristotle and other ancient Greek philosophers.⁴⁰⁴

In summary, just as we have admitted that dominion interpreted as domination is an error so too should we re-examine and re-evaluate Church teachings on the use of God's non-human animal beings. No longer should 'use' be interpreted as a license for abusive practices. I argue that God did not create any creature in order for them to suffer; therefore if our use results in animal suffering it is an indication that something is wrong in the way animals are used.

A challenging extension of this argument is that if the Church fails to engage with this subject there will be negative soteriological implications not only for those who indulge in abusive practices but also for those with the power and authority to speak against such abuse but fail to do so. Biblical and Patristic teachings teach us that love, mercy and compassion are the keys to reducing suffering - not philosophical or theological arguments on souls, justice or rights and Irenaeus's teaching that our liberty should not be used 'as a cloak of maliciousness' is one such teaching.⁴⁰⁵

vi) **GOD'S LOVE FOR HUMANS - DISPENSATIONS**

Firstly, it is important in a world that seems to demand various forms of rights whilst ignoring the responsibilities which accompany them, to state that dispensations are not rights as we have come to understand them; they are in essence a relaxation of an original ideal. For this discussion the example of the vegan/vegetarian diet (Gn 1:29) is the ideal; the dispensation to eat animal flesh, a relaxation of the ideal and given, I shall argue, in order to aid mankind back to salvation. The same may be said of divorce. We are to become as one and to remain so until death but, the dispensation to divorce was given in order to 'prevent greater evils from occurring' and understood as a form of protection for women who would otherwise have been killed or sold on to someone else.⁴⁰⁶ We are, I submit, to be as mindful of the importance of the vegan/vegetarian diet as we are of the sanctity of marriage.

⁴⁰⁴ This is a common argument in non-orthodox literature and will not be repeated here.

⁴⁰⁵ *Against Heresies*, 4.37.4 p. 108. I return to this point in Chapter Six, for Bartholomew gives similar teachings.

⁴⁰⁶ Dt 24. See *OSB* note to Dt 24:1-4, p. 240.

Having established the framework of a theology for animals which is based on the premise of an all loving, merciful, compassionate and relational God, I now examine His use of dispensations in an attempt to explain one of the most difficult questions arising in the animal suffering theme – why this all loving and compassionate God allows the killing and consumption of non-human animals. Whilst I advance an opinion which is obviously as speculative as every other given, it is nonetheless based upon Patristic and Biblical texts and research from Jewish scholars, secular anthropologists and religious historians.⁴⁰⁷

Due to limitations on space, I give an outline of my research in this area which encompasses several themes: dispensations as guidance towards salvation; as reinforcing the power of the one ‘true’ God; changing the perception of animals that were once depicted as gods; reminders of past sins; the need for penitential sacrifice and God’s restrictions on human freedom to prevent further/greater abuse to human and non-human animals.

Irenaeus defines the cultural context when informing us that dispensations were ‘not established for righteous men’⁴⁰⁸ but as ‘a course of discipline’ and ‘bondage’ for those with hardened hearts who had ‘abused their liberty’⁴⁰⁹ by abominations such as idol worship and an insatiable desire to sin.⁴¹⁰ Athanasius, by way of explanation on how Old Testament dispensations foreshadowed the greatest dispensation of all, gives an insight into the original need for them:

The human race then was wasting, God’s Image was being effaced, and his work ruined. Either, then, God must forego His spoken word by which man had incurred ruin; or that which had shared in the being of the Word must

⁴⁰⁷ Milgrom, op. cit., (1991) and, ‘The biblical diet laws as an ethical system’, *Interpretation* 17 (1963) 288–301; Shemesh, Y. (2006) ‘Vegetarian Ideology in Talmudic Literature and Traditional Biblical Exegesis’ *Review of Rabbinic Judaism* 9; Schochet, op. cit; Gross, op. cit; Douglas, op. cit., who states that ‘the thought of Sinai is ever-present in Leviticus. The feudal relation of a lord with his vassals accounts for the requirement of human obedience and of responsibility for animal life’. (2001:89); Eliade, M. (1981) *A History of Religious Ideas: From the Stone Age to the Eleusinian Mysteries* Trask, W. R. (Trans.) Chicago: University of Chicago Press; Spiegel, S. [1967] (1993) *The Last Trial On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. Goldin, J. (Trans.) Woodstock, Vermont: Jewish Lights Publishing.

⁴⁰⁸ Irenaeus 4.15.3, p. 41.

⁴⁰⁹ Ibid 4.15.title, p. 38; also 4.15.2, p. 39 ‘they received from Moses this law of divorcement, adapted to their hard nature’; Justin Martyr, *Dialogue with Trypho, a Jew* on the sacrificing of children to demons. CANNPNF01, Ch. 19.

⁴¹⁰ Irenaeus, 4.15.1, pp. 38-39; 14.17.3, pp. 44-45; 4.16.3, p. 41.

sink back again into destruction, in which case God's Design would be defeated. What then? Was God's Goodness to suffer this? But if so, why had man been made? It could have been weakness, not goodness on God's part.⁴¹¹

The dispensation of death was established because of the transgression in Eden and the outcome was both 'monstrous and unseemly'. God could neither break His Word nor see His Creation 'go to ruin and turn again toward non-existence by the way of corruption.'⁴¹² Athanasius explains that despite human carelessness or 'because of the deceitfulness of evil spirits'⁴¹³ it was 'not worthy of God's goodness that the things He had made should waste away, because of the deceit practised on men by the devil'.⁴¹⁴ In essence he asks what else God could have done to save His creatures:

So, as the rational creatures were wasting and such works in course of ruin, what was God in His goodness to do? Suffer corruption to prevail against them and death to hold them fast? For better were they not made, than once made, left to neglect and ruin.⁴¹⁵

Maximus affirms this teaching but also gives important clarity when stating that the Fall 'became the occasion for God in his wisdom to work out our salvation'.⁴¹⁶ I submit that God's foreknowledge of the depths of human wickedness and 'insatiable sinning' which developed from Cain through to Noah and beyond, would have been an important factor in developing His salvific plan.⁴¹⁷ This is confirmed in part by Irenaeus' teaching that God was present with mankind in the various dispensations 'from beginning to end'⁴¹⁸ and when quoting Jeremiah to explain why so many dispensations were necessary. Please note again the reference to idolatry for it plays a central role in the forthcoming argument:

but that, forgetting the idolatry of the Egyptians, they should be able to hear the voice of the Lord...But they obeyed not, nor harkened; but walked in the imaginations of their own evil heart, and went backwards, and not forwards.⁴¹⁹

⁴¹¹ Athanasius, *On the Incarnation of the Word* S: 6. Title, CANNPNF2- 04. Whilst this work relates to the dispensation of Christ, it nonetheless gives us an insight into their need.

⁴¹² Ibid S: 6.4.

⁴¹³ Ibid S: 6.5.

⁴¹⁴ Ibid.

⁴¹⁵ Ibid S: 6.7.

⁴¹⁶ Maximus, *Amb. 7* op. cit., p. 68.

⁴¹⁷ Athanasius, op. cit., S: 5.3, describes how humans devised 'all manner of new evils in succession.'

⁴¹⁸ Irenaeus, op. cit., 3.12.13, p. 41; 4.15.2, p. 39.

⁴¹⁹ Ibid 4.17.3, pp. 44-5.

Importantly Irenaeus explains that God's dispensations were to 'furnish guidance'⁴²⁰ for man's welfare and salvation⁴²¹ in order to restrain and prevent humans reverting to idolatry and apostatizing from God.⁴²² This supports my earlier point on 'behavioural guidance' as being part of God's salvific plan and draws our attention to God's restrictions on human freedom. Ephrem confirms this by teaching that certain Laws were established as a physical reminder of past sins, a warning to prevent future wickedness and specifically links aspects of the Law with animal idolatry which is viewed as the abuse and loss of human freedom to sin.⁴²³

Having given an account of why and how dispensations were used, I turn specifically to why the all loving, relational God allows the killing of animals for sacrifice and for food. The most obvious answer is that God suddenly decided that this large section of creation was no longer worthy of love, compassion and mercy. I believe this to be the least satisfactory of answers as Tradition indicates that this was not the case. We are therefore in search of a more credible answer and one which must be supported by Biblical and Patristic teachings. Significantly, when these texts are viewed through the lens of animal suffering rather than the normative lens of anthropocentrism a new perspective arises which paradoxically, is an anamnesis of the less prominent inclusive Eastern Orthodox tradition referred to earlier. I begin with the Biblical texts where animal sacrifice and food is first mentioned and where I believe part of the answer to this challenging question is to be found.

viii) **NOAH – PROTECTION AND FAILURE: THE DISPENSATIONS OF ANIMAL SACRIFICE & FOOD**

Many early and contemporary commentators use Noah as evidence of God's providential care for all creation, for through Noah's obedience and co-operation a remnant of every species of God's creation was rescued from harm.⁴²⁴ I have no objection to this teaching and in fact would add that through his cooperation with God's Will, Noah may in one sense be seen as the archetype for the modern animal protectionist, who rescues animals from harm and provides

⁴²⁰ Ibid 4.14.2, p. 37.

⁴²¹ Ibid 4.14.title, p. 36.

⁴²² Ibid 4.15.2, p. 40; 4.9.3, p. 26 'and by means of the [successive] covenants, should gradually attain to perfect salvation'; also Origen, *Kata Kelsou*, Bk. 1 Ch. II, CANNPNF04, where he explains that Jesus delays some of His teachings for they 'were not yet capable of receiving it'.

⁴²³ See for example St. Ephrem, *Homily On Our Lord* [online] available at: <http://www.newadvent.org/fathers/3706.htm> [accessed 12th May 2013].

⁴²⁴ Gn 8:19. These include animals later defined as clean and unclean, useful and harmful.

for their needs, although ultimately this title lies with God. One could also view the teachings in Exodus and Deuteronomy on the care of animals as a continuation of God's care and protection of all species of created beings, first outlined in this narrative. However, when observed through the lens of animal suffering, there is more to this narrative than the traditional interpretation suggests. Despite the obvious beneficial outcomes of Noah's cooperation with God, there is also evidence of Noah's failure when acting independently of God. This point has not been sufficiently developed and is of great significance both to the animal suffering theme and the question before us.

Despite the destruction of 'all flesh' to erase corruption, unrighteousness and evil from the earth, Noah's first independent act was to build an altar and kill many of the animals God had instructed him to save and protect.⁴²⁵ Tradition informs us that God smelt and liked the sweet aroma of the sacrifice and thereafter allowed the humans to sacrifice and consume non-human animals.⁴²⁶ I contend that this is not the only interpretation available to us and present the following argument to support my statement.

Immediately after smelling the sweet aroma, the texts inform us of the second occasion when God 'thought it over'; the first occasion being just prior to the flood.⁴²⁷ Significantly, God's reflection on Noah's killings results in His immediate acknowledgement that humans retain evil:

I shall never again curse the earth because of man's works, although the mind of man is diligently involved with evil things from his youth: nor will I again destroy every living thing as I have done.⁴²⁸

I argue that making this statement immediately after Noah's violent act of killing the animals, challenges the interpretation that God was happy and/or appeased by Noah's act. This is critically important for the animal suffering theme for two reasons. First, it links the killing of animals with the continuing evil in the mind of the human creature and second, it indicates that violence to animals is a form of evil and sin. I also believe that God's knowledge of future

⁴²⁵ Gn 8:20.

⁴²⁶ The point on aroma is discussed at length by both Milgrom and Douglas but is not vital to the points I wish to make here.

⁴²⁷ Gn 8:21. God's previous 'reflection' being just prior to God's judgement and the flood which results in the destruction of all flesh upon the earth, Gn 6:5-6.

⁴²⁸ Gn 8:21.

events comes into play here but put this aside for the moment in order to continue my discussion of Noah.

In addition to recognizing this initial failure, there is a second and equally significant failure which is highlighted in Irenaeus' teaching that Noah represented the second race of man.⁴²⁹ This is not to state that there was a double creation as in the later Origenist cosmology but rather that Noah as a remnant of Adam, had the potential of recreating the pre-lapsarian violence-free harmony. I submit that in his violent act of killing the creatures God had clearly instructed him to save, Noah like Adam before him⁴³⁰ failed to grasp the second opportunity offered to the human race to live in harmony with God and the rest of creation.⁴³¹ What we see instead of harmony is a repetition of the abuse of human freedom and the Fall where humans and the rest of creation are again put at enmity with each other:

For the fear of you shall be upon all the wild animals of the earth, all the birds of heaven, all that move upon the earth, and all the fish of the sea.⁴³²

By saving a remnant of each species, God clearly indicated His desire and established the setting and potential for the recreation of a violence-free paradise. What transpired from Noah's first independent action was not peaceful harmony but violence and death. It is at this specific point that God makes His profound statement on the propensity for evil in the corrupted human creature and reinstates one of the consequences of the original fall from Grace – fear of man by the rest of creation, which may also be viewed as a form of protection for the non-human creation.

Returning now to my point on God's foreknowledge, I submit that part of the answer to why God allows the dispensations to sacrifice and eat His non-human beings was not because such practices pleased Him but in order to prevent the greater evil of human sacrifice. God's knowledge of past human wickedness and evil⁴³³ and His foreknowledge, confirmed by

⁴²⁹ Irenaeus, *op. cit.*, 4.16.2, p. 41.

⁴³⁰ Gn 3:14-19, 23-24.

⁴³¹ Gn 8:17.

⁴³² Gn 9:2, referring back to Gn 3:15-19 & 21-24. Note also that violence again brings enmity between Cain and the earth, Gn 4:11-12.

⁴³³ Gn 6:5-7.

Noah's violent acts of killing the animals, meant that humans would continue with their evil and abominable practices which would include human sacrifice. There is certainly Biblical and Patristic support for my argument that God did not want animal sacrifice and throws into question the normative understanding of this narrative. I offer the following examples from Irenaeus and Justin to support my point:

I desire mercy rather than sacrifice, and the knowledge of God more than burnt-offerings.⁴³⁴

"I am the Lord, who doth exercise loving-kindness, and righteousness, and judgement in the earth;" He adds, "For in these things I delight, says the Lord," but not in sacrifices, nor in holocausts, nor in oblations.⁴³⁵

He neither takes sacrifices from you nor commanded them at first to be offered because they are needful to Him, but because of your sins...in order that you...giving yourselves to Him, might not worship idols.⁴³⁶

Many such texts are available and indicate that God neither required nor demanded animal sacrifice because it pleased Him but did so because of the human's propensity to sin. What God required was for the human to offer a sacrifice of praise, to live in righteousness and to acquire and keep a loving and merciful heart. It is significant to note that the most holy of the Lord's sacrifices is not animal sacrifice but one offering fine flour, oil and frankincense.⁴³⁷ As such I believe we can dispense with any suggestion that God's dispensation of animal flesh was given because He was pleased with either the aroma or the act itself. We are, I submit, to look for a more compelling reason and whilst I have no doubt that some will critically engage with my argument, it is based upon Biblical and Patristic evidence.

Irenaeus gives an insight into the apparent paradox which lies before us in his teaching that God 'calling them to things of primary importance by means of those which were secondary'.⁴³⁸ This opens the possibility of God allowing animal sacrifice (the secondary evil) in order to prevent a greater evil of human sacrifice. Goldin speaks to the point:

⁴³⁴ Irenaeus, op. cit., 4.17.4, p. 46, quoting Hosea; also 4.14.3 pp. 37-8; Mic 6: 6-8.

⁴³⁵ Irenaeus, op. cit., 4.17.3, p. 45.

⁴³⁶ Justin, op. cit., Ch. 12.

⁴³⁷ Lev 2:1-3.

⁴³⁸ Irenaeus, op. cit., 4.14.3 pp. 37-8. At this point I reiterate that in Biblical terms humans are of primary importance however, we must take care not to interpret 'secondary' as having no value to God.

As everyone knows, nothing could be more repugnant to the God of Israel than human sacrifice.⁴³⁹

There is Biblical and Patristic evidence to support my point⁴⁴⁰ and a specific example is given in the Abrahamic narrative where the human sacrifice is replaced with that of the non-human.⁴⁴¹ Whilst God did not follow through His request for Isaac's sacrifice, Abraham's lack of objection to this abomination may be an indication of how widespread this practice was in the surrounding cultures, perhaps even within his own.⁴⁴² If this were the case, we might better understand Abraham's lack of objection. Other Biblical evidence of this practice is found in Jephthah's vow of human sacrifice in return for God's favours⁴⁴³; of 'child-murdering rites of initiation'⁴⁴⁴; of children slaughtered and burnt 'for their idols'⁴⁴⁵ and from the Psalms:

They also sacrificed their sons and their daughters to demons, And shed innocent blood, The blood of their sons and daughters, Whom they sacrificed to the graven images of Canaan; so the land was polluted with their blood.⁴⁴⁶

Athanasius informs us that human sacrifice was common among many communities: Scythians, Phoenicians, Cretans, Romans and Egyptians⁴⁴⁷ who 'without exception committed and incurred the pollution'.⁴⁴⁸ His teaching that human sacrifice was 'the ready source of numerous

⁴³⁹ Goldin in Spiegel, op. cit., p. xvii.

⁴⁴⁰ E.g. Lv 18:21; Dt 12:31, 18:10-12; 4 Kg (2 Kg) 16:3, 21:6; Mic 6:7.

⁴⁴¹ Gn 22:2.

⁴⁴² Jos 24:2. In the Book of Jubilees p. xi, we learn that this idolatry was also connected with Chaldean astrology and Abraham's ancestry, *The Old Testament Hebrew & English Bible* (1903) The British & Foreign Bible Society, Berlin, SW: Trowitzsch & Son. Abraham's revolt against astrology is commented upon by Philo *On Abraham*, p. xvii, in connection with Gn 15:5 where via a vision, Abraham learns the falseness of astrological predictions. The Book of Jubilees, sometimes referred to as Lesser Genesis (Leptogenesis), is considered one of the pseudepigrapha by Protestant, Roman Catholic and Eastern Orthodox Churches but as canonical by the Ethiopian Orthodox Church. It was well known to early Christians and evidenced in the writings of Epiphanius, Justin Martyr and Origen, who refers to it in *Kato Kelsou 1*. Wegner suggests such works are important sources for information on 'the social dimension of early Judaism' (2000:129). In her discussions on the sanctity of animal life Douglas informs us that there had been water and land born traffic over the region 'for millennia' and that the 'priestly editors' of the biblical texts were well acquainted with 'old oriental controversies' (2000:173-4).

⁴⁴³ Jdg 11:29; also 11:38 and potentially Ex 12.

⁴⁴⁴ WSol 14:23.

⁴⁴⁵ Ezk 23:37-39.

⁴⁴⁶ Ps 105: 37-38; Jer 7:29-30, 19:4-5; also Justin Martyr, op. cit., Ch. 19 & 133.

⁴⁴⁷ Athanasius, *Against the Heathen* S: 25.1-3, CANNPNF2- 04. This practice is confirmed by Eliade (1978) and Douglas (2000).

⁴⁴⁸ Athanasius, *Against the Heathen* S: 25.3.

evils to mankind’⁴⁴⁹ both confirms the practice and links us back to my earlier points on idol worship and Noah. He also informs us of the ‘pitch of irreligion and folly’⁴⁵⁰ that led to the abomination of human sacrifice and that those who participated in such rituals ‘frustrate the kindness of Providence by their own brutal character’.⁴⁵¹ Of equal importance is his teaching that such practices are not simply the result of barbarous natures but as a ‘special result of the wickedness connected with idols and false gods’ which resulted in the thinning of mankind ‘by murders of grown men and children’.⁴⁵²

Whilst we cannot be sure of the numbers involved, Athanasius’ reference to mankind being thinned by human sacrifice is indicative of large numbers and common practice. It is entirely plausible therefore to suggest that part of the answer to why God sacrifices His non-human creatures is found in His desire to prevent the greater abomination of human sacrifice.⁴⁵³ As additional support for this point, I remind the reader that God demanded the sanctification of both the ‘first-begotten’ of man and cattle⁴⁵⁴ and enforced this demand when dealing with Pharaoh by killing the firstborn of the Egyptian nation but substituted the first-born humans of Israel with the dispensation of the slaughtered Passover lamb.⁴⁵⁵

Whilst human sacrifice did not always lead to the consumption of the human sacrifice as food, one can speculate that it may have been more common if the dispensation to sacrifice and eat animals had not been given. It is important to remember my earlier point that the killing of non-human creatures was not God’s original plan. Whilst I acknowledge that this is a challenging concept, I argue that it is entirely plausible that these dispensations were given in order to prevent the greater evil of human sacrifice and in order to facilitate human salvation.

⁴⁴⁹ Ibid S: 25.4.

⁴⁵⁰ Ibid S: 25.1-4.

⁴⁵¹ Ibid S: 25.2; also S: 10.2 for lowering the title of deity to females and S: 10.4 for Zeus born of a cannibal father.

⁴⁵² Ibid S: 25.4.

⁴⁵³ There are several Biblical texts testifying to further abuses of human freedom. Bar (2:3) informs us that children were eaten in the siege of Jerusalem but were also sacrificed to the god Molech and whilst there is debate as to whether or not Molech was a god or the name of the practice of sacrificing infants and children, the key point here is that child sacrifice and consumption took place; also Mic 3:1-3; 4 Kg 6:28-29; 4 Kg 23:10; Jer 19:9; Lam 4:10, Ezk 5:10; Dt 28:53-57. See the *OSB* study note to Bar 2:3 (p. 1167) for the reference to the God Molech. Historical evidence of human sacrifice and consumption is found in Eliade, *op. cit.*

⁴⁵⁴ Ex 13:1.

⁴⁵⁵ Ex 13:15. For an extension of this concept see Irenaeus’s teaching on the ‘human innocents’ in Bethlehem being slain as martyrs in order to save Christ, 3.16.4 p. 53.

My final point here is to note that these dispensations do not allow the human to kill with impunity which again supports the argument that God did not desire animal sacrifice. Indeed God's prohibitions and strict legal codes of slaughter may be viewed as a form of animal protection and a type of damage limitation exercise.⁴⁵⁶ God imposes numerous restrictions on human freedom by the imposition of a sacrificial system which includes strict procedures and prohibitions to consume their 'lifeblood'. This acts not only 'as a permanent symbol of the sanctity of life' but also significantly limits the numbers killed.⁴⁵⁷ Douglas suggests that this also prohibits the profane slaughter of animals which would again significantly reduce the numbers killed⁴⁵⁸:

In Leviticus the blood of all herd animals calls for vengeance unless slaughtered in the rite of sacrifice; the bodies of their wild counterparts if killed in hunting should be covered respectfully by dust.⁴⁵⁹

Secular shedding of the blood of animals that are classed as sacrificeable is explicitly classed with shedding human blood.⁴⁶⁰

Gross informs us that these legal requirements also ensure that any suffering in the act of killing renders the animals unfit for consumption. This focuses the human on compassionate treatment which in turn, would limit the numbers killed.⁴⁶¹ Douglas and Milgrom provide similar arguments in their discussions on dietary laws:

In effect the rule against touching a dead animal protects it in its lifetime. Since its carcass cannot be skinned or dismembered, most of the ways in which it could be exploited are ruled out, so it is not worth breeding, hunting, or trapping. These unclean animals are safe from the secular as also from the sacred kitchen. The rule is a comprehensive command to

⁴⁵⁶ I remind my reader of my previous comments on Leviticus and compassion for animals, p. 85; also Milgrom, op. cit., p.718 and 33, 35, 36, 41; Douglas, op. cit. p. 137; Gn. 9:4-5. In Nm 11:33 the eating of the migratory birds provokes God's anger and human death.

⁴⁵⁷ Gross, op. cit., (2016:1).

⁴⁵⁸ Douglas, op. cit., pp. 68-9.

⁴⁵⁹ Ibid: 90.

⁴⁶⁰ Douglas quotes Lev 17: 3-4 to make her point, p. 93; see Lev 7:20-21 for further restrictions on animal flesh consumption.

⁴⁶¹ Gross informs us that 'diverse Jewish traditions argue that only men of high ethical caliber should be slaughterers (*shoh'tim*) – men who can resist the callousness that killing animals may engender' (2016:4). I refer to this again in Ch. 5.

respect the dead body of every land animal. If anyone were to take it seriously it would be very restrictive.⁴⁶²

In light of the above discussion I believe it is entirely plausible to reject the notion that God was in any way pleased with animal sacrifice. I argue that the dispensation to eat animal flesh was given in order to prevent greater human evils and, by God's grace and desire to protect His non-human creatures, strict laws were imposed on humans in order to restrict human freedom and limit the number of animals killed. Certainly such restrictions are not adhered to by Christians⁴⁶³ which in and of itself has led to a great increase in the suffering of animals both in how they are reared and how they are killed.

Turning now to the related points that these dispensations were also given in order to establish the power of the 'true' God over false gods; to remind Israel of its propensity to sin and in order to guide them back to godliness, I examine the cultural backdrop. The sin referred to in much of this literature is that of idol worship and two quotes from Wisdom literature inform us that 'the worship of idols not to be named is the beginning, cause, and end of every evil'⁴⁶⁴ and of the type of gods being worshipped:

The enemies of Your people worship the most hateful animals.⁴⁶⁵

Importantly, 'You shall have no other gods before Me' is the first of the Ten Commandments and Israel's turning away from God and returning to idol worship is a common theme in Old Testament texts:

They made a calf in Horeb, And bowed down and worshiped the graven image; Thus they changed their glory into the likeness of a calf that eats grass. They forgot the God who saved them.⁴⁶⁶

Again Ephrem gives further insight:

⁴⁶² Milgrom in Douglas, op. cit., p. 142.

⁴⁶³ Acts 10:12-15 has relevance here but Origen argues that Peter was in need of this vision in order to break away from his Jewish tradition, Origen, *Kata Kelsou* 2.1 & 2.

⁴⁶⁴ Ibid 15:18; 16:1 informs us that they were punished 'through creatures like these' and 'tormented by wild animals'; also Athanasius, *Against the Heathen* for the 'madness of idolatry' and animal worship, S: 9; S: 19.2; S: 20.3; S: 22.1; S: 23.3; S: 24.1.

⁴⁶⁵ WSol 14:27.

⁴⁶⁶ Ps 105:19-21.

the evil usage of the evil calf is from the Egyptians. The hateful sight of the hateful image of four faces is from the Hittites. Accursed disputation, that hidden moth, is from the Greeks. ⁴⁶⁷

Figure 15 below gives examples of some of the animal gods worshipped by the Egyptians.



Fig. 15 Egyptian Gods depicted as animals. ⁴⁶⁸

There were therefore examples of gods depicted as animals in different cultures which God needed to deter in order to establish and secure His position as the one true God. ⁴⁶⁹ It is feasible therefore to suggest that part of that process would require changing the perception of animals that were once depicted as gods. Arguably, the most effective way of achieving this would be to sacrifice the animals that were once deified. ⁴⁷⁰ This would destroy the notion of

⁴⁶⁷ Ephrem the Syrian, *The Pearl - Seven Hymns On The Faith* 7:2 CANNPNF2-13; also *On Our Lord* 6 and his comments concerning Israel, Moses and the worshipping of the calf, CANNPNF2-13.

⁴⁶⁸ [Online] Available at: [https:// www.ancienthistory6white.wordpress.com](https://www.ancienthistory6white.wordpress.com) [accessed 12th May 2016].

⁴⁶⁹ Douglas makes an interesting point on divine power and the competitiveness of religions when discussing the historical theological controversy about the right to take animal life in, Ch. 8 'Competition in the Holiness Stake' (2001:171-2).

⁴⁷⁰ Encyclopedia Britannica informs us that for male gods 'the most important forms were the falcon and bull'. The ram was another common 'animal god' [online] available at: <http://www.britannica.com/topic/ancient-Egyptian-religion/The-Gods> [accessed 10th April, 2015]; also <http://www.ancientegyptonline.co.uk/amun.html> [accessed 10th April, 2015].

this type of divinity, whilst reinforcing the power and supremacy of the God of Israel whilst offering salvific guidance to the errant human creatures.⁴⁷¹

My attempt to answer the extremely challenging question of why an all loving and compassionate God allows the killing and consumption of animals is both speculative and challenging. However, whilst acknowledging the complexity of the question and that there is a great deal more to say, the outline above gives an indication of how one might use a theology of love and compassion for animals to address this and other challenging questions within the animal suffering theme.⁴⁷² I argue that a theology of love set within the Biblical context, would allow for the killing of an animal only if there was a genuine need. Animals are to be treated with love, compassion and mercy both when they are living and when they are killed. This stands in stark contrast to the contemporary practices of animal food production where the individual animal's physical and psychological needs are discounted in favour of increased and 'evil' profit.⁴⁷³

I finish with two final comments. Firstly, it is important to note that at no time were we given permission to kill animals to indulge the passions and sins of gluttony, vanity or blood-lust. Secondly, that the use of dispensations remains a part of God's salvific 'route-map' of behavioural guidance for today's sinful world. This 'dispensation model' enables the Church to promote both its spiritual message and stand as the voice speaking on behalf of non-human creation, in a world full of powerful vested interests.⁴⁷⁴ In order to facilitate this possibility I offer three suggestions. First, that the Church promotes the vegan/vegetarian diet as an ideal which is grounded both in the Bible, the concept of asceticism and contemporary science which highlights the damage to both humans and the planet by an animal based diet. Second, that the Church prohibits intensive farming practices on its land in order to reinforce and live-out its desire to prevent animal suffering. Third, that the Church prohibits 'sport/recreational' hunting on its land in order to protect the animals and in order to guide humans away from evil

⁴⁷¹ Perhaps this adjustment in the perception of animals is the root and reason for the separation of humans from the rest of creation in later philosophical and theological discourse, remnants of which - 'the idolizing of animals' are evident in the contemporary commentary presented in Ch. 5.

⁴⁷² A revisionist paper on Noah, animal sacrifice and food is near to completion.

⁴⁷³ Comment by Ware in 2014 interview, Ch. 5 & Appendix B.

⁴⁷⁴ Bartholomew, *op. cit.*, (2004b).

practices and towards salvation.⁴⁷⁵ In this way the Church would follow God's example of restricting the abuse of human freedom. It would reinforce its soteriological message on the sins against God's creation whilst at the same time effectively reducing the wanton cruelty and destruction inflicted upon God's non-human animal beings.

OLD TESTAMENT SUMMARY

Thus far, I have provided evidence that the theme of loving, compassionate care and concern for animals has its roots in the early Christian Church and is among the oldest themes in the Bible, thus validating contemporary theological discussions of the subject of animal suffering.

I have shown how the Fathers recognized that the phrase 'all things' means exactly that and that 'our world must be embraced'. Crucially, they recognized that 'nothing in creation had gone astray...save the human being only' and that the rest of God's creatures 'persevere in willing subjection' to God. This gives an insight into why the Fathers' teachings were focused on the human being and so little on the suffering of animals. It was not their lack of concern for animals but rather the recognition that the Bible and God's instructions and dispensations were required for the sinful human creature only. There are however, ancient voices who do speak of love and compassionate concern for animals, together with the recognition that 'the whole world was ransomed', sanctified and redeemed by Christ through His Incarnation, Crucifixion and Resurrection.

It has been argued that there are examples in both Biblical and Patristic texts of acceptable and unacceptable types of behaviour and that we as Image of the God of love are to emulate only those behaviours which reflect the Archetype. I have presented evidence that this Archetype is the source of all love, goodness and virtue who creates in order to share in loving relationship with 'all things' in His Creation. I have also presented evidence that God is known and praised by 'all things' and that He in turn knows and loves all of them via some form of spiritual relationship. This relationship is accomplished without the mediation of the human creature.

⁴⁷⁵ This 'dispensation model' could help stop this sinful practice by substituting it with the acceptable practice of 'skeet' shooting. This model is used by Bishop Isaias. See Ch. 5 and Appendix B. The Holy Synod of Greece has ordered a total ban on the use of weapons by the clergy and hunting is no exception. See <http://www.monachos.net/conversation/topic/9263-the-holy-synod-of-greece-disarms-the-clergymen-hunters/?hl=animals#entry120307>, for a somewhat poorly informed debate.

I have shown that God's love, compassion and mercy extends to non-human animal beings and that He desires them to be free of suffering and to live in harmonious peaceful unity with His human creatures. I have established that non-human animal beings are to be cared for and protected and at times there is evidence of an equivalence of care between the human and non-human creatures.⁴⁷⁶ We are instructed to provide shelter and provision and to be responsible for the animal's welfare until the owner can be found. There is no suggestion that we as individuals should pass 'the problem' on to someone else. In contemporary terms this would equate to not ignoring abandoned companion or working animals as is so often the case but rather, to act by taking responsibility for them in order to alleviate or prevent further suffering. In essence, we are to cooperate with God by acting in ways that reflect God's 'Image of Care' for His Creation and an iconic example of this, in part, is Noah.

It is argued that humans as Icons of God are to practice loving kindness, compassion and mercy to all His creatures rather than by oppressive domination which inevitably seems to lead to the suffering and destruction of various parts of creation. We are to reflect God's Image it is argued, not only to promote the flourishing of animals as per God's original intent but also in order to prevent or at the very least reduce their suffering in this fallen world.

Many sub-themes are interlinked to the challenging question of why God allows the killing and consumption of animals and some have been mentioned: the recognition of the continuing evil in the mind of the human creature; a failure to grasp the opportunity to recreate a pre-lapsarian state of righteous harmony between God's surviving creatures after the flood; part of God's plan to guide Israel to salvation; a constant reminder to the Jews of God's law⁴⁷⁷; reinforcing the power of God over false gods and idols; altering the perception of animals that were once depicted as gods and to overcome even greater abominations and evils.⁴⁷⁸ Importantly these dispensations are not rights but a relaxation of an ideal which were

⁴⁷⁶ I develop this in my discussion of New Testament texts.

⁴⁷⁷ Jdg 6:8-10; 1 Kg 10:18-19; Ps 80: 10-11; Jer 11: 1-10; Mic 6: 4-8.

⁴⁷⁸ Ex 22:18; Lv 18: 23-30, 20:15-16; Dt 27:21 & potentially also Jude 7. I have personal experience that this abuse of human freedom still exists for in 2001/2 whilst living in Borneo I was asked by a French journalist to investigate why the Dayak tribe of Kalimantan had suddenly reverted to cannibalism which required the U.N. to evacuate the Madurese tribe from several of the surrounding islands. There is also evidence of reports of cannibalism in African conflicts: <http://newobserveronline.com/cannibalism-still-stalks-african-conflict>, [accessed 12th May 2016]; also <http://www.smithsonianmag.com/travel/sleeping-with-cannibals-128958913/#o83pSOARKCdCM4x2.99> [accessed 12th Oct, 2016].

given not to righteous men but to those whose hearts were hardened and retained the propensity to sin.

It has been argued that whilst some actions may be lawful they are not necessarily expedient and that we must not use our liberty 'as a cloak of maliciousness'.⁴⁷⁹ By establishing and demanding strict adherence to many detailed and 'messy' dietary laws and regulations on how animals are to be slaughtered, God effectively renders the acts of slaughter and sacrifice prohibitive.⁴⁸⁰ Importantly, any suffering in the killing of an animal renders the animals unfit for consumption. By limiting human freedom in this way God produces a type of 'damage limitation exercise' on behalf of His non-human creatures. This is affirmed by scholars such as Milgrom and Douglas who recognise that the rule preventing the touching of animals that have not been sacrificed renders their skin, fur, bones, teeth and internal organs useless. Those touching the carcass of an unclean animal 'become guilty' (Lev 5:2-3) and cannot eat the flesh of the sacrifice or unsacrificed without atonement lest they be 'cut off' (Lev 7:20-21; 17:3-5) which again restricts the consumption of non-human animal food. I have argued that instead of any form of animal sacrifice, God requires mercy, righteousness, compassion and a contrite, repentant heart. It is important to restate Maximus' teaching that God's greatest dispensation, the Incarnation of the all loving God⁴⁸¹ brings the ritual slaughtering of non-human animals to an end and I argue that this too indicates God's Will in this matter.

Finally, it is argued that if there is a genuine need we are allowed to kill animals; however of equal significance for the animal suffering theme is the teaching that just because we have been given these dispensations, this does not give us the freedom to abuse them. This translates today into a teaching which is highly significant both for the ways animals are used in the food production industries to feed, what in essence is our gluttony but also, presents a similar argument that animals should be not be killed or abused to feed our vanity, for fun or entertainment. I have argued that the contemporary Church could use God's 'dispensation

⁴⁷⁹ Irenaeus quoting St. Paul in, 4.37.4, p. 108 and St. Peter in, 4.16.5, p. 43.

⁴⁸⁰ See Lv Ch. 1-11. Having lived in Pakistan, Bahrain and Indonesia I can confirm that the slaughtering of animals is not clean as some would suggest, nor a pleasant experience, the sight of which is long remembered.

⁴⁸¹ *Ambiguum* 7, p. 60.

model' to undertake practical initiatives which would restrict the abuse of human freedom and evil practices in order to reduce animal suffering whilst saving human souls.

I now turn my attention to the New Testament texts which I submit were foreshadowed in the Biblical and Patristic teachings above and where the greatest dispensation of all, gives His explicit instructions on aspects of the animal suffering theme.

NEW TESTAMENT

i) CHRIST - THE GREATEST DISPENSATION.

Patristic commentary has informed us that what can be known of the Father equally applies to Christ. Irenaeus informs us that like the Father, Christ was known to 'all things' in Creation⁴⁸²:

For no part of Creation is left void of Him: He has filled all things everywhere...⁴⁸³

Following on from our previous discussion on the foreknowledge of God, it is important to note that despite the dispensations of animal sacrifice and for food, God would have known that they alone would not redeem the ever-sinful human⁴⁸⁴; this would require something entirely different. Athanasius explains:

To shew loving-kindness upon us, and to visit us...He took pity on our race, and had mercy on our infirmity, and condescended to our corruption...lest the creature should perish.⁴⁸⁵

ii) CHRIST - THE END OF ANIMAL SACRIFICE

Importantly for our discussion Ephrem teaches that through the dispensation of Christ's Incarnation, the unwanted practice of animal sacrifice comes to an end:

The lamb bleated as it was offered before the First-born. It praised the Lamb, that had come to set free the flocks and the oxen from

⁴⁸² Irenaeus 2.2:5 p. 9; also 4.6.7, p. 19; Athanasius, *On the Incarnation* S: 45.5.

⁴⁸³ Athanasius, *On the Incarnation*, S: 8; also *Against the Heathen* S: 42; Irenaeus 2.6.2, p. 16, 'when even dumb animals tremble and yield at the invocation of His name'.

⁴⁸⁴ Irenaeus 4.17.3, p. 45.

⁴⁸⁵ Athanasius, *On the Incarnation*, op. cit., S: 8.2.

sacrifices...O Babe, that art older than Noah and younger than Noah,
that reconciled all within the ark amid the billows!⁴⁸⁶

Instead of the unwilling and violent sacrifice of animals, Christ, in an act of loving sacrifice, comes willingly into our midst. In so doing, He not only ends the need for these dispensations but also extends our freedom and releases us from bondage to the Laws:

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.⁴⁸⁷

One question arising here is why we fail to see the significance of such teachings for the animal suffering theme and in particular for our dietary requirements.

iii) CHRIST'S LOVE FOR HUMANS –EXTENDING THE LAW

I have explained at length that in His compassion, God devises a salvific plan for the sinful human creature and part of that plan was the establishment of various laws and dispensations. However, Patristic teaching is clear that Christ not only preached the law but extended it.⁴⁸⁸ For example, we are not to hate men but to love our enemies, not to swear falsely, speak evil, nor strike but rather, to turn the cheek and live without violence to our neighbours, 'nor to do them any evil'.⁴⁸⁹ Irenaeus teaches that Christ does not cancel the law, only the bondage to it:

These things...which were given for bondage, and for a sign to them, He cancelled by the new covenant of liberty. But He has increased and widened those laws.⁴⁹⁰

In essence, Jesus extorts us not only to turn away from evil deeds, but even from sinful words and thoughts.⁴⁹¹ Importantly, Christ's practice was not only to preach but to act, 'to heal those who were suffering, and to keep back sinners from sin'.⁴⁹² As Image, we are to do likewise:

⁴⁸⁶ Ephrem the Syrian *Hymns on the Nativity*, Hymn 5.

⁴⁸⁷ Heb 9:12.

⁴⁸⁸ E.g., Irenaeus 4.13.1, p. 33; 4.13.3, p. 35.

⁴⁸⁹ Ibid 2.32:1, p. 93.

⁴⁹⁰ Ibid 4.16.5, p. 42; 4.17.1, p. 43 is where he begins his discussion on God not requiring sacrifices but 'an afflicted heart'.

⁴⁹¹ Ibid 2.32:2, pp. 94-95; 4.16.5, p. 42.

⁴⁹² Ibid 3.8.1, p. 17 and warns that 'He that committeth sin is the slave of sin'; also 3.9.3, p. 21 "Everyone shall be holden with the cords of his own sins".

We must not only say, but we must do; for they said, but did not. And [we must] not only abstain from evil deeds, but even from the desires after them. Now He did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law...He did command – namely, not only to abstain from things forbidden by the law, but even from longing after them.⁴⁹³

Like the Father, Christ acted and taught regardless of the power or vested interests⁴⁹⁴ and again this indicates that we are to do likewise. Such teachings have relevance for those involved in the ‘animal industries’ where vested interests and desires for ‘evil profits’⁴⁹⁵ allow practices which cause immense physical and psychological suffering to animals. Modern commentaries on environmental issues suggest one way of addressing this suffering is to modify our lifestyles and I would extend their teachings to include the need to refrain from practices or products which derive from or involve the physical and psychological suffering of animals.

iv) CHRIST - IMAGE OF GOD

It is traditional teaching that by the Fall we lost the original Image of God; however, it is also tradition that ‘God showed himself by the fall as patient, benign, merciful, mighty to save’⁴⁹⁶ and whilst the Image was lost, by God’s grace it would be recovered in Christ.⁴⁹⁷ In reference to the above teachings that God the Father desires ‘mercy rather than sacrifice’ Irenaeus informs us that Christ ‘exhorted them to the same effect’:

But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.⁴⁹⁸

Having previously established that only the human creature had sinned it seems reasonable to propose that non-human beings are ‘guiltless’ and thus worthy of mercy.

Whilst it is clear that we have lost the true Image of God through the ‘wrong use’ of our freedom, it is equally clear that by God’s grace and dispensations, we retain the freedom and the potential through repentance and a righteous and merciful life, to recover His Likeness.

⁴⁹³ Ibid 4.13.1, p. 34; 4.13.3 &.4, p. 35.

⁴⁹⁴ Ibid 3.5.2, p. 14 ‘...according to the doctrine leading to salvation, without hypocrisy or respect of person’; 3.12:7 p. 37 Peter states ‘Of a truth I perceive that God is no respecter of persons’.

⁴⁹⁵ See Ware interview, Ch. 5 & Appendix B.

⁴⁹⁶ Irenaeus op. cit., 3.20.title, p. 67; also 3.18.5 p. 63.

⁴⁹⁷ Ibid 3.18.1, p. 60; also 3.20.1-2, pp. 67-8.

⁴⁹⁸ Irenaeus quoting Mt 12:7, 4.17.4 p. 46.

This comes in the form of a 'blueprint' - Christ. Instead of the violent killing of God's innocent non-human creatures we are to honour and glorify God by rejecting our fallen nature and attempting to achieve a real transfiguration of self via Christ's model of sacrifice.

v) A CHRIST-LIKE LIFE

Irenaeus instructs us that Love is not a virtue but 'the fulfilling of the law'⁴⁹⁹ however, he also teaches that Christ was virtuous, 'without sin'⁵⁰⁰, 'a most holy and merciful Lord'⁵⁰¹ who 'will not consent to evil, that He may choose that which is good'⁵⁰² for God 'does not use violent means to obtain what He desires'.⁵⁰³ Violence in all its forms, even to plants is to be rejected and is a common theme in Patristic commentary. Christ is depicted as the Archetype of the virtuous man. He is:

mild and tranquil... He would neither break the bruised reed, nor quench the smoking flax. The mild and peaceful response of His kingdom was indicated likewise...in which the spirit of God does, in the most gentle manner, vivify and increase mankind.⁵⁰⁴

Maximus reiterates these teachings when informing us that Christ is the source of all virtue and that the 'immobility of virtue is the beginning of vice'.⁵⁰⁵ We find a similar teaching in Cyril of Alexandria's commentary on the Sabbath texts where we are informed that we should stop our sins and:

offer God a life holy and worth of admiration as a sacred oblation, steadily advancing to all virtue. This is the spiritual sacrifice well pleasing to God.⁵⁰⁶

⁴⁹⁹ Irenaeus 4.12.2, p. 31.

⁵⁰⁰ Ibid 4.20.2, p. 53.

⁵⁰¹ Ibid 3.18.6, p. 63.

⁵⁰² Ibid 3.21.4, p. 72. His discussion is on Christ born of a virgin but it speaks to the 'qualities' we are to emulate.

⁵⁰³ Ibid 5.1.1, p. 8.

⁵⁰⁴ Ibid 4.20.10, pp. 57-8.

⁵⁰⁵ Maximus, *Ad Thalassium* 17, op. cit., p. 106. Maximus is referring to Gregory of Nyssa's 'perpetual striving', see note 1; also, *Amb.* 7 op. cit., p. 58.

⁵⁰⁶ Cyril of Alexandria, *Commentary on the Gospel of Luke* Homily 101, in, Just Jr, A. A. (Ed.) & Oden, T. (Gen. Ed.) (2003) *Ancient Christian Commentary on Scripture: New Testament: III Luke* Downers Grove, Illinois: Intervarsity Press, pp. 235-6. This teaching also links to the earlier commentary on Christ extending the law.

We are therefore to develop the virtues through practicing mercy and gentleness to all of God's creation regardless of the species. Chrysostom's teaching on the Sabbath law gives us further useful insight. He teaches that the Sabbath conferred 'many and great benefits' which included making humans more humane and gentle in their treatment of others.⁵⁰⁷ We again see references to types of behavioural guidance/moral discipline and potentially dispensations, in his reference to humanity being trained 'by degree to abstain from wickedness'⁵⁰⁸ and significantly, that such action is part of our role as Image of God. I do not suggest that Chrysostom specifically includes animals in this teaching but neither does he exclude them, for as I showed earlier the term 'household' would allow for the inclusion of animals.

Theophylact of Ochrid & Bulgaria offers further insight into doing good rather than strict obedience to the Sabbath law⁵⁰⁹ which is echoed by Ambrose, who teaches that we should 'stretch out our hands in good works' and be 'above the Law in virtue.'⁵¹⁰ Here again we see the 'good works' of healing on the Sabbath linked with the attainment and practice of virtuous behaviour that stems not from rigid obedience to a set of laws, but from true repentance and a contrite heart which brings us closer to the Likeness of God. Diadochos elaborates:

When it [the Holy Spirit] sees us longing with all our heart for the beauty of the divine likeness ...by making one virtue after another come into flower and exalting the beauty of the soul 'from glory to glory' (2 Cor. 3:18), it depicts the divine likeness on the soul.⁵¹¹

Similar teaching is given by Maximus⁵¹² and St. Peter:

Add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful.⁵¹³

⁵⁰⁷ Chrysostom, Homily 39 on Matthew 12, 3, 1 B#54, pp. 257, 255, c.f. *The Bible and the Fathers for Orthodox, Daily Scripture Readings and Commentary for Orthodox Christians*. (1990) Manley, J. (Ed.) Monastery Books, Crestwood, NY: SVS Press, p. 753.

⁵⁰⁸ I develop my argument on the importance of God's dispensations presently.

⁵⁰⁹ Theophylact of Ochrid & Bulgaria, (2009) *The Explanation by Blessed Theophylact of The Holy Gospel According to Matthew*. (2007) Stade, C. (Trans.) House Springs, MO: Chrysostom Press, pp. 169-170.

⁵¹⁰ Ambrose of Milan, (2003) *Exposition of the Holy Gospel According to St. Luke Book VII.186*, (2nd Ed.) California: Centre for Traditional Orthodox Studies, pp. 311-12.

⁵¹¹ He also states that 'our likeness to God - requires our cooperation' St. Diadochos of Photiki, *On Spiritual Knowledge* Palmer, G. E. H., Sherrard, P. and Ware, K. (Eds & Trans) (1979) *Philokalia: The Complete Text Vol 1.89*. London: Faber and Faber, p. 288.

⁵¹² *Amb 7*, op. cit., p. 59.

⁵¹³ 2 Peter 1:5-8.

Theodore the Studite affirms these sentiments and links a virtuous life with our role as Image:

If inanimate and irrational creatures are made radiant and lovely by the resplendent resurrection, how much more ought we, who have been honoured with reason and the image of God...For one who strives after virtue is truly the sweet fragrance of Christ...[2 Cor. 2, 15 -16].⁵¹⁴

Perhaps another reason why animals are radiant and lovely is because they too are rational beings. We are also instructed that we should 'Do away with the former covetousness by good works, and follow after Christ'⁵¹⁵ in order that humans acquire 'the knowledge of moral discipline' that we 'may always live in a state of gratitude to the Lord'.⁵¹⁶

It is important to note Irenaeus comments on moral discipline, for there appears to be a tendency within both the philosophical and theological communities to reject moral arguments particularly in relation to our treatment and relationships with animals and yet as we have seen, it seems to be an important - perhaps even essential part of the salvific process.⁵¹⁷ Ware speaks to the point:

All too many people, clergy and laity, think as Christians that this doesn't matter – that the treatment of animals is not a moral issue. But as soon as you say that animals are part of God's Creation and we humans have a God given responsibility towards the Creation, then at once, one sees that it is both a moral and spiritual question. That is why the Ecumenical Patriarch was so right to insist that the misuse of the Creation is a sin- but all too many people don't see it that way.⁵¹⁸

Tradition informs us that Christ is the true Image of God - the source of all love, goodness and virtue and that we are to strive towards achieving that Image by loving and acting virtuously towards 'all things'. It is entirely plausible therefore to assert that any action which is contrary to this Archetype should be recognized as the antithesis of God and His Will. Whilst we do not condone the cruelty depicted in the icon of Christ's crucifixion (Fig. 16) and view it as ungodly and cruel behaviour towards the innocent and sinless Christ, neither should we condone, nor be indifferent to ungodly and cruel acts on other innocent and sinless creatures, such as that

⁵¹⁴ Again we see the negative influence of Greek philosophy. Theodore the Studite, *Catechesis 6*; also *Catechesis 50*, [online] available at: <http://www.anastasis.org> [accessed 7th Feb, 2013].

⁵¹⁵ Irenaeus, op. cit., 2.32.1 p. 33.

⁵¹⁶ Ibid 3.20.2, p. 68. For further commentary on moral discipline see 3.25.1, p. 83.

⁵¹⁷ Although I acknowledge the views by Yannaras expressed earlier.

⁵¹⁸ 2014 interview, Ch. 5 & Appendix B. This question relates to my Cyprus Case Study, see Ch. 4.

depicted in Figure 17. I argue that the evil inherent in the violence and cruelty in the first act is replicated in the second.



Fig. 16 Christ's Crucifixion



Fig. 17 'Crucified Dog' Cyprus

It has not been my intention to include all the available Patristic teachings on the Image and Likeness of Christ or on practicing the virtues or controlling the passions but rather to indicate that these teachings are useful for our discussions on the animal suffering theme. They are equally useful in our individual and collective journeys towards obtaining the 'Likeness' of Christ, who we are told, 'loves all things'.⁵¹⁹ In the next section we look more closely at specific texts relating to Christ and our treatment of animals.

vi) CHRIST'S LOVE FOR NON-HUMAN BEINGS

It is important to restate that in theological terms, humanity is favored by God over the non-human creation. However, it is crucially important to add that this does not mean that God does not love, care and provide for the non-human creation or that He is indifferent to their suffering. It follows therefore that we as Image should be equally concerned with their

⁵¹⁹ St Silouan, in Sakharov, op. cit., p. 95.

suffering. At times there is also evidence of an equivalence of care and compassion for both the human and non-human portions of creation and Christ's teachings on the Sabbath law supports this suggestion.

vii) THE SABBATH LAW – PROTECTION AND SUCCESS

It is recognized that the dominant tradition focuses on the challenge to Christ's authority and the hypocrisy and legalism of the Pharisees which renders 'the Church' blind to other more spiritual interpretations. I do not question such teachings but advance the idea that there is another theme within the texts; one less prominent in the minds of the Fathers perhaps, but one which is nonetheless recognized by some in their commentaries on the Sabbath teachings and relate to the animal suffering and protection themes.

In this work I use the Nestle-Aland Greek English New Testament which translates Luke 14:5 as 'son or an ox' and advises that in some ancient manuscripts an alternative translation of 'ass' is used in place of 'son.' The Patristic commentaries below use 'son'. As a result, whilst I cannot identify which specific manuscripts were used by the Fathers, I am confident that their manuscripts accord with the Nestle-Aland translation.

As we have seen, Patristic commentary is clear that the Sabbath laws never forbade the showing of mercy, compassion and kindness to any creature in need. It has been argued that such teachings not only have relevance for our discussions on animal suffering and our relationships and treatment of animals but also for the soteriological implications for humanity.

Before we examine the texts it is important to acknowledge the context in which Christ taught. Christ's teachings are not only set within the framework of 'doing good' and virtuous behaviour but also within the wider cultural context in which He lived. Douglas (2001) informs us that anyone raised in a 'closed and strongly positional society' would know what constituted moral behaviour and injunctions to be compassionate and kind 'would be predicated in the rules of behaviour as well as exemplified in the narratives'. Her comment that such ideas are frequently found in the notion of 'correctness' or 'righteousness' in the Old Testament texts supports my earlier arguments on 'behavioral guidance'.⁵²⁰ This affirms Schochet's (1984) comments that concern for animals was inherent in the Jewish concept of *tza'ar ba'alei hayyim*

⁵²⁰ Douglas, op. cit., pp. 44-45.

- preventing the suffering of animals/not to be cruel to animals⁵²¹ and as we shall see, Christ incorporates this cultural ethos into His teachings.⁵²² Stewart and Sykes (1998) suggest that by the time of Melito of Sardis it was an accepted reality that aspects of Jewish tradition were incorporated into the Christian tradition.⁵²³ That Christ would use His knowledge of these traditional Jewish concepts in His teachings and, that His audience would understand the wider context, should not surprise us.

viii) MATTHEW AND LUKE

In his account of Christ's teaching on the Sabbath, Matthew informs us that Christ asked the Pharisees:

What man of you, if he has one sheep and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.⁵²⁴

Obviously, Christ's choice of words here as elsewhere is important. He specifically asks 'what man of you...will not' rescue the animal from harm and suffering; indicating both the common practice within society and the type of behaviour that He expects from each of us.⁵²⁵ We also have confirmation of my suggestion that the human creature is of more 'value' than the animal.

That this teaching is important to Christ is indicated in the fact that He not only refers back to the Old Testament texts which would have been known by his audience⁵²⁶ but also by His repetition of a very similar teaching in Luke 14:5. Importantly, on this second occasion there is a change of focus from the value of 'man' to the 'equivalence of care' for both the human and non-human beings:

Which of you, having a son or an ox that has fallen into a well, will not immediately pull him out on a Sabbath day?⁵²⁷

⁵²¹ Schochet, op. cit; also Ch. 2, 'The Jewish tradition: the Hebrew Bible and the Rabbis' in, Linzey & Cohn-Sherbok, op. cit., especially pp. 30-5; also Gross, op. cit., and in private conversation on the theme.

⁵²² Mt 6:26; also 12:11; Lk 9:58, 12:6, 13:15 & 14:5.

⁵²³ Stewart-Sykes, A. (1998) *The Lamb's High Feast: Melito, Peri Pascha and the Quartodeciman Paschal Liturgy at Sardis* SupVC, Leiden and Boston: Brill, pp. 20-23 in, Bouteneff, op. cit p. 64 and note 30.

⁵²⁴ Mt 12:11-12.

⁵²⁵ I do not ignore Christ's comment regarding the greater value but continue to focus on God's expectation that all humans would act to prevent their suffering.

⁵²⁶ Ex 23:5 & Dt 22:4.

⁵²⁷ Lk 14:5.

What are we to make of the addition of the non-human animal? Do we think it accidental that Christ includes the non-human animal beings alongside the human in this second teaching? I submit that the mentioning of the 'son' and the 'ox' is not accidental, nor to be ignored, for it illustrates and confirms Christ's love, compassion and mercy for all of His created beings. In this and the earlier text of Luke 13:15 Christ draws His audience's attention back to the Old Testament texts⁵²⁸ which not only laid down the foundations for the type of behaviour concerning animals that are expected by God and are a foreshadowing of these texts but also, as Irenaeus was at pains to point out, are examples of Christ's continuing extension of those laws.

It is important to note that equivalence of care does not indicate a reduction in the value of the human creature but neither does it indicate a reduction in God's care or love for the rest of His Creation. It is also important to differentiate between the terms 'care' and 'value'. I am suggesting that God cares for all of His Creation whilst acknowledging that Biblical and Patristic teachings clearly indicate that God gives greater 'value' to humans.⁵²⁹ Christ outlines a framework of compassion for all of His Creatures in need of help which, I argue, stands at odds with any teaching that offers a purely anthropocentric and utilitarian suggestion of protecting a possession or asset. I submit that the Image evoked by Christ of His distressed and suffering creatures goes well beyond that utilitarian reading.

In Sakharov's biography of St. Silouan we find the following statement: 'In the whole of the New Testament there is not a single instance of the Lord paying attention to animals'.⁵³⁰ As we see, this teaching is not supported by Biblical or Patristic commentary. I have presented specific texts on God's love, care, compassion, mercy and justice to 'all things' and at times non-human animals are specifically mentioned. To further support my point I add Cyril of

⁵²⁸ Here I refer to Ps 35: 7; also Ps 145:9, 36; Ex 23:4, 5, 12; Dt 5:13-4, 22:1 – 4.

⁵²⁹ E.g. Mt 12:12.

⁵³⁰ Sakharov, S., op. cit., p. 95. The potential damage of some of Silouan's teachings should not be underestimated for there are several other negative expressions given, pp. 95-6, 470. Hamalis informs us that this work has been translated into 20 languages and whilst it has 'scandalized many', the potential influence on how our relationship and thus our treatment of animals should be understood, could be considerable and damaging. Hamalis, P. (2013) 'The Theological-Ethical Contributions of Archimandrite Sophrony (Sakharov) to Environmental Issues' in, Chryssavgis & Foltz, op. cit., pp.121-130. See a further discussion below, p. 117.

Alexandria's commentary on Luke 14:5 which specifically refer to Christ's compassion and mercy to His non-human animal creation:

Christ refutes their unrelenting shamelessness by the convincing arguments that he uses. "Whose son of you" he says, "or whose ox shall fall into a pit, and he will not immediately draw him out on the Sabbath day." If the law forbids showing mercy on the Sabbath, why do you take compassion on that which has fallen into the pit?...The God of all does not cease to be kind.⁵³¹

Cyril acknowledges Christ's unending kindness, His 'convincing arguments' and His expectation of compassionate and merciful 'behaviour' to animals which in this case, is enacted through the rescuing of animals from a pit in order to prevent their further suffering. Similar teachings are given by Theophylact of Ochrid and Bulgaria who also recognizes God's compassionate equivalence of care and the extension of His mercy to animals:

If the law prohibits showing mercy on the Sabbath, why do you help your child when he falls into danger on the Sabbath? But why mention your child? You do not even ignore your ox when you see it in danger on the Sabbath.⁵³²

We might also argue that animals are included in his comments on actions which benefit 'others'. This again has relevance for discussions on who is included in the concept of neighbour.⁵³³ Irenaeus also recognizes that Christ's teachings have relevance for non-human animals:

... "Ye hypocrites, doth not each one of you on the Sabbath-days loose his ox or his ass, and lead him away to watering? ...It is clear therefore, that He loosed and vivified those who believed in Him...For the law did not prohibit men from being healed upon the Sabbaths; it even circumcised them upon that day, and gave command that the offices should be performed by the priests for the people; yea, it did not disallow the healing even of dumb animals.⁵³⁴

Ambrose gives similar teachings which specifically refer to the loosening of the bonds from humans and animals and importantly, acknowledges my submission of the foreshadowing of these teachings in the Old Testament:

⁵³¹ Cyril of Alexandria, Homily 101 in, Just & Oden, op. cit., p. 236.

⁵³² Theophylact, op. cit., p. 178; also Cyril of Alexandria, Homily 96, (1983) for comments on hypocrisy.

⁵³³ This will be discussed in Ch. Six.

⁵³⁴ Irenaeus, op. cit., 4.7:2. I cannot state that Irenaeus includes animals in 'those who believed in Him' although I remind the reader that Irenaeus and others are clear that all creation 'knows' their creator.

How sweet is the parable and easy the explanation. He pairs a bond with a bond, so that the Jews' accusation is refuted by their own act. For although they themselves loose the bonds from their animals on the Sabbath [cf. Deuteronomy 5:14], they rebuke the Lord Who set men free from the bonds of sin.⁵³⁵

A further point to make here is that as Christ concerns Himself with the prevention of suffering of animals on the Sabbath, it would seem reasonable to propose that God expects the same concern and compassionate treatment for His non-human beings during the rest of the week. It seems equally reasonable to suggest that God's expectation and the Patristic focus in these teachings is that we as Image should not only provide animals with food and water but that we should also act to prevent their suffering.

NEW TESTAMENT SUMMARY

I have presented Biblical texts and Patristic commentary which confirm that the divine care and compassion displayed in the Old Testament are reflected in the New. I have presented evidence that animals know and recognize Christ and that the 'whole world' is sanctified through Christ's Incarnation, Crucifixion and Resurrection. It would seem entirely possible therefore to advance the idea that 'all things' – including the irrational animals and brute beasts of history, will be saved at the Eschaton.

I have presented evidence that Christ not only fulfils the law, He extends it. Christ willingly becomes the dispensation of love - 'the pure sacrifice', in place of the forced and violent non-human sacrifice so clearly despised by God. We are to honour and glorify God by living without violence whilst striving to attain the Image and Likeness of God. We are to be 'mild and tranquil' whilst developing repentant hearts through prayer, practising the virtues and controlling our unrighteous passions.

I have also presented evidence that Christ stood against vested interest regardless of the cost and suggested that His teaching exhorts His followers to stand against those who by their desire for 'evil profit' allow cruel and abusive practices to humans and animals.

⁵³⁵ Ambrose of Milan, *op. cit.*, VII: 175, p. 307; also Cyril of Jerusalem point on stewardship, Homily 15:26; Mt 5:16.

I have provided evidence that in addition to the traditional focus on Christ's teachings on the Sabbath, the Fathers recognised that these texts also contained teachings on care and compassion for non-human animals. As a result I contend that this opens theological space for further development in our understanding of other Biblical texts which may have relevance for this theme. By changing our focus and examining the texts through the lens of animal suffering, Christ's love, care and protection for His non-human animal beings is revealed. I have argued that it would be incongruous to suggest that our all loving and compassionate God, who remembers the animals and hears their praise, would be indifferent to their calls to be freed from abuse, exploitation and suffering. I support this argument by offering Christ's teachings on 'doing good' on the Sabbath where He revealed his expectation that each one of us should act to prevent the suffering of both human and non-human beings.

Whilst we consider these points we may add to the above texts and commentaries, a further set of primary source material which supports my argument that we as Image should be concerned to relieve the suffering of animals. Whilst Biblical and Patristic teachings recognize both our fallen nature and the continuing evil in the heart of man, Orthodox tradition also acknowledges that this does not prevent us from striving to attain or indeed attaining a pre-lapsarian existence in our present time. The Hagiographies of many of the Saints are proposed as exemplars of this possibility and it is to these that I now turn.

C) SAINTS AND SINNERS

i) THE SAINTS – A CHRIST-LIKE LOVE

The Saints are usually portrayed as types or exemplars for us to emulate.⁵³⁶ There are now many books which cover this theme and I refer the reader to them, as I have chosen to limit the number of examples.⁵³⁷ As I have stated elsewhere, the contemporary debate on the

⁵³⁶ I refer my reader back to p. 23, fn. 28 for an example not to follow!

⁵³⁷ For example, Farwell Brown, A. (1900) *The Book of Saints and Friendly Beasts*, Boston & NY: Houghton, Mifflin and Co, Kindle E-Book; Russell, N. (Trans.) (1980) *The Lives of the Desert Fathers* Oxford & Kalamazoo, MI: Mowbray & Cistercian Publications; Ward, B. (Trans.) (1984) *The Sayings of the Desert Fathers: The Alphabetical Collection* London: Mowbray; Waddell, H. [1934] (Rev. Ed. 1996) *Beasts and Saints* Grand Rapids, MI: Eerdmans; Stefanatos, J. (1992) *Animals and Man: A State of Blessedness* Minneapolis: MN, Light & Life Publishing; Wilson, J. A. P. 'The Life of the Saint and the Animal: Asian Religious influence in the Medieval Christian West' *Journal for the Study of Religion, Nature and Culture* 3.2.(2009)169-194, for an interesting argument regarding St. Gerasimus/Jerome. Theokritoff (2009) has a useful section and some are included here. There is a free activity book for Orthodox children produced

environment highlights how historical theological anthropocentrism with its inherent separationist ethos, has played a large part in our exploitation, abuse and sin regarding the natural world.⁵³⁸ It is also acknowledged that this limited focus has significantly contributed to our present crises of global warming and climate change.⁵³⁹ George (1990) contrasts that ethos with the ascetic life and concept of monastic hospitality, *Philoxenia*, which he informs us, became 'one of the chief marks of a true monk' or 'monastic community'⁵⁴⁰ where:

God's mercy and love that penetrate creation through the saint's empathetic understanding and the loving, reconciling embrace of the stranger...a new community where there is no alienation between humans and humans or between humans and the rest of creation arises.⁵⁴¹

Note the qualification here in the term 'true' monk, though he does not expand this thought. Nonetheless, we are informed that monks not only extended their hospitality, they also extended their friendship to animals:

Monastic history is full of stories of true hospitality which was extended not only to human beings but also to beasts and birds as well. We have living examples of saints in our time who are friendly and hospitable... to wandering dogs and stray cats and all that is created by God. Here hospitality assumes cosmic dimensions. The true saint receives the whole creation as one's own household. Nothing is really alien or hostile to one in God's creation.⁵⁴²

There are two points to highlight here. Firstly we see another example of animals being included into the concept of household and potentially neighbour which draws us back to the previous quotes from the early Church. Secondly, we again see the qualification of 'true', this time in reference to the Saint. One might conclude that George's use of 'true' indicates the high level of attainment of the Image in the lives of the monks or Saints which manifests in their love, friendship and treatment of animals and this too would be in accordance with both traditional⁵⁴³ and contemporary Orthodox teaching:

by the Department of Christian Education of the Orthodox Church in America. [Online] Available at: <http://dce.oca.org/assets/files/resources/Saints-Animals.pdf>

⁵³⁸ Zizioulas, 'Foreword' to Chryssavgis, op. cit (2009a: vii, viii); White, op. cit.

⁵³⁹ Bartholomew, 1st Sep (2011 c).

⁵⁴⁰ George, op. cit., p. 49.

⁵⁴¹ Ibid: 49-50.

⁵⁴² Ibid.

⁵⁴³ Cyril of Jerusalem, op. cit., Catechetical Homily 9:2, 5-16.

In contrast, we can look to the luminous examples of the saints, who respected life and humanity, who befriended the animals and the birds, who positively influenced their environment and community and who lived with simplicity and self-sufficiency.⁵⁴⁴

Once again, we see that friendship with animals is viewed in an entirely positive light. The reason for this is explained by St Catherine of Siena's teaching on love:

The reason why God's servants love [God's] creatures so deeply is that they realize how deeply Christ loves them. And it is the very character of love to love what is loved by those we love.⁵⁴⁵

By loving all things as Christ loves us, we are able to reflect the Image of God:

Living the life of Christ, purifies our hearts and we shine out with goodness and mercy the image of God, evil has no place in us.⁵⁴⁶

Such teachings support my suggestion that love is the key to animal suffering, not philosophical arguments on cognition, justice or rights.⁵⁴⁷ Theokritoff (2009) suggests that animals can be used 'as a 'barometer' for a person's relationship with God⁵⁴⁸ where the Saint's compassion images God's compassion and mercy towards all His creation.⁵⁴⁹ Such teachings are crucial for the animal suffering theme as they allow theologians to break away from the unfortunate but all too common negative views of relationships with animals, such as those expressed in the Sophrony text.⁵⁵⁰ The alternative and positive theological approach exemplified above is also found in icons such as St Gerasimos healing the lion (Fig. 18)⁵⁵¹

⁵⁴⁴ Bartholomew, 'Saints and the World' Message on the occasion of Earth Day, June 1997, in, Chrysavgis, op. cit (2009a:381).

⁵⁴⁵ Catherine of Siena, in, Linzey, op. cit., (1999b) p. 140. See also Linzey's reference to St Ambrose and Cardinal Heenan, p. 152.

⁵⁴⁶ St. Ephrem, *Sermon in Heptasyllabics: Three Short Discourses; Discourses of Exhortation to the Monks of Egypt*. (1997) Lash, E. (Trans.) [online] available from <http://www.anastasis.org> [accessed 12th Feb 2013].

⁵⁴⁷ I repeat my recognition of their value in achieving reductions in animal suffering.

⁵⁴⁸ Theokritoff, op. cit., (2009:121).

⁵⁴⁹ Ibid: 136.

⁵⁵⁰ E. g, pp. 95-6. Silouan statements are ambiguous for on the one hand he states that 'to become attached, to love, caress and talk to them [animals] – that is folly for the soul' (p. 470), he later states that the Holy Spirit teaches that 'the soul should love every living thing' (p. 469). His remarks on 'Kitty, Kitty, Kitty', (p. 95) may well stem from the story of St Gerasimus, see Farewell Brown, op cit., p. 11.

⁵⁵¹ [Online] available at: <https://www.google.co.uk/search?q=Icons+of+St.+Gerasimos+and+the+Lion>.



Fig. 18 St Gerasimos and the Lion

Similar teachings on reflecting God's love are found in many other texts:

Anyone who loves God loves not only his fellow man, but the entire creation as well: trees, grass, flowers. He loves everything with the same love ⁵⁵²

Palamas suggests that 'God and His saints share the same glory and splendor'. This is interpreted by Bartholomew as offering an example of unconditional love where 'theology and action coincide' ⁵⁵³ and a moral and spiritual pathway is formed which allows us:

to embrace the whole of creation, to love it as we love our own. ⁵⁵⁴

This is another crucial teaching which gives us the authority to extend our love to non-human beings. Such statements do not advocate separation or detachment but reiterate the earlier tradition - the incorporation of 'all things' in our image of God's love. Numerous other teachings and types of loving, compassionate and friendly behaviour are found in many

⁵⁵² Ioannikios, op. cit., p. 31; see also Vasileios, Archimandrite (1999) 'Reminiscences of Iviron Skete' in, *Beauty and Hesychia in the Athonite Way of Life*, [in Greek] Iviron Monastery, pp. 75-6, c.f. Theokritoff, op. cit., (2009:142).

⁵⁵³ Bartholomew in Chryssavgis & Foltz, op. cit., (2013:282).

⁵⁵⁴ Zizioulas, op. cit., conference notes (2014).

hagiographies. For example, St. Mamas was known as a friend of the animals; St. Nicodemus of the Holy Mountain refers directly to Prov. 12:10 when asking God for pity and mercy to animals⁵⁵⁵ whilst Makar of Optino:

was full of pity for animals. In winter he cared for the birds every day; he would spread out hemp seeds for them, on a little shelf he had attached outside his window. A flock of little titmice, linettes and woodpeckers used to enjoy the Staretz's favours. He used to watch that the bigger birds, like the jays, did not hurt the little ones. Since the jays tried to devour all the food meant for the other birds, he would put out grain in a little glass trough where the little titmice could easily get it.⁵⁵⁶

Importantly, the next example identifies cruelty to animals as a sin requiring repentance:

St. Savas the Sanctified was sent a monk who had been expelled from his monastery because he had struck a mule in the face and killed it. The monk was sent to St Savas to be guided to repentance.⁵⁵⁷

Vivian (2003) informs us of Macarius' compassion and love which creates a pre-lapsarian peaceable kingdom; of his healing of a hyena's young by making the sign of the cross and of his instructions to her not to harm other creatures and eat only carrion:

Macarius, through God's enlightenment and grace, [enacts] the peaceable kingdom, where he lives in peace with antelopes, hyenas, sheep—and even snakes. The chief virtue of this kingdom, it appears, is compassion: not dogma, not orthodoxy, not orthopraxis, but love and empathy and mercy for others, even non-human others.⁵⁵⁸

In contrast, Elder Yafkerena-Egzie's failure to achieve perfection is identified as the withholding of food from animals. This not only indicates the need to reflect God's providential care to all creatures it also illustrates the Orthodox teaching that one does not achieve salvation by good works or extremes in religiosity.⁵⁵⁹ Many other tales and ballads inform us of the Saints' specific activities in animal care, rescue and protection, some of

⁵⁵⁵ Prayer of St. Modestos (1984) *Mikron Evchologion i Agiasmatarion* Apostoliki Diakonia, Athens, p. 297.

⁵⁵⁶ Arseniev, N. (1964) *Russian Piety* Moorhouse, A. (Trans.) London: The Faith Press Ltd, p. 138.

⁵⁵⁷ *Life of Sabas* 44 cited in, Theokritoff, op. cit., p. 132; also pp. 122, 130 & 135.

⁵⁵⁸ Vivian, op. cit., (2003:79-80).

⁵⁵⁹ Florensky, P. (1997:221) *The Pillar and Ground of Truth* Jakim, B. (Trans.) Princeton: Princeton University Press, in, Theokritoff, op. cit., (2009:137-8).

whom, when the occasion arose, protected animals against hunters. Lang (1956)⁵⁶⁰ informs us of the story of David of Garesja and the partridge who had taken refuge at his feet whilst he prayed. The Saint informs the hunter that as the partridge had sought refuge with him he, like his God, would protect it from harm. This angers the hunter who strikes out at the Saint only for his arm to wither.⁵⁶¹

The unarmed Saint stands against the hunter, even when the hunter threatened to kill him. The reason he offers is that as God provides and protects all of His creation, he as Image striving towards Likeness will do likewise. This is not a lone example. Farwell Brown (1900)⁵⁶² presents a similar story of St. Giles and the deer. Again we see the Christian actions of a Saint who 'loved not men who hunt to kill' and was willing to give his life to save 'his friend' the deer, is contrasted against the pagan practice of hunting. Like the previous example, the display of fear and stress of the deer in this tale foreshadows contemporary scientific research confirming these emotions in hunted animals. Similar examples are found in various countries, for example St Melangell, the Welsh Patron Saint of animals, convinced the Prince of Powys that hunting with hounds was wrong and resulted in the Prince turning his lands into an animal sanctuary.⁵⁶³

Whilst some may argue that such tales are simply myths, the point I wish to make is that the authors of many of these hagiographies such as St. Athanasius, wrote of the Saints' friendships with animals in an entirely positive way. It is therefore reasonable to conclude that these early theologians endorsed friendly, loving and compassionate relationships with animals. It is also conceivable that many would have been against the practise of killing animals for fun and recreation.

⁵⁶⁰ St. David of Garesja, Marshall Lang, D. [1956] (1976) *Lives and Legends of the Georgian Saints* Oxford: Mowbray, p. 89.

⁵⁶¹ Contemporary scientific research links violence to animals with interpersonal violence. See Linzey, op. cit., (2009a) for numerous studies.

⁵⁶² Farwell Brown, op. cit., p. 11.

⁵⁶³ [Online] Available at: <http://animal-interfaith-alliance.com/news/page/6/> [accessed 25th Nov, 2015] Her church remained a place of sanctuary throughout the Middle Ages and the hares continued to be protected in the parish. The conservation society Cymdeithas Melangell now promotes animal welfare.

THE SAINTS - SUMMARY

It would appear from these hagiographies and the contemporary commentary on them, that the possibility exists for humans to attain a partial pre-lapsarian existence in the fallen world; A place where cosmic harmony is restored, a glimpse of the future kingdom is available and where compassionate care, friendship and a Christ-like love for non-human animals is evidenced. It has been suggested that 'through God's enlightenment and grace' the Saints give evidence of a peaceable kingdom, where 'compassion, not dogma, not orthodoxy, not orthopraxis, but love and empathy and mercy for others' is evident.⁵⁶⁴ It is important to note that the hagiographies are written of in an entirely positive manner with no suggestion that there is anything negative in the befriending of animals.

Similar sentiments are found in contemporary literature, where it is commonplace to find examples of the Saints' relationships with animals used as examples of the way we should engage with the non-human world. Modern commentary suggests that 'the lives of the saints teach us that God's creation is destroyed by the avarice, greed, gluttony, pride and all the negative passions of humans'.⁵⁶⁵ It is entirely reasonable to add to this list, the cruel, abusive and exploitative treatment of animals. Crucially, evidence has also been produced which confirms that cruelty and violence to animals is viewed as sinful behaviour, requiring expulsion from a monastery and requiring instruction on repentance.

It has been established that in general the Saints took care of animals by providing for their needs, protected them from harm, offered sanctuary from hunters and, in the example of St. Giles, offered his life for the sake of his animal companion and friend. There is evidence of one Saint using her influence to convince the powerful Prince of Powys that hunting with hounds was wrong and resulted in the Prince banning hunting from his land. In addition we learn that her argument was so persuasive that the Prince turned his land into a sanctuary where the previously hunted animals were protected from harm. I have suggested that it is likely that a 'true' Saint would be against the killing of animals for fun and recreation.⁵⁶⁶

⁵⁶⁴ Vivian, *op. cit.*, pp. 79-80.

⁵⁶⁵ Efthimiou, in, Hallman, *op. cit.*, p. 94.

⁵⁶⁶ I discuss this in more detail presently.

I have also argued that God's salvific plan includes the need for us to turn away from the wicked and sinful acts of abuse and exploitation of all His creatures in order to reduce their suffering. Whilst the Saints' ability to reflect the true Image is manifest because of their great love for God, I submit that their ability to love the 'other' by living compassionate and merciful lives is another example of behavioural guidance where theology and action combine. It is argued that such guidance is as relevant today as it was in previous ages; arguably more so in our increasingly secular age, for it provides a virtuous, moral and ethical pathway to guide us not only in our treatment of animals but also in our journey towards the Likeness of God. I accept the traditional Orthodox teachings that laws and rules alone will not bring us to salvation, but I submit that righteous and virtuous behaviours combined with genuine repentance and a loving heart will help us in our journey. It is suggested that as we struggle in this world we may through their examples be encouraged in the knowledge that every act of love and compassion is part of the overthrowing of the evil in this world. This acknowledgement of the sin inherent in animal abuse has profound theological implications for humanity and it is to this final element of my overarching hypothesis that I now turn.

ii) THE SINNERS: THE SIN OF ANIMAL ABUSE AND ITS RELEVANCE FOR HUMAN SALVATION

The Fathers are not the only ancient voices we can refer to for references to animal suffering and Harden (2013) gives many examples of primary source material with statements on themes ranging from historical commentary on pre/games animal abuse, to the killing of animals for fun/spectacle/sport and its link to the slaughter of humans for those same purposes. For example, we may look at texts from Apuleius on bears, (*Metamorphosis* 4.13-14); to Ovid for details of foxes being set of fire in honour of Ceres (*Fasti* 4.681-712); Pliny for circus fights and the elephants 'who sought the mercy of the crowd with indescribable gestures of supplication[and] wailing, (*Natural History* 8: 6, 7) and, for graphic details of elephant and tiger hunting (*Natural History* 8. 8, 25); Cicero who relates both the event and the compassion which overcame the crowd who recognized 'that in those great animals there was some fellowship with the race of humans' (*Letters to his friends* 7.1.2-3) and, for pressure on animal numbers for 'the games' (*Letters to his friends* 2.II.2); Xenophon for the connection between hunting and the military – 'devious and lowly tricks' (*On Hunting*, 11.1-4); Caesar for reference for the now-extinct 'urus' or 'aurock', which were captured in pits (*Gallic War*); Strabo for 'impacts human

activity on the natural world and human community' (Geography 2.5.33); Greek Anthology 7.626 & Pliny, Natural History 8.20,24-5 for vast areas being void of wild animals.⁵⁶⁷

Several Fathers have commented on these types of behaviour and made clear statements that engaging in such events was sinful and harmful to human salvation. For example, Cyril of Jerusalem outlines the traditional view that all sins are the work of Satan and that if one continues to sin, one will be judged and found wanting.⁵⁶⁸ Immediately following this passage is a further teaching where three examples of sin and evil are given, two of which involve the abuse and exploitation of animals:

Now the pomp of the devil is the madness of theatres,⁵⁶⁹ and horse-races, and hunting, and all such vanity from which that holy man praying to be delivered says to God, turn my eyes from looking vanity (Ps 118, 37). Do not be interested, nor in the madness of them who in hunts expose themselves to wild beasts, that they may pamper their miserable appetite...Also ignore horse-races, that frantic and soul-subverting spectacle. For all these are the pomp of the devil.⁵⁷⁰

Cyril clearly identifies hunting and horse-racing as examples of 'the pomp of the devil' and whilst we may debate what level of concern he had for the animals involved in these spectacles, the key point is that he defines them as sinful soul-subverting spectacles; as such they have soteriological implications for those who watch or indulge in such practices. That Cyril identified hunting and horse-racing as examples of the devil's work, is significant both for human and non-human animals; particularly when examined in the light of our environmental crisis, species extinction and social problems resulting from violence and gambling.⁵⁷¹ Note also his reference to vanity which I submit has relevance for some of the other animal

⁵⁶⁷ Also Athenaeus, *Deipnosophistae*, 200f-201c; Polybius, *Histories* 30.25; Cassius Dio, *Roman History* 39.38, 51.22, 73.18, 77.1, (epitome) 66.25, 68.15, 78.10; Augustus, *Res Gestae* 22; Suetonius, *Titus* 7 for numbers and types captured, cited in, Harden, op. cit., pp. 174-196.

⁵⁶⁸ Cyril of Jerusalem, op. cit., *First Mystagogical Catechesis on the Mysteries: To The Enlightened*. No. 5, p. 282.

⁵⁶⁹ Tsironi writes on the theatre at that time ending with 'the stripping of women on stage' Tsironi, N. (2014) *Liturgy as Re-Enactment in the Light of Eric Kandel's Theory of Memory*. *Sobernost* 36:1. 73-86, [online] available at: <https://www.academia.edu/7844552> [accessed 12th Feb, 2016].

⁵⁷⁰ Cyril of Jerusalem, op. cit., *First Mystagogical Catechesis on the Mysteries: To The Enlightened*, No. 6, p. 283. See also St. Eustachius and the link between hunting, devils and false gods, Stefanatos, op. cit, pp. 145-7

⁵⁷¹ The discussion on gambling is not for this work, but there would be few within the Church who do not understand the consequences for society in general or for the individual, who is caught in the nightmare of addiction to gambling.

suffering themes outlined in Chapter Two, such as the wearing of fur. A similar teaching on the devil's work is given here by Chrysostom in his discourse *Against the Games and Theatres*:

On a Friday, when your Master was being crucified on behalf of the world and such a sacrifice was being offered, and paradise was being opened... why did you leave the church and the spiritual sacrifice, and the gathering of brothers and sisters and the sobriety of fasting? Were you carried off to that spectacle as the devil's captive? ⁵⁷²

Practices involving both human and animal abuse and exploitation are clearly objected to and linked with the devil and sin. Such opinion is further supported by Canon Law. At the Council in Trullo, (A.D. 692) some three hundred years later, we find not only the same teachings but also an indication of how sinful these practices were believed to be by the severity of the penalties imposed - priests are 'deposed' and laymen 'cut off'. ⁵⁷³ This is confirmed by what Byzantine canonist Balsamon notes on the Ancient Epitome of Canon LI:

Wherefore those who have once sinned deliberately are admonished to cease. If they are not willing to obey, they are to be deposed. But those who are constantly engaged in this *wickedness*, if they are clerics, they must be deposed from their clerical place, if laymen they must be cut off. ⁵⁷⁴ (My emphasis)

The recognition of the negative implications of such practises for human salvation several centuries after St Cyril's warnings, together with their inclusion into Canon Law is not something the Fathers would have taken lightly. It indicates the 'mind of the Fathers' on this theme and the seriousness of the sin and evil inherent in these practices. There are further examples of this recognition, though they are more subtle in nature. For example, I remind my reader of the previous quote from Gregory ⁵⁷⁵ describing hunters as artful hedonists; the hagiographies above and Ambrose use of negative language associated with hunting in Psalms 10 and 123 when teaching on our souls being set free from 'grave sins' and 'slave to desires' ⁵⁷⁶

⁵⁷² Mayer, W. & Allen, P. (2000) *John Chrysostom, Against the Games and Theatres* 264 p. 119, Oxon: Routledge; also Tsironi, op. cit., who mentions Chrysostom, the Synod of Carthage, the Theodosian Codex and Justinian's Pandektes.

⁵⁷³ Canon LI, The Canons of the Council in Trullo, A.D. 692, *The Seven Ecumenical Councils* CANNPNF2-14.

⁵⁷⁴ Ibid; See Tsironi for further commentary.

⁵⁷⁵ Gregory of Nyssa, 1st Homily *On Love of the Poor* in, Holman, op. cit., pp. 193-199.

⁵⁷⁶ Ambrose, op. cit., pp. 311-12.

It has been acknowledged that post-Fall we were given the dispensation to eat animals and thereby hunt animals for food but there is a need to ascertain if God gives us animals to kill in order to indulge a passion or for pleasure. Certainly there is no evidence in the Bible to support such an interpretation. To add further clarity I include a contemporary teaching on this specific point from Bishop Isaias of Tamassos.

If you hunt – you must eat it! Hunting for food is one thing,
hunting – killing for fun is another; it is a misuse and a sin.⁵⁷⁷

If the contemporary Orthodox Church were to reaffirm these early and contemporary teachings on the sin of hunting animals for fun, sport and entertainment and to define such practices as examples of our misuse of God's creatures and our freedom, the likely outcome would be an immediate reduction in both the practice and the suffering of huge numbers of animals. This would give authority to extend the Orthodox environmental debate to aspects of the animal suffering theme which cause the unnecessary death and injury of millions of animals worldwide; has led to the extinction of many species and if left unchecked, is likely to lead to the extinction of many more.⁵⁷⁸ Challenging questions arising here are what message does it convey to the laity if the Church fails to reaffirm such teachings and what are the consequences for those in authority if they choose not to do so?

We are aware of God's Covenant with all of His created beings and of the ontological link between humans and the rest of the created world. The theme of cosmic disharmony caused by human sin is found in the work of many early and contemporary theologians.⁵⁷⁹ Cyril of Alexandria explains a natural disaster and starvation in Egypt by suggesting that the evil that people have done pollutes the earth and angers God.⁵⁸⁰ He also describes the earth as a mother

⁵⁷⁷ Given in a meeting with the president of Cyprus Birdlife and relates to their huge problem of illegal hunting and its strong connections to organized crime. Numerous scientific reports evidence the rationality and sentience of hunted animals and it is proven that hunting either by riders with hounds or vehicles, results in animals suffering immense psychological distress, fear and terror because they understand that their lives are in danger.

⁵⁷⁸ The Holy Synod of Greece has ordered a total ban on the use of weapons by the clergy and hunting is no exception. See <http://www.monachos.net/conversation/topic/9263-the-holy-synod-of-greece-disarms-the-clergymen-hunters/?hl=animals#entry120307>, for a somewhat poorly informed debate. I develop this further in Ch. 6.

⁵⁷⁹ An excellent study is that of Murray, R. (1992) *The Cosmic Covenant: Biblical Themes of Justice, Peace and the Integrity of Creation* London: Sheed & Ward.

⁵⁸⁰ Cyrille d'Alexandrie, VII: 2 SC 392: 4, 3 (1991) *Lettres Festales (I-VI)* SC 372 cited in, Gschwandtner, op. cit., p. 102.

and condemns violence against her as a kind of murder, joining it with the violence against people.⁵⁸¹ Ephrem links sinful human actions with ecological crisis⁵⁸² whilst Basil teaches that righteous behaviour will redress the imbalance.⁵⁸³ Brock's commentary on Ephrem confirms this 'cosmic' relationship:

In modern terms one could say that for Ephrem the physical and spiritual ecospheres are intimately linked: because of the interconnectedness of everything, the abuse of nature, resulting from the human misuse of free will, will have consequences in all sorts of unexpected places.⁵⁸⁴

If sins against the environment lead to a break in the cosmic relationship, it seems reasonable to conclude that the contemporary abuse of animals such as those highlighted above, are also likely to result in cosmic disharmony. If this is the case, what implications are there for those in the Church who know of the abuse but fail to act?

My final points and examples are from Saints Basil and Augustine who offer further behavioural guidance via the Golden and Silver rules. Whilst they are not referring to our treatment of animals, their teachings are relevant for theological discussions on suffering and evil. Their comments are therefore useful guidance in our deliberations on the subject of animal suffering and for our deliberations on the various abuses animals receive from humans. As such they could be part of the basic framework of an Eastern Orthodox 'animal' theology:

Do you know what good you ought to do to your neighbour? The good that you expect from him yourself. Do you know what is evil? That which you would not wish another to do to you.⁵⁸⁵

For thou judgest that there is evil in that, which to suffer though art not willing: and this thing then art contrived to know by an inward law, that in thy very heart is written in us.⁵⁸⁶

⁵⁸¹ Ibid VIII: 3, SC 392: 81; also VIII: 4, SC 392: 89.

⁵⁸² Ephrem the Syrian 7.3, (1983) 'The Harp of the Spirit: Eighteen Poems of Saint Ephrem' *Studies Supplementary to Sobornost*, Vol. 4: 47-48.

⁵⁸³ Holman, op. cit., pp. 185, 187; also Gregory Nazianzen, Oration 16, who is clear that various forms of social injustice pollute the land, CANNPNF2-07.

⁵⁸⁴ Brock, S. (1992) 'The Luminous Eye: The Spiritual World of Saint Ephrem the Syrian' Kalamazoo, MI: Cistercian Publications, p. 167; also Efthimiou in, Hallman, op. cit., p.94.

⁵⁸⁵ *Hexaemeron* 9.3, CANNPNF2-08.

⁵⁸⁶ Deane, op. cit., pp. 85-88.

THE SINNERS - SUMMARY

As a result of Cyril's teaching that all sin, including hunting and horseracing, is the work and 'pomp of the devil' we are able to expose these practices as having negative soteriological implications for humanity. The inclusion of these same teachings into Canon Law confirms the sin and wickedness inherent in these practices. I have also presented contemporary commentary from a senior Orthodox theologian who affirms those ancient voices by stating that hunting other than for food is a misuse of God's non-human beings and a sin. I submit the mind of the Fathers is clear on the negative soteriological consequences for those who indulge or attend these 'soul-subverting' spectacles.

I have presented Biblical and Patristic commentary that established the ontological link between humans and the rest of the created world and of the original pre-lapsarian 'exquisite single euphonious harmony'.⁵⁸⁷ I have also presented commentary that recognized that 'the evil that people have done pollutes the earth and angers God'⁵⁸⁸ and where sinful human actions, including social injustice, are linked to ecological crisis because 'love has fled'.⁵⁸⁹ This description is equally applicable to our age where the environment and animals suffer as a direct result of the sin and abuse of human freedom. As a result it is argued that hunting and other abusive and exploitative behaviours towards animals should be included in contemporary Orthodox theological and academic discussions.

We are informed throughout the Bible and Patristic commentaries that righteous and virtuous behaviour will redress the 'cosmic' imbalance. It seems reasonable therefore to suggest that virtuous and righteous behaviour in the form of compassion and mercy to God's other created beings would help redress this imbalance. To help achieve this reduction, I have reminded us of two teachings on the Golden and Silver rules which could be incorporated into the basic framework of an Orthodox animal theology and ethics of love.

⁵⁸⁷ Athanasius, *Contra Gentes and De Incarnatione* p. 146; also CANNPNF2-04.

⁵⁸⁸ Cyrille d'Alexandrie, *Lettres Festales*, VII.2, SC 392:4.

⁵⁸⁹ Holman, *op. cit.*, p. 185.

CHAPTER 3 SUMMARY

Whilst it is acknowledged that different interpretations of Biblical texts are possible and that some of these may lead to a different interpretation of God's relationship with animals, I have argued that the Biblical and Patristic teachings offered above open theological space for developing a truly inclusive theology which recognises God's loving-kindness, compassionate and merciful care for His non-human animal beings. I have also argued that the contemporary Church could use God's 'dispensation model' to undertake practical initiatives which would restrict the abuse of human freedom and evil practices in order to reduce animal suffering.

It is suggested therefore that we have the 'theory' – something to work with - but what of the praxis? Are we still teaching that the whole earth knows and praises God; that we are to be compassionate and merciful to non-human animals and actively protect them from harm? Do we still teach that hunting for fun is a sin and misuse of God's creatures and of human freedom? Importantly, do our parishioners or indeed our priests in the villages and towns know these teachings? Or is the Church mostly silent, surrounded by a few muffled voices crying in the wilderness? We shall explore these questions throughout the rest of this thesis and I begin by presenting the outcomes of a Case Study I undertook in Cyprus in 2012/3.

CHAPTER 4 - CYPRUS CASE STUDY ⁵⁹⁰

I began Chapter Three with an Icon of Adam naming the animals as a pictorial representation of the theory available for formulating an Eastern Orthodox ‘animal theology’. That icon is in Kykkos Metokion in Nicosia, Cyprus. The photograph below (Fig. 19) is taken outside the same Metokion and used as a pictorial representation of the ambiguity and tension between the posited theory and the practice of the Eastern Orthodox Church on the themes of animal suffering and protection.

In this section I suggest that in addition to the gap found in Orthodox literature and academic debate there is also a gap between the posited theory outlined in Chapter Three and the practice at senior and pastoral levels, as indicated in the C. C. S. below. This conclusion is based upon the results of social science research conducted in Cyprus between 2011 and 2014. ⁵⁹¹



Fig. 19

⁵⁹⁰ Some charts and demographic data from the C. C. S are presented in Appendix A.

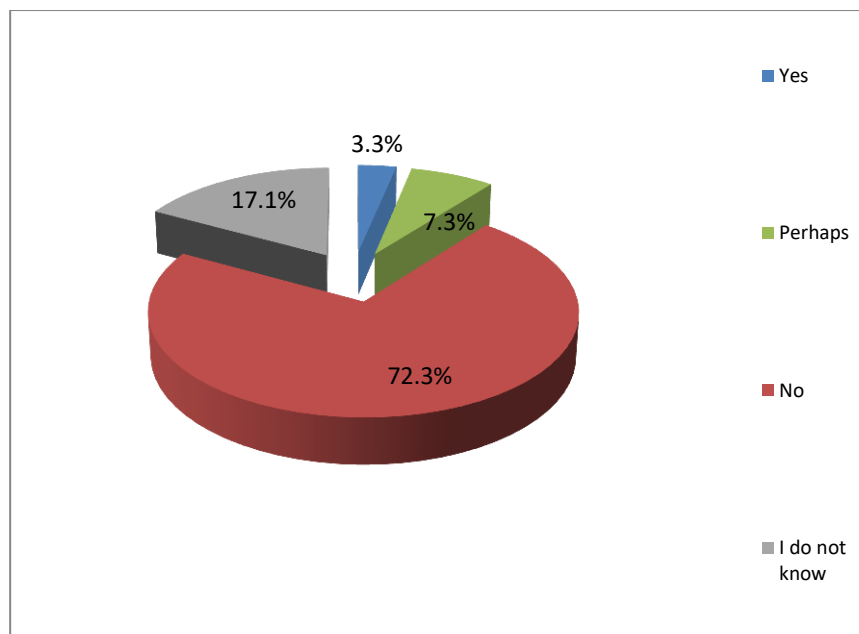
⁵⁹¹ See the Methodology section in Chapter One for an overview of this research, pp. 28-29.

PART ONE - 2011 RESEARCH. CYPRUS VOICE FOR ANIMALS ON-LINE SURVEY⁵⁹²

Originally the C.V.A. did not include a question on the Church. When I asked why, I was informed by the President that everyone knew the Church was not interested in animals. Rather than challenge this view I asked if they would consider adding questions relating to the Church to their survey. After deliberation, they agreed to do so and added the following question.⁵⁹³

Do you feel that the Orthodox Church of Cyprus cares about animal protection and welfare?

The percentage answers to that question are illustrated in Graph 1 below.



Graph 1 2011 C.V. A. Question on the Orthodox Church

The response suggests the vast majority of the participants believed the Orthodox Church did not care about animal protection, with the next highest percentage being undecided. The following is an extract of the President's summary comment:

⁵⁹² I have previously outlined the C.C.S, in the methodology section. Permission to use this material was granted by the C.V.A. Full details can be found on their website in their newsletter, issue 2, Nov, 2011 [online] available at: <http://www.cva.com.cy>.

⁵⁹³ I was not involved in the selection of that question. Their survey obtained the opinions of over a thousand Cypriots countrywide with ages ranging between 18- 61+.

...The church on the other hand has to view the results of this survey seriously. The fact that the majority of citizens feel that the church is not interested in animals is not in their favour. All animals are the creation of God and they must be treated as such. They must live in suitable conditions and [be] treated with compassion. As Animal Welfare Societies we are repeatedly asked, why church does not out rightly condemn the fact that thousands of pet animals are poisoned every year, usually by the hand of God fearing citizens. Is this act not a sin? Shouldn't the church be the first to condemn it?

Comments on 'God fearing citizens', the 'sin' involved in such practices and the repeated questions as to why the Church remains silent, are indications not only that some of those involved in this survey believe in God, but also suggests that many expect the Church to play a role in preventing animal suffering.⁵⁹⁴ There is support from within the Church for the C.V.A's position on the link between abuse to animals and sin for at the Aegean Symposia (1995) Bartholomew proclaimed the misuse of animals as a sin.⁵⁹⁵ Ware (2014) speaks to the point:

Until recently the normal view would be that sin is only what we do to other people but at Patmos it was stated very clearly – what you do to the animals, to the trees, to the air, earth, the water - if you misuse them, this too is sinful.⁵⁹⁶

I have stated elsewhere how teachings on the sin of animal abuse are of enormous significance for the animal suffering theme. There have been regular articles over many years in the Cypriot media on the indiscriminate and deliberate poisoning of animals and other types of abuse and so it would be difficult to see how the Cypriot Church could claim ignorance of the problem for its lack of engagement on this specific issue or indeed other related issues.⁵⁹⁷ Fig. 20 illustrates the suffering involved in the use of poison and is included as an example of the stark reality for thousands of animals who have been and still are, poisoned each year in Cyprus.⁵⁹⁸

⁵⁹⁴ This supports calls for the Church to play a role as outlined in the literature review and in the final section of this thesis.

⁵⁹⁵ The Aegean Symposium (1995) Religion, Science and the Environment, [online] available at: <http://www.rsesymposia.org> [accessed 13th May, 2013].

⁵⁹⁶ Kallistos's comments at the same Aegean conference are available on *The Green Patriarch* DVD available at: <http://www.becketfilms.com>.

⁵⁹⁷ Cyprus is not alone in the use of poisons and it is likely that other sections of the Orthodox Church are also aware of this practice.

⁵⁹⁸ Larnate is the poison of choice in Cyprus even though it is banned throughout the EU.

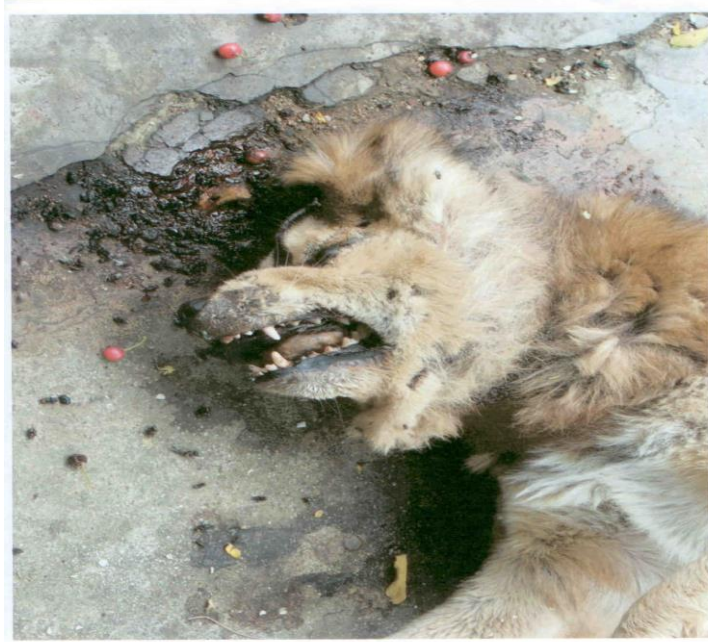


Fig. 20 Photograph of poisoned Dog, Cyprus. ⁵⁹⁹

Whilst it is not suggested that this practice would stop if the Church were to publicly condemn such activity, I submit that it is likely at the very least to focus people's attention on the sin involved. This would allow the possibility of such practices reducing which in turn would reduce animal suffering; particularly in countries where the Orthodox Church has significance influence on local populations. An important question to ask here is why the Orthodox Church remains silent on this common practise when its own teachings would indicate that the suffering of animals was against God's Will and a sin?

PART ONE SUMMARY

The results of the C.V.A. survey clearly indicate that the participants believed the Orthodox Church in Cyprus was unconcerned about the protection of animals or their suffering. The comments of the C.V.A. President also suggest the Church was reluctant to discuss the abuse with the animal protection agencies. The outcomes of the C.V.A. research help us better understand the situation at pastoral level and indicates a degree of support for my suggestion of a gap between the theory and the practice of the Church.

⁵⁹⁹ The dark area around the head of the dog is blood caused by internal bleeding.

PART TWO - 2012 RESEARCH. ANIMAL PROTECTIONIST QUESTIONNAIRE

In order to explore this complex dynamic still further, I decided to use a 'Practical Theology' methodology by selecting a 'purposive' target group- the experts on animal protection on the island.⁶⁰⁰ They were asked to complete a questionnaire on their perception of the Orthodox Church's involvement in the animal suffering and protection themes. Such an approach allows us to identify potential problems at various levels of Church administration.⁶⁰¹ I chose to use a mixed-method questionnaire rather than interview, as questionnaires reduce the possibility of bias. I restricted the survey group to those organizations actively involved in animal protection in the belief that whilst the numbers would be smaller, the data was likely to be more reliable. I was contacted by a number of individuals who wanted to participate in the survey which required minor changes to the first few quantitative questions. Organizations were asked to discuss the questions between their governing bodies and give their collective view, whilst the individuals who participated gave personal opinions. I was offered the opportunity of placing the questionnaire on the organizations' websites and Facebook pages, which would have undoubtedly accrued larger numbers. I declined the offers, preferring to restrict the questionnaire to the governing bodies so that I could, as far as possible, gauge the opinion of those actively engaged in animal protection work, rather than those who might have less knowledge as a result of their supporter role. This inevitably reduced the sample size of the survey however I believe the data is more reliable as a result of this restriction.

i) STATISTICS

I am cognizant of the statistical limitations of the study sample⁶⁰² however it is important to note that whilst the numbers of organizations are small, they do represent the majority of animal protection organizations on the island. As such they give an indication or snap-shot of the perceptions of those participating at that time and evidenced by the similarity in comments across the groups.

⁶⁰⁰ Swinton, & Mowat, op. cit., p. 205.

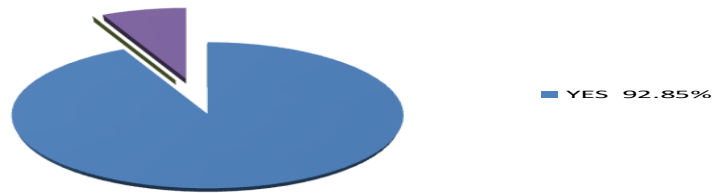
⁶⁰¹ Ibid.

⁶⁰² Refer to Graph 5, Appendix A for participation statistics.

ii) SAMPLE QUESTIONS

In order to reduce the size of this chapter, I have selected two questions from the questionnaire that closely align with the 2011 C.V.A. research question in order to aid comparison.⁶⁰³

Q. 5. IN YOUR OPINION, IS THE SUFFERING OF ANIMALS SOMETHING THE ORTHODOX CHURCH SHOULD BE CONCERNED WITH?

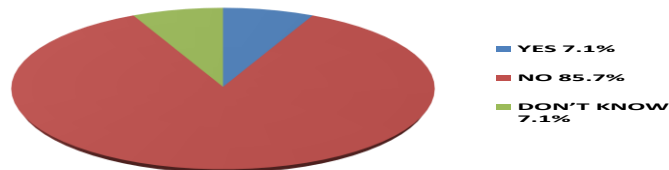


6

Graph 2 2012 Research Question 5

The results indicated that a substantial majority believed that the Orthodox Church should be concerned with animal suffering. The next question asked if the ‘protectionists’ believed the Church was concerned with animal suffering:

Q.8. IN YOUR OPINION, IS THE SUFFERING OF ANIMALS, SOMETHING THE ORTHODOX CHURCH IS CONCERNED WITH?



7

Graph 3 2012 Research Question 8

⁶⁰³ Full questions and answers are in Appendix A.

The results are equally conclusive, with 85.7% giving the opinion that the Orthodox Church in Cyprus was unconcerned with the suffering of animals and align with the C.V.A. results in 2011. Whilst I cannot state that these results proves something we had not previously known⁶⁰⁴ they are helpful in establishing what is happening at both senior and pastoral level in Cyprus.⁶⁰⁵ It is important to acknowledge that it is entirely possible that what has been revealed in Cyprus is also happening elsewhere in the Orthodox world and perhaps for the same reasons.⁶⁰⁶ I would therefore agree with the C.V.A. President's comments that the Church should be concerned that many believe the Church is unconcerned with a large portion of God's creation. To support this point I now present some of the answers that were consistent across the group.

iii) PARTICIPANTS' ANSWERS

- I won't comment on figures as we can be identified. I won't comment on the church for they can cause [sic] you trouble. In the past when we have had dealings with them they try to get us closed down.

It is clear that problems exist in the relationship between the Church and this particular group; however other organisations also gave 'not wanting trouble from the Church' as a reason for non-participation during follow-up telephone conversations. We might reasonably conclude therefore that several organisations were concerned about a negative reaction from the Church.⁶⁰⁷ Such comments indicate either poor or non-existent relationships with the Church. As a result of these concerns I have not included statistical data from the first few questions as it is possible to identify some of the organisations from that data.

- This second comment indicates a lack of compassion on behalf of those who allegedly were from the Church: One of Cyprus's main animal rights champion's son was killed in a motor bike accident. At the funeral as per the family wishes a table was set up for donations to his mother's animal sanctuary. Two ladies from the church pulled down the table and insisted any money collected must go to the church. It made the local paper and upset the family and mourners.

⁶⁰⁴ I had already established a lack of engagement from theologians and academics in my review of the Orthodox literature.

⁶⁰⁵ I am not suggesting that Cyprus is the only place this disconnect is to be found but further research would need to be undertaken in other countries to investigate this possibility.

⁶⁰⁶ I shall discuss this presently.

⁶⁰⁷ In some cases certain bishops or priests from a specific area were mentioned and in order to protect their anonymity, such information is not included unless the group has given its permission.

Verification in research is important. After contacting the mother referred to in this comment, documentary evidence was produced to confirm this incident.⁶⁰⁸ The mother (an Orthodox Cypriot) also commented that the journalist had 'ridiculed the local priest' who had refused to return the money. This would indicate that the Church has received negative publicity as a result of the incident. One question to ask here is why the 'ladies from the church' were so hostile to donations to the mother's charity? One obvious answer is that it is custom and practice in Cyprus to give donations to the Church but even so it seems extraordinary that such behaviour should be exhibited at the son's funeral. The mother refers elsewhere to a copy of a letter sent to the 'Mitropolitits Kition, Larnaca' [the Archbishop] and comments: 'Needless to say he did not reply.' This too indicates past experience of a lack of response or engagement from the Church.

The next comment relates to the subject of animal souls:

- Recently the local church in [x]⁶⁰⁹ sent a religious instructor to the local school and told the children that animals have no souls so it is not a problem if you treat them badly. Our friend's son came home in tears to his Orthodox Cypriot father and Catholic [non-Cypriot] mother, as his family has lots of pets.

It appears that someone with authority taught this 'Orthodox' belief to the children and it is clear how the comments affected that particular child; one can only surmise at the effect this 'teaching' had on the other children in this class. Whilst the linking of the acceptance of animal cruelty with the status of an animal's soul is not Orthodox belief, the 'religious instructor' allegedly taught that this was the case. One wonders if this is an isolated case for another group from a different area of Cyprus expresses a similar view:

- In Cyprus especially we are told that the Orthodox Church teaches people that because animals do not have souls then they cannot feel pain and cannot 'suffer' like humans. If this is not true then the Church needs to publicize what it really believes.

⁶⁰⁸ Newspaper articles covering the event e.g., 'Reader's letter: editor's choice' *Cyprus Sunday Mail*, 15th August, 2010; Pitta, G. 'Holy Insult' *Politis*, 18th Aug, 2010 are presented in Appendix A.

⁶⁰⁹ Area removed to protect the identification of the participant.

In addition to the suggestion that animals do not have souls⁶¹⁰ it is now suggested that the Cypriot Orthodox Church links the status of an animal soul with an animal's inability to feel pain and 'suffer like humans.' Certainly there is historical evidence, indeed an established pathway, from Aristotle through Augustine, Aquinas, Descartes and Kant on this point and whilst I believe Western, and to a lesser extent Eastern theology, has adopted some of this thinking, there is no Eastern Orthodox doctrine on this point. Due to the Church's lack of engagement, there is clearly confusion on the issue and is one reason why I broached the subject in the subsequent interviews with the priest and two bishops.⁶¹¹

Here is a similar comment and objection:

- I am an individual within several groups. It is the groups that need to be helped and not me as an individual. If the Orthodox Church preaches that animals have no souls and do not feel pain, I have great objection. If they wish to preach no souls that is a religious thing and I will not go against any particular religion for that but as to not feeling pain that is wrong and is probably why so many animals are mistreated.

Here the linking of animal souls or lack of souls to inhumane treatment of animals is evidenced. Again whilst this is not Orthodox teaching, or at least it should not be, it is apparently perceived as being so. Despite my desire not to go near the toxic subject of animal souls in this work, these comments meant that I could no longer avoid doing so. I submit that these 'teachings' should not be taken as representing the Orthodox faith however, due to the Church's lack of engagement, there is clearly confusion on these issues which needs to be addressed. The next few comments may shed some light as to why these teachings are thought to come from the Orthodox Church:

- Many times local priests have been asked to speak out against animal cruelty and guide people into being kind and responsible owners but to no avail. They ignore the whole subject of animals and their welfare.
- During some poisoning in [x]⁶¹² a number of our supporters asked their local Priests to consider reminding church goers to remember all animals are God's creation and poisoning dogs and cats is wrong- they all refused.

⁶¹⁰ There is ambiguity here in the teaching of the Church. See interviews in Appendix B and the article by Ware, op. cit., (1999a).

⁶¹¹ The interview with the priest follows this section. The bishops' interviews are presented in Appendix B.

⁶¹² Area removed from text to preserve the anonymity of participant.

There appears to be evidence of a refusal by some priests to engage with the subject of animal suffering. One wonders what would prevent them from denouncing cruel practices that are contrary to the 'Image of God' and illegal in secular law. Whilst priests as individuals might ignore the subject of poisoning as many other individuals on the island do, it is a very different situation to that described above where local people have specifically asked their local priests to engage with the subject and where each priest has refused to do so. Such behaviour appears to be further evidence not only of lack of engagement at pastoral level but also of a gap between Orthodox theory and practice which arguably, is contributing to further damaging perceptions of the Church.

It has been suggested to me by a senior Orthodox theologian in a private conversation that priests do not have the authority to make such a statement because there is no doctrine on this subject.⁶¹³ If this is the case, it would appear there is an urgent need to address this void, for not only are the animals continuing to suffer, the reputation of the Church is also being harmed. I do not however, find the Abbot's argument entirely satisfactory, for there is very little doctrine or clear ethical teaching in the Orthodox Church and if we were to accept this premise, the priests would be unable to discuss many other contemporary issues which would in effect give credence to those who believe the Church is irrelevant to modern society. I take a different view and suggest that the priest as Icon of Christ has the authority to denounce any actions that cause suffering to any of God's creatures. To support my argument, I offer Bishop Isaias' guidance that each individual should ask of themselves in any given situation what Jesus would do and then follow that course of action.⁶¹⁴ The question to ask here therefore is do we believe Christ would refuse to denounce the poisoning of cats and dogs?

Whilst a lack of doctrine might indeed be an element in the priests' refusal to speak out against poisoning, there is also the possibility of indifference for creatures who many view as irrelevant to their mission to save human souls. Regardless of the reason, what is revealed is further evidence of a lack of engagement at pastoral level. To support this statement I offer similar examples and criticisms by different animal protection groups:

⁶¹³ Abbot Khalil in Cyprus 2016.

⁶¹⁴ I have the bishop's authority to quote him on this point.

- We form our opinions through experience and by seeing how things happen and are allowed to happen. In our experience the Orthodox Church does not show its followers that it cares about the animals who share our world as it allows cruelty and neglect to happen every day in full view of the Church and its ministers.
- There is the [Church building]⁶¹⁵ which is famous for being the place where cats were first introduced to Cyprus to kill the snakes. The nuns neglect these cats, they aren't neutered, given medical attention and only fed on scraps, if anything. We often get complaints from visitors that have visited the monastery.
- They don't speak about the cruelty to animals, poisoning and don't help organisations like us.
- Church do [sic] nothing for the animals in Cyprus.
- The Church doesn't care about animals or their suffering at the hands of humans so why would they be supportive of a no kill policy.⁶¹⁶
- I don't know of any Orthodox teaching relating to the welfare of animals or animals in general.⁶¹⁷

The lack of knowledge expressed in the last comment is another indication of the lack of engagement by Church representatives across the island. There is also the following accusation:

Priests are known to poison cats and dogs in a number of villages.

I must admit to being shocked at this last comment, though I am not unaware of past problems.⁶¹⁸ Bishop Isaias's advice regarding whether or not Christ would poison His creatures would again be relevant here. Referring back to the last section on hunting and Canonical Law, we found that priests were to be deposed if they attended or participated in horseracing or

⁶¹⁵ Name removed to preserve the anonymity of participant.

⁶¹⁶ This is in answer to a question on euthanasia.

⁶¹⁷ This response was from an Orthodox Cypriot woman with many years of experience in animal protection.

⁶¹⁸ I received an email whilst establishing an Orthodox community in the Seychelles in 2007, informing me of a priest who had almost beaten a dog to death because he found it taking shelter in the graveyard. I forwarded the email to two priests in England one of whom is the supervisor of this thesis. The priest was prosecuted, fined and remains a priest. It was reported in the *Cyprus Mail*, 1st Aug, 2008, [online] available at: <https://www.thefreelibrary.com/Priest+fined+for+beating+puppy.-a0182058122> [accessed 20th Nov, 2011].

hunting. Such laws could be used to support the argument that poisoning animals is equally unacceptable behaviour for priests who are the primary examples of 'Image of God' and 'Priest of Creation' in this world.

These and other comments were not favourable to the Church and provide further evidence of a gap between Orthodox theory and practice both at senior and pastoral levels. Interestingly, comments which link animal souls with an acceptance of cruelty, or the inability to feel pain, may well be relevant for our understanding of why the debate on 'animal souls' has continued throughout the centuries.

PARTICIPANTS' SUGGESTIONS

Another aspect of a Practical Theology methodology is to give a platform for previously hidden experiences and narratives to come to the fore which in turn, facilitates the development of a public voice.⁶¹⁹ We have seen how the target group expressed their concerns and perceptions of the Church and in the following section they were given the opportunity to make suggestions on: a) how the Church might make Orthodox teachings better known to its priests and the public and b) how the Church might help the animal protectionists in their work. Here are some of their suggestions:

- a) If people were aware of these teachings surely they would take more care with the things that 'belong' to God, honour them and take care of them properly.
- b) They could educate their priests so they understand that cruelty to anything is wrong. The same for the people who go to church they could tell them this.
- c) They should teach their followers to respect and care for animals and care for them as all part of God's creations.
- d) If the Church shows it cared for animals and took action against priests who were cruel to animals.
- e) Any church should be teaching people to be responsible caretakers of the planet to encompass all living things both flora and fauna. It is not enough to just USE everything that God has placed on this planet for our own ends; we should have a responsibility to ensure that all living things thrive, prosper and are free from pain and suffering. We should certainly not condone bringing pain and suffering to those in our care.

⁶¹⁹ Swinton & Mowat, op. cit., p. 33.

Many of the suggestions do not ask for money or land which is always in short supply but for education of its priests and indicates the high value placed on education.⁶²⁰ Their comments and suggestions follow sound Christian principles and echo the comments made by Bartholomew⁶²¹ and other contemporary theologians. This seems to question any suggestion that animal protectionists are acting outside of the traditional Biblical and Patristic teachings on love, compassion, justice and mercy for all of God's creatures, yet we find the following typical accusation:

These women! They have too much time on their hands and so they busy themselves with animals. Tell me this Christina, why do they not care for humans?⁶²²

Linking concern for animals with indifference to human suffering is a common myth; I have heard it many times, in many countries and over many years. Yet when one examines social science research, these accusations are without substance.⁶²³

PART TWO SUMMARY

I have analysed the protectionists' comments to see how or if the posited theory has transferred to the praxis - the reality of daily life. This appears not to be the case for Cyprus at least, for the Church was seen as uncaring and indifferent to the suffering of animals. The 2012 research seems to provide further evidence of a gap between Orthodox theory and practice at various levels of Church administration and supports the findings of the C.V.A's 2011 survey. There also appeared to be ignorance of the Church's views relating to animals and their treatment which indicates a need for clarity on the Orthodox Church's opinion on several aspects of this subject. If my argument that the Orthodox Church has a tradition which incorporates a loving and compassionate appreciation of the animal creation is accepted, then there appears to be an urgent need for the Church to ensure that its teachings are known and practiced at every level.

⁶²⁰ How this might be achieved is discussed in the interviews with the two Bishops and examples of concrete suggestions are available in Appendix C.

⁶²¹ Bartholomew, (1998a) 'Exhortations to Clergy and Faithful of the Ecumenical Throne' 29th August in, Chryssavgis, op. cit., (2011:137).

⁶²² I asked if he had ever spoken to one of 'these women'. He had not. Further examples of negative comments are made even by some who seem supportive of this theme, for example in Bartholomew (2011a); Theokritoff (2009); Harakas (1990a).

⁶²³ This has been mentioned previously (p. 52) and will be commented upon later in this work.

Some important questions arising from these findings are as follows: How is it that the Orthodox Church, which has a wealth of texts and liturgical expressions of respect for God's Creation, is perceived as being indifferent to the suffering of a major part of that creation? Is it ignorance in the Church of Orthodox teachings on the subject? If so, how is this to be addressed? Is there knowledge but lack of transference or application of this knowledge to the priest's role or to their parishioners' behaviour? If so, how is this to be addressed? Should all clergy attend courses on the compassionate and ethical treatment of animals and the environment as part of their seminary or in-service training? Are these courses available? If not, who will establish these courses?⁶²⁴ The subject of animal souls has been linked with the acceptance of cruelty to animals. How is this to be addressed? Should the alleged 'irrationality' of animals make animal suffering irrelevant to the Orthodox Church? Does 'irrationality' account for or have relevance to, the difference between theory and practice in the Church in Cyprus? If so, how is this to be overcome?

The early Church accepted the Greek philosophical teachings which proposed the tripartite framework of souls and, the teaching that animals were irrational because of the belief that animals did not possess language and therefore, could not think. Today there is a corpus of scientific investigations that have established that this is not the case. Many species have language, intelligence, rational thought, creativity, loving family units, use tools and have the capacity to feel physical pain and experience psychological suffering. In essence any differences are now generally accepted as being a matter of degree rather than absence. This poses an immediate challenge to theological teachings that are based upon the flawed science and premise that animals are 'irrational'. How will this be addressed in the Orthodox Church and by whom? Lack of clarity raises further questions regarding the Orthodox Church's position on many aspects of the animal suffering theme. Who will give this clarification? Finally, do we believe what is taking place in Cyprus is unique in the Orthodox world?

Whilst the research thus far had revealed several important problems to be addressed and further questions to answer, there was one 'voice' missing in the complex dynamic of Church and Society in Cyprus. The problem at this point was how I might research the view of what

⁶²⁴ I have provided a framework for such courses in Appendix C.

appeared to be the unresponsive Orthodox Church in Cyprus. I decided to approach an experienced Cypriot priest who also worked at the Metokion in Larnaca. His 'voice' was the beginning of another aspect of my investigation and helped me frame the quest and questions for more senior and authoritative members of the Orthodox Church. His interview is discussed in the following section.

PART THREE - 2013 RESEARCH. A PRIEST'S RESPONSE

In 2013, I presented the priest with the results of the 2011 & 2012 research. After our initial discussion, he professed a willingness to participate in a formal interview in order to respond to the criticisms. He was at that time undecided as to whether he would remain anonymous and later decided that he would reveal his identity. However, I have decided to keep his anonymity and refer to him throughout as Fr. S. It is important to note that Fr S expressed a personal opinion although he believed it reflected that of the Orthodox Church.⁶²⁵

It is obviously important to avoid imposition or supposition of knowledge and to avoid errors in the collection of data. In order to avoid these problems our interview was recorded and a transcription made. This was subsequently presented to Fr. S to verify or change. Whilst this presents practical problems of time and energy, it allows ownership of the knowledge to reside more formally with the participant.⁶²⁶ He approved the transcript and added one additional word to Q.11 which is shown in brackets in the text. I present a selection of his comments for discussion below.⁶²⁷

Initially, Fr. S was presented with the protectionists' suggestion that the Church in Cyprus was perceived as not caring about the welfare of animals and asked if he believed this reflected the Church's position. He was asked to clarify its position if this were not the case. He rejected the criticism and stated that the Church did care about all of God's creation, including the welfare of animals. This positive statement is to be welcomed and whilst he remarked that the main focus of the Church is the human creatures because of Jesus's command at Pentecost to 'take the good news to all nations' he expressed the view that this did not detract from the acknowledgement that all of God's creatures are to be protected from harm.

⁶²⁵ See my comments in Ch. 1, p. 17.

⁶²⁶ Swinton & Mowat, *op. cit.*, p. 214.

⁶²⁷ The full interview is in Appendix A.

In relation to the subject of poisonings of animals and of some priests' refusal to condemn the practice, he gives the following response:

The Church's position is very clear – the Church does not agree with or condone the poisoning of animals. I can see no reason why the priests would refuse such requests...Poisoning is not the way to dispose of unwanted animals because I understand that it must be a very painful death. The Church would encourage owners to take their animals to the veterinarian so that it may be euthanized in a humane way.

Whilst there is a blanket refusal to accept that priests would indulge in such practises there is also the recognition that poisoning animals is unacceptable behaviour for any person and especially so for a priest. His response not only condemns the practise but also acknowledges the suffering of the animals and is both a positive response and one to be welcomed:

We encourage people to have their animals neutered for there are too many animals...We do not condone the abandonment of an animal if the owner cannot look after it/keep it or its offspring and we do not condone poisoning of animals for any reason. I have seen abandoned dogs that are so very thin and this is not the way to deal with unwanted animals.

There is also an important teaching on other ways of dealing with the problem of unwanted animals, though he reveals his ignorance of the reality on the ground, where many vets refuse to kill healthy animals:

We would encourage people to take unwanted animals to a veterinarian where the animal would be humanely euthanized. To abandon an animal, particularly dogs, is wrong because the dogs cannot take care of themselves and eventually starve to death and this is not the way to treat God's creatures.

Here Fr. S reveals an empathy with the plight of abandoned animals which is one of the most intractable of problems for animal protectionists around the world. Protectionists frequently hear the excuse that 'the Church' forbids neutering and this teaching gives the clarity needed to challenge such a view.

I also presented him with the allegations that the Orthodox Church teaches that as animals do not have souls we should not concern ourselves with them. In response to this Fr. S gives two

profoundly important teachings which brings not only an anamnesis of that earlier tradition spoken of in Chapter Three but also challenges the influence of the early Greek philosophers:

No, this is not the position of the Church. The status of an animal's soul should have nothing to do with the way it should be treated. Animals, as part of God's Creation, belong to God. They should be treated with kindness and compassion and this is the teaching from the earliest times of the Church.

The position of 'the Church' is identified as accepting that animals should be treated with kindness and compassion regardless of the status of their soul. This is clearly an important teaching for the animal suffering theme.

Another answer was in response to the suggestion that the Church teaches that animals do not feel pain:

Of course animals feel pain. It is nonsense to say they do not. The question of an animal's soul is quite separate to the way they should be treated or the fact that they feel pain.

His teachings here reflect that of many modern ethicists, philosophers and theologians who acknowledge and link, the flawed teachings of certain philosophers with the detrimental effects upon animals and the environment. For example, Zizioulas (1989) acknowledges the strong negative influence of Platonic gnostic dualism on the perception of the material world, which he suggests further developed in the West via Augustine and Boethius.⁶²⁸ I and many other commentators would add Aristotle to this detrimental historical lineage for his tripartite framework of souls and flawed teaching that animals were without reason and intellect were adopted in both the East and West. As a result of such teachings, later theologians and philosophers like Aquinas, Kant and Descartes denied animals any intrinsic value, justice or mercy.⁶²⁹

⁶²⁸ Zizioulas, op. cit., (1989) 'Preserving God's Creation 1' II A Glance at History: B. The Middle Ages, No.2.

⁶²⁹ See Linzey, op. cit., (2015) for a summary of this lineage and outcome for animals, especially sections 5:22-27 & 13-15. Whilst it can be argued that some of these philosophers and theologians did not always use concepts such as reason and intellect in the same way we use them today – see Zizioulas above - there is sufficient evidence that they also used them in the modern context to warrant the criticisms

Fr. S does not give an answer to why the Church does not engage with animal protection representatives but suggests they take their concerns to the Bishop rather than write. Whilst reiterating the point that the Church’s main concern is for the human creature, he makes an important point on engagement when reiterating early Church teachings:

That is not to say that we are uncaring of the rest of Creation for it is our duty to care for it on behalf of the Creator. So to the people I would say- humans are our priority but if we have some more (spare) time, let us not hesitate to help those caring also for the animals, who are also God’s creatures.

By way of analysis of his comments, I have presented them in Table 1 below, which indicates if his answers agreed or disagreed with the criticisms made by the animal protectionists. I have then indicated if his responses resulted in a negative or positive outcome.

RESULTS

QUESTION	RESPONSE		OUTCOME	
	AGREE	DISAGREE	POSITIVE	NEGATIVE
1		✓	✓	
2		✓	✓	
3		✓	✓	
4		✓	✓	
5		✓	✓	
6		N/A	✓	
7		✓	✓	
8		✓	✓	
9		✓	✓	
10		✓	✓	
11		✓	✓	
12		N/A	✓	

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Table 1 2013 Research Results Table of Priest’s Comments

It is interesting to note that in rejecting the negative comments made by the Cypriot public and animal protectionists, Fr. S gives an entirely positive response and one that is said to represent the Orthodox Church’s position on the problems raised in the 2011 & 2012 research. It is equally interesting to note that upon further analysis, it is clear that his views are very similar to those of the animal protectionists. That neither knew of the other’s opinion is I suggest,

entirely due to the lack of engagement by the Church with the animal protection organisations on the island.

PART THREE SUMMARY

Whilst Fr. S's comments are his personal opinion, they are nonetheless, important both as an entry into the mind of the modern Church and as contributions and clarifications for the debate on animal suffering. We see a positive declaration that the Church is concerned about the welfare and protection of animals⁶³⁰; that kindness and compassion for animals is a tradition of the Church⁶³¹ and that cruel or abusive treatment of animals is unacceptable behaviour⁶³² even though we are reminded that humans are the main focus of the Church.⁶³³

We also see a positive response regarding the issue of poisoning, with confirmation that the Church is against a practice which is acknowledged as a very painful death. Whilst there is surprise at other priest's refusal to teach on or denounce the practice, initially there is also a blanket refusal to believe the allegations that some priests poison animals. I am unsure as to the significance of his lack of comment on the priests' alleged illegal behaviour in the context of their role as an 'Icon of Christ' or 'Priest of Creation'. It could be that I failed to press the point or indeed remind him of it after he had finished commenting on another point however, he does reiterate that poisoning animals is unacceptable behaviour.⁶³⁴ Whilst some priests may have refused to teach on the poisoning of animals, Fr. S's comment indicates that not all priests follow their example, for he is clear that poisoning is unacceptable behaviour for anyone and especially so for a priest.

Fr. S does accept the possibility of priestly 'bad behaviour' and provides guidance of the procedure should there be evidence against a particular priest.⁶³⁵ Note that he advises the complainant to 'take' the evidence to the local bishop, for as it has been indicated in Cyprus at least, it is unlikely that the clergy will respond to written approaches. He also gives a clue to their lack of response in his statement on the priority of humans.⁶³⁶ This separation of humans

⁶³⁰ Q. 1.

⁶³¹ Q. 7.

⁶³² Q. 9.

⁶³³ Qs. 1 & 11.

⁶³⁴ Q. 5.

⁶³⁵ Q. 6.

⁶³⁶ Questions 1 & 11.

from the rest of creation is identified as a problem in modern Orthodox commentary on the environment. I have suggested that part of the separation process may have originated from the earlier period of idol worship and developed due to the detrimental influence of early Greek and later European philosophers and theologians.

It is interesting to note Fr. S's uses the personal pronoun 'who' when referring to animals. This aligns with some animal protectionists who refuse to use 'it' when referring to non-human animals; for 'it' indicates an object rather than a living being and is an excellent example of the continued, though subtle, separation of the human from the rest of God's creation.⁶³⁷

The question on neutering received a most detailed response and contains many important teachings for this worldwide problem. There are many owners (not just in Cyprus), who state that the Church forbids neutering in order to justify not having their animals neutered. That Fr. S rejects this accusation, which endorses the teaching of animal protection experts around the world; it is interesting how he differentiates between cats and dogs. He explained this difference in that cats are naturally hunters who can 'fend for themselves' whereas dogs cannot easily do so and he explains that this is why dogs suffer so much when they are abandoned. That he was aware of the suffering of abandoned animals was apparent by his comment that he had seen starving dogs, yet there is no mention that he acted to reduce their suffering. Whilst it is important that Fr. S encourages people to have their animals euthanized at the veterinary clinics rather than poisoning or abandoning them, he does reveal ignorance on how difficult this suggestion is in reality. He appears to be unaware that many vets refuse to kill healthy animals, which leaves the owners with difficult choices and one reason why fairly large numbers of animals are poisoned or abandoned.

One of the most worrying aspects of this research for me was the linking of an animal's soul with their capacity to feel pain and suffer and/or that the type of soul determined the treatment given to them. Fr. S expresses disbelief at what is alleged to have been said by a Church representative. He is clear that a) animals feel pain and b) that an animal's soul should be irrelevant to the way animals are treated. These are crucial teachings and stands in direct opposition to the stance taken by many philosophers, ancient and modern, who cling to the discredited science and thought of Aristotle and Plato. It is also interesting to note that even

⁶³⁷ Linzey would be a good example here, together with those who are published in the *Journal of Animal Ethics*, University of Illinois Press.

within the highly contentious arena of animal souls we again find his teachings align with the view of the animal protectionists - that animals should be treated with loving kindness and compassion regardless of the status of their soul.⁶³⁸

At this point, whilst I had obtained what was thought to be a clarification of the Church's position, it was nonetheless an opinion of one priest. The next stage was to seek confirmation that his comments complied with Orthodox teachings and this is addressed in Chapter Five.

CHAPTER 4 SUMMARY

Having previously established a gap in Eastern Orthodox academic literature, it is suggested that the Cyprus Case Study provides empirical evidence of a gap between Eastern Orthodox theory and practice. I have also established that little appears to divide the Cypriot Orthodox Church and the animal protection organisations on many aspects of the animal protection and suffering themes and here I offer some examples of their unity:

- The status of an animal's soul should have nothing to do with how animals are treated.
- Cruelty to animals is not acceptable.
- Recognition that animals feel pain and suffer.
- Animals should be treated with loving kindness and compassion.
- Poisoning and abandonment of animals is unacceptable behaviour.
- The neutering of animals is to be encouraged.

The question that begs asking here is why we appear to have a lack of engagement and evidence of hostility between these two groups, when they appear to agree on many important animal suffering and protection issues? I suggest the following possibilities:

- Lack of communication/response from the Church contributes to ignorance of animal protectionist's views on the themes discussed in this research and visa-versa.
- Historical anthropocentric separationist theology may play a part.

⁶³⁸ This is important clarification because it has been my experience when discussing this subject with Orthodox clergy and laity, that there is a tendency to jump immediately to the question or rather statement, that animals do not have souls, regardless of the fact that the subject had not previously arisen in our discussions.

- Protectionists are perceived by some as indifferent to the suffering of humans.
- Some in the Church may link animal protectionists with those in the 'animal liberation' movements who have on occasions been described both by the police and parts of the media as terrorists.

It is interesting to note that despite the hostility of the priest's initial response, after a lengthy discussion on the theme Fr. S seemed much happier with the entire concept of people wishing to help animals. This would suggest that along with an increase in communication, education for priests on the subject is likely to result not only in greater understanding but also a willingness to engage with those whose aim is to limit/prevent the suffering of animals. It seems logical to suggest therefore, that if the teachings of the Orthodox Church were better known *and* there was engagement on the themes of animal suffering and cruelty by senior Orthodox theologians, the negative public opinion of the Orthodox Church might be altered. This produces further questions:

- How is the clergy to become better educated on these subjects?
- Who will give them training?
- How will engagement between the two parties begin?

Importantly, Fr. S's comments align with the view outlined in the previous Biblical and Patristic section, that we as Image should love and care for animals. This interview provides further clarity and material for use in establishing an Eastern Orthodox 'animal theology' however, whilst I had obtained clarification of what was thought to be the Orthodox Church's position, it was nonetheless, an opinion of one priest. The next stage was to seek confirmation that his comments complied with Orthodox teachings and this was the focus of the next stage in this study. In 2014, I asked three senior theologians to confirm the priest's comments - two responded. The first to do so was Metropolitan Kallistos of Diokleia and Thyateira (Ware). The second was Bishop Isaias of Tamasou and Orinis, in Cyprus. The former is now quite elderly whilst the other is relatively young and I wondered if the age difference would result in differences of opinions. This, as we shall see, was not evident. Both confirmed the priest's comments as entirely Orthodox. As a result of their involvement both offered interviews on the theme and extracts and discussion on their interviews are presented in the following chapter.

Finally, it is important to note the impact this study has already achieved in Cyprus and arguably the Orthodox academic community.⁶³⁹

⁶³⁹ See Appendix C.

CHAPTER 5 - INTERVIEWS WITH HIERARCHS OF THE EASTERN ORTHODOX CHURCH

The C.C.S. gave an insight into the gap between the posited theory and practice of the Eastern Orthodox Church in Cyprus and from my knowledge and discussions it is likely to be the case in some if not all Orthodox countries. It also indicated a degree of confusion on Eastern Orthodox teachings on several important aspects of the animal suffering theme. These problems were addressed by a well-respected and experienced Orthodox priest and by two hierarches of the Church. Both hierarchs later agreed to be interviewed and this chapter presents extracts from those interviews under thematic headings.⁶⁴⁰ I begin with the interview with Metropolitan Kallistos of Diokleia (Ware).

METROPOLITAN KALLISTOS

i) TRADITION

Earlier, Ware outlined the traditional teaching of the Orthodox Church which included sensitivity to animal suffering and statements that we should treat animals ‘with reverence and respect’.⁶⁴¹ He also confirmed that animal protection is a long-standing tradition within the Church and reaffirmed the Biblical and Patristic teachings on the cosmic consequences of abuse in the created world.

ii) LACK OF ENGAGEMENT

When commenting on why certain priests and bishops had not responded to requests for help and, the lack of engagement in Orthodox academic literature, he proffers the suggestion that many clergy and laity think animal suffering doesn’t matter; ‘that the treatment of animals is not a moral issue’. He assures us that this is not the case whilst also acknowledging the soteriological implications for humanity:

As soon as you say that animals are part of God’s Creation and we humans have a God-given responsibility towards the Creation, then at once, one sees that it is both a moral and spiritual question. That is why the Ecumenical Patriarch was so right to insist that the misuse of the Creation is a sin - but all too many people don’t see it that way...the misuse of animals along with the misuse of any part of the creation is a sin...the way we treat animals is directly relevant to our living of the Christian life.⁶⁴²

⁶⁴⁰ Full interviews are available in Appendix B.

⁶⁴¹ See Irenaeus, *op. cit.*, 2.2:5, p. 9; also Athanasius, *On the Incarnation of the Word* 43.3, CANNPNF2-04.

⁶⁴² Ware refers to the Patriarch’s comment at Patmos, [online] available at: www.rkesymposia.org & www.ec-patr.org [accessed 12th Feb, 2014].

Again we have a clear teaching which identifies the misuse of animals as a sin. This supports my suggestion of the negative soteriological implications for humans who indulge in abusive practices towards animals. He agrees with Fr. S that this subject might not be a priority in the minds of many bishops and priests whose main focus is on the sinful human creatures; nevertheless, he insists that it 'ought to be':

It is not a matter of either/or, you should be concerned with humans and animals. The one doesn't exclude the other.

In a separate statement he is at a loss as to why contemporary Orthodox scholars have not written on the subject and suggests that 'it is high time we did so.'⁶⁴³

iii) ANIMAL SUFFERING

When asked about this issue he begins by acknowledging that animals suffer and that their suffering should be of concern to us. Importantly, he reminds us that this includes 'not just the furry attractive creatures but also the animals we don't like so much'. This is a challenge to us all. He bases his opinion on the Orthodox tradition on compassion for animals throughout the centuries and quotes St Isaac's teaching on the 'Compassionate Heart' and St. Silouan the Athonite's comments on a snake that had recently been chopped into pieces:

I was filled with pity for every living creature, every suffering thing in Creation and I wept bitterly before God.⁶⁴⁴

Ware admits that this 'rich Christian inheritance' is not widely known and emphasizes the need for education on the theme. To reinforce his point and by way of example, he informs us of the tradition of Orthodox prayers for animals which he states 'shows compassion for animals and their suffering':

Lord Jesus Christ, moved by your own tender mercy, pity the suffering animals...For if a righteous man shows pity to the souls of his animals (Prov 12:10), how should you oh God not take pity on them, for you created them and you provide for them? In your compassion you did not forget the animals in the ark...Through the good health and the plentiful numbers of oxen and other four-footed creatures, the earth is cultivated and its fruits increase...⁶⁴⁵

⁶⁴³ As a result of this interview he has since written an academic paper on this subject, see Appendix C.

⁶⁴⁴ Sakharov, S. op. cit., (1991: 469).

⁶⁴⁵ Prayer of St. Modestos, (1984) *Mikron Euchologion i Hagiasmatarion*, op. cit., p. 297. There is also an exorcism for unwanted animals, 'Exorcism of the Holy Martyr Tryphon' (2002) in, *The Great Book of*

iv) ANIMAL SOULS AND SUFFERING

He begins with the important acknowledgment that animals share characteristics that were once thought of as exclusively human:

Just to say animals have no souls is inadequate, in fact so many of the characteristics that are human are now found to some extent among the animals...In fact any attempt to make a very sharp delineation in light of modern research into animal behaviour and intelligence, doesn't entirely work.

We saw in the C.C.S. the suggestion that Eastern Orthodoxy linked 'irrational' souls with an animal's inability to feel pain or suffer and Ware readily addresses the issue:

The idea that animals do not suffer pain - I find that quite extraordinary...we have every reason to believe that animals experience pain as we do and to suggest therefore, that to inflict pain on animals is something morally neutral, I find abhorrent – it is a sin.

Sin is again linked with the suffering of animals, this time in relation to inflicting pain. This teaching stands in stark contrast to the philosophers mentioned earlier who believed that animals had no capacity to feel pain or suffer. This clearly has implications for the subject of animal experimentation.⁶⁴⁶ When asked if our abusive treatment of animals is important not simply for the animals but also for humankind, he responds with the teaching that the misuse of animals not only reduces our spiritual sensitivity but also has a negative and coarsening effect upon the human character. This supports my argument that animal abuse has soteriological implications for humans and aligns with research that links violence to animals with interpersonal violence⁶⁴⁷; an aspect of the animal suffering theme which is frequently overlooked.

Needs, South Canaan, PA: St. Tikhon Monastery Press, p. 53. I am grateful to Fr. Joseph Skinner for helping me locate this source.

⁶⁴⁶ I discuss this presently.

⁶⁴⁷ Gullone, op. cit., includes many examples of valuable research, e.g. *Diagnostic and Statistical Manual of Mental Disorders* (2013) (5th Ed.) American Psychiatric Association which include animal cruelty as one diagnostic criterion; DeGue & DeLillo (2009) 'Is Animal Cruelty A 'Red Flag' for Family Violence? Investigating Co-Occurring Violence Toward Children, Partners and Pets.' *Journal of Interpersonal Violence* 24, 1036-1056; Unti, B. (2008) 'Cruelty Indivisible: Historical perspectives on the links between cruelty to animals and interpersonal violence' in, Ascione, F. R. (Ed.) *The International Handbook of Animal Abuse and Cruelty: Theory, Research and Application*. West Lafayette, Indiana: Purdue University Press, pp. 7-30; also Linzey, op. cit., (2009b).

v) ANIMAL SOULS – REASON

I asked if he agreed with the priest's teaching that the classification or status of an animal's soul was irrelevant to our treatment of animals. His initial response was to refer me to his article on this subject in order to clarify the Orthodox understanding on souls⁶⁴⁸ and then gave the following important teachings:

I think the whole discussion on whether animals have souls or not is in the end probably a 'red-herring' [distraction]. The point is that animals are living creatures, all life is from God, and therefore we should treat the animals with respect and reverence...To me it is unsatisfactory to say animals have no souls and we should avoid making such an assertion.

The confirmation that animal souls are irrelevant to the subject of animal suffering is a critically important teaching for contemporary discussions in both theology and philosophy and relate to issues of salvation, justice and mercy. He expands this point by referring to the historical tendency to separate human and animals as mentioned in my earlier discussions:

It is said that animals do not possess reason, more specifically, that they do not have immortal souls. The result of this approach has been that we are in danger of treating animals as objects and not subjects...To say animals don't have reason is also questionable. Again there is much research in this field...So it seems to me that you cannot make a sharp distinction here either.⁶⁴⁹

Three key points emerge: first he acknowledges that animals suffer; second that the status of animal souls is irrelevant to that discussion and third, that some historical teachings are no longer credible.⁶⁵⁰ Ware is not the only contemporary Orthodox commentator to acknowledge

⁶⁴⁸ Ware, op. cit., (1999a:49-69).

⁶⁴⁹ I believe Basil has similar views on animal intelligence but fails to openly acknowledge this capacity due in part to the influence of Aristotle. See *Hexaemeron*, Homily IIIV: 5, 7; IX: 3, 4. Basil teaches that some creatures 'spontaneously generated' which was a constant theme of philosophers such as Aristotle. Basil's teaching on the Halcyon bird is an almost direct lift from Aristotle, see Homily VII: 5; VIII: 1.

⁶⁵⁰ The possibility of error is already recognized in the Church by its judgment and declarations on errors produced in the teachings of some early Fathers such as Origen and differences between the Chalcedon and Anti-Chalcedon commentaries e.g. Horn, C. (2006) *Asceticism and Christological Controversy in Fifth-Century Palestine: The Career of Peter the Iberian*. Oxford: OUP.

the flaws in earlier teachings.⁶⁵¹ Zizioulas affirms Ware's position by suggestion that differences are a matter of degree rather than absence and also seems to reject the discredited science at the core of Aristotle's categorizations of souls:

In the past, philosophers made this distinction by saying that humans were specially characterized by intelligence or rationality. However, ever since Darwin showed that intelligence can also be found in other animals, and that the difference is a matter of degree and not of kind, philosophy no longer insists on rationality as the special characteristic of man.⁶⁵²

Modern research has shown that many of the Fathers worked with the scientific and philosophical knowledge of their time and that some of this discredited science was incorporated into their homilies and teachings.⁶⁵³ Whilst acknowledging this problem, we do at least have, via their examples, the authority to use science in contemporary theological discussions. The key question to raise here is that if philosophy no longer insists on rationality as a special characteristic of man, is this also the case for theology? Bartholomew speaks to this point when suggesting that the Church should 'cultivate a more comprehensive picture of scientific principles and demands in environmental issues'.⁶⁵⁴ That being the case, it seems reasonable to include the available science on animal rationality rather than simply ignoring it. It is worth reminding ourselves of Theokritoff's observations when contrasting Goricheva and Clement's openness with that of:

...other theologians who are very concerned to draw a sharp distinction between personhood, on the one hand, and the relationships, individuality and consciousness to be found in animals on the other... Arguments of this sort tend to be vehement but somewhat circular, however, and they frequently show little interest in what is actually known about animal behaviour.⁶⁵⁵

Contemporary science now recognizes that many species of animals have varying levels of rationality, language, cognition, etc. This raises serious questions for aspects of Christian

⁶⁵¹ Sakharov, S. op cit., pp. 36; Sakharov, N. V. (2002) *I Love Therefore I Am: The Theological Legacy of Archimandrite Sophrony* Crestwood, New York: SVSP, pp. 206-7, 212-3; Butler & Morriss, op. cit., p. 8.

⁶⁵² Zizioulas, op. cit., (2003: II) This is also recognised by the Catholic Church in Pope Francis' recent Encyclical *Laudato Si*.

⁶⁵³ E. g. Basil's *Hexaemeron*; John of Damascus *Exact Exposition on the Orthodox Faith* Bk 2, CANNPNF2-09; Gregory Palamas, 'Topics of Natural and Theological Science' *Philokalia* 4: 346-417.

⁶⁵⁴ (1993) Message for the conference entitled 'Orthodoxy and the Environment' Kavala, Greece, 7th Sept, in, Chryssavgis, op. cit., (2009a:378).

⁶⁵⁵ Theokritoff, op. cit., (2009: 240). 'Other' theologians are unreferenced.

theology that were/are based upon the now untenable scientific, philosophical and theological premise that they do not. Whilst it is important for the Orthodox Church to keep its tradition, it is likely to lose credibility, both in society and academic debate, if it insists on holding fast to concepts that are the theological equivalent of a 'flat earth'. There is enough sound theological material to secure the special role of the human, without holding fast to flawed historical teachings, especially when they have resulted in incalculable suffering to God's non-human created beings.

vi) IMAGE OF GOD

Ware teaches that God has given us responsibility towards the Creation and that we must reflect God's Image in our treatment of animals, thus confirming my suggestion in Chapter Three and elsewhere on this point:

This dominion that humans are given is part of being in God's Image, so what this means is that just as God cares for His Creation and loves it, so we, after the Image of God, are to care and love the Creation. This to me is the basic position of the Orthodox Church in regard to animals.

It is also worth reminding ourselves of the potential for humans to recover 'man's natural condition'⁶⁵⁶ and that our ability to share close relationships with animals may be viewed as 'a barometer' of our closeness with God.⁶⁵⁷

vii) INTENSIVE FARMING METHODS - SIN AND EVIL PROFIT

Ware mentions how observing the practice of intensively farmed chickens left him both shocked and disturbed. He states quite forcibly that 'the desire of a larger profit was leading to an immoral use of living creatures'. This is an extremely important point and one he emphasises with equally strong language:

even if it did diminish your profits, perhaps you should not make *evil* profit from the Creation and I think also, that it is possible to practice organic farming and humane treatment of animals, in a manner that is perfectly viable economically...I was deeply shocked that the monks did not seem to see that there was something un-Christian, contrary to our

⁶⁵⁶ Chitty, op. cit., (1995: 4).

⁶⁵⁷ Theokritoff, E, op. cit., (2009: 121).

faith in the beauty of God's world, to do such a thing as that." ⁶⁵⁸ (My emphasis)

Language such as 'immoral use' and 'evil profit' echoes Bartholomew's teaching on the misuse of animals as sins and affirms the link between the abuse of animals with soteriological implications for humanity. He foresees arguments from those with vested interests but like the Archetype stands in opposition to them:

Clearly there are vested interests that will want to go on treating animals in the inhumane way that happens now, through battery hens or whatever, but we should quietly but persistently, combat those views. Opinions can be changed.

I step outside the normal theological discourse here in order to make my next point. If we compare the practice of intensive farming with that of slavery, ⁶⁵⁹ we see similar arguments from those who have financial investments – the vested interests - in those industries. The

⁶⁵⁸ Aaltola, op. cit., (2012) provides numerous reports and scientific studies which are of use. Broom & Fraser give numerous examples of animal suffering in farming practices: animals are routinely branded with hot irons, dehorned, de-beaked, de-tailed and castrated without any sedation or painkillers even though these procedures cause 'considerable pain', Broom, D. & Fraser, A. (1997) *Farm Animal Behaviour and Welfare* NY: CABI Publishing. This is confirmed by Duncan, (2001) who informs us that birds are mutilated without analgesics; beaks are trimmed and at times inside toes are cut off. After debeaking, the animals will experience acute pain for circa two days and chronic pain lasts for up to six weeks, 'Animal Welfare Issues in the Poultry Industry: Is There a Lesson to Be Learned' *Journal of Applied Animal Welfare Science* 4:3. 207-21. A report for Compassion in World Farming (2006) also confirm these findings and inform us that piglets show signs of 'considerable pain' for up to a week after castration including trembling, lethargy, vomiting and leg shaking; similar results are found in lambs whose stress hormones dramatically increase and show signs of significant pain for four hours or more whilst dairy calves show signs of pain for six or more hours after dehorning. Mental ill health is also an issue. The report reveals that veal calves, who are often kept in tiny enclosures and tied down by their necks, quickly succumb to 'abnormal behaviour and ill health' Turner, J. (2006) *Stop, Look, Listen: Recognizing the Sentience of Farm Animals*. This confirms Broom & Fraser's (1997) study which reports that as stock numbers are vast, physical and mental illness and injuries occur not only from high density but also from lack of mental stimulation. Webster informs us that intensive egg production weakens bones and leads to lameness, osteoporosis and painful fractures which can lead to internal haemorrhages, starvation and ultimately death, which will be painful and lingering as all calcium and minerals are used for eggs causing 'both acute and chronic pain', Webster, A. B. (2004) 'Welfare Implications of Avian Osteoporosis' *Poultry Science* 83, 184-92, especially p. 184. Stokker informs us that cows suffer from mastitis and lameness because they are kept pregnant to keep milk yields high and their organs begin to deteriorate as a result, Stokker, G. et al. (1997) *Lameness in Dairy Cattle* Kansas State University Agricultural Experiment Station and Cooperative Extension Service, [online] available at: <http://www.oznet.ksu.edu/library/lvstk2/mf2070.pdf>; also the Vernelli, (2005 report mentioned on p 85. Many other examples of misuse and cruelty are recorded in the European Commission Reports (1995, 2001, and 2012) and on the Compassion in World Farming website, [online] available at: <http://www.ciwf.org>.

⁶⁵⁹ We might also use the treatment of people in the early factory or mining industries.

European slave traders of the 18th and 19th centuries brought forth the argument that African slaves were essential for cheap food and cotton. They also insisted that their slaves were kept and treated satisfactorily. The reality, as we all know, was different. The buying and selling of humans as objects and property not only took away their freedom but also their inherent dignity and agency. Keeping slaves in abject poverty and treating them cruelly kept the human slaves under submission through fear which served to reinforce the owner's power and/or, the supremacy of the white man over the 'sub-species' of the black/savage. This was the norm in society at that time and the huge wealth produced by this 'evil profit' contributed to making England one of the richest countries in the world. In essence, slavery enabled the manufacturer to be commercially competitive. The correlation between the abhorrent practice of human slavery and the treatment of billions of animals in the modern intensive food production industries is high. Non-human animals are no longer viewed as individual creatures with their own dignity and agency but rather as objects and units of production which are used in abusive ways in order to make the manufacturers commercially competitive. Animals like their human counterparts of that bygone era are used in ways which cause immense physical and mental suffering and are worn out and 'unproductive' well before their normal life-span.⁶⁶⁰ Ware speaks to how this could be quite different:

...give them enough to eat, we should not over-work them, we should keep them warm and clean. So in other words, in treating animals we should let them be themselves. They should be as far as possible healthy without pain or discomfort and if we do kill animals for our food we should kill them in a humane way.

His teachings again reaffirm the earlier compassionate theology outlined in Patristic teachings on use rather than abuse; on not using our freedom as a 'cloak of maliciousness' and the extension of mercy and compassion for 'all things'. Whilst I obviously do not suggest that Basil had intensive farming practices in mind, I remind the reader of his important teaching on the 'Golden' and 'Silver' rule as it has relevance for my point.⁶⁶¹

A further important question that arises here; once we know of the cruel practices perpetrated against animals in food production industries or elsewhere, what are the

⁶⁶⁰ I acknowledge that slavery and exploitation of humans still exists in the world in forms such as the sex industry or forced labour camps etc.

⁶⁶¹ Basil, op. cit., *Hexaemeron*, Homily 9: 3.

soteriological implications if we continue to consume animal products produced in these ways? One teaching which might guide us here is from Silouan:

If meat make my brother to offend, I will eat no flesh while the world standeth.⁶⁶²

I remind my reader of my earlier comments regarding the dietary ideal of vegan/vegetarianism which addresses this challenging question in a simple and humane way. The implications of Ware's teachings for those who work in animal industries such as traditional and intensive farming, fur farms and animal testing facilities are just as obvious.

viii) NEUTERING AND POISONING ANIMALS

When asked about the neutering of animals as a form of population control Ware clarifies that the Orthodox Church has never forbidden the neutering of animals and acknowledges that 'when used in a responsible way' neutering is a good method of population control. This affirmation is a crucially important teaching for it clarifies and rejects the common assertion that the Church is against this practice and used by those who do not want to pay to have their animals neutered. This failure to act directly contributes to the over-population of domestic pets, which in turn leads to vast numbers of abandoned, suffering animals.⁶⁶³

On the related issue of poisoning, Ware clarifies and confirms that the poisoning of animals is a sin - an 'evil' and condemns the practice as a cruel method for disposing of unwanted animals:

I think that we do have a responsibility some times to limit the numbers of domestic animals but not by poisoning...Poisoning seems to me an evil way to dispose of animals because it will usually involve a lingering and

⁶⁶² Silouan quoting 1Co 8:13 in, Sakharov, op. cit., (1991: 95) Roberts informs us of the lives of one hundred and fifty Saints who chose a vegetarian non-violent diet, among them are Saints Anthony, Hilarion, Makarios, Palaemon & Pachomius. Roberts, H. H. (2004) *Vegetarian Christian Saints: Mystics, Ascetics and Monks*, USA: Anjeli Press.

⁶⁶³ See W.H.O. report by Bagel, K. (1987) *Guidelines for Dog Rabies Control* Veterinary Public Health Unit, Division of Communicable Diseases, Geneva, Switzerland, [online] available at: http://www.who.int/rabies/en/Guidelines_for_dog_rabies_control.pdf [accessed 10th May 2011]; also United Nations, Food and Agriculture Organization Agriculture and Consumer Protection Department: Animal Production and Health (2012) *The Challenge of Dog Population Management for Public Health and Animal Welfare*, [online] available at: http://www.fao.org/ag/againfo/home/en/news_archive/AGA_in_action/2011_Dog-Population-Management.html [accessed 18th May, 2013]; Jackman, J. & Rowan, A. (2007) *Free-Roaming Dogs in Developing Countries: The Benefits of Capture, Neuter, and Return Programs*, [online] available at: http://www.fao.org/fileadmin/user_upload/animalwelfare/1_CNVR%20Jackman%20and%20Rowan%20%282%29.pdf, [accessed 20th June 2013].

painful death. There are more humane ways of dealing with the problems.⁶⁶⁴

Another practice is clearly defined as 'evil' and unnecessary, for there are entirely acceptable alternatives. This challenging teaching by Bartholomew⁶⁶⁵ reiterates Ware's view:

The thoughtless and abusive treatment of even the smallest material and living creation of God must be considered a mortal sin. An insult toward the natural creation is seen as – and in fact actually is – an unforgivable insult to the uncreated God.⁶⁶⁶

Perhaps even more remarkably we are also informed that such treatment:

...even out of negligence, constitutes not simply an evil, but a grave sin.⁶⁶⁷

This again reinforces my point on the soteriological implications of animal abuse and misuse. It is not just those who perpetrate direct and intended abuse to animals that are in mortal danger, but also those who know of abuse and are indifferent to it or know but fail to act in order to prevent it.

Whilst Ware advocates more humane methods of euthanasia, it is worth noting that the poisoning of unwanted animals is a common practice in many countries for both individuals and governments/municipalities because it is a cheap and quick alternative to the more humane methods used by veterinarians. Again economics is a driving factor in the treatment of animals and in the level of suffering they sustain. The questions to ask here is if this approach is compatible with either Christian theology or ethics and, what the soteriological implications are for those who knowingly use painful methods to kill animals when more humane methods are available? I believe a combination of the early and contemporary teachings presented thus far give us the answer. The identification of sinful actions and practises allow individuals, governments and conservationists to make informed choices.

⁶⁶⁴ Anthony of Sourozh used the exorcism of the Holy Martyr Tryphon mentioned earlier to successfully rid his home of unwanted mice rather than use poison or traps.

⁶⁶⁵ Bartholomew also teaches that the misuse of any part of creation as a sin and advocates we seek not only ethical but 'even legal recourse...in matters of ecological crimes'. Address during the environmental symposium in Santa Barbara, 8th Nov, (1997e) in, Chryssavgis, op. cit., (2009a:190).

⁶⁶⁶ 'Christmas Encyclical Message' (1994c) in, Chryssavgis, op. cit., (2009a:127).

⁶⁶⁷ (1998b) 'Message of the Synaxis of Hierarchs of the Ecumenical Patriarchate' 1st Sep, 1998 in, Chryssavgis, op. cit., (2009a:201).

Despite the obvious objections that will arise from a variety of vested interests, it is traditional teaching that the Church should not be concerned with either the politics or the difficulties experienced in the practising of its teachings, for as the Fathers counsel us and Ware reiterates, the Church has always taught a difficult message.

ix) EDUCATION

When asked how we might disseminate the traditional teachings of the Church on the animal suffering theme, Ware returns to the problem and power of vested interests but insists that we must continue to preach 'the value of the animal creation'. More specifically he suggests this will be achieved through 'education at every level' and offers some practical suggestions so often missing from contemporary discussions. Education for the clergy should be through seminary courses and for the laity through Church education programmes and catechism classes. In so doing he reiterates the calls from Bartholomew, Limouris and Zizioulas, who argues that the Church will have 'to revise radically her concept of sin...and start speaking of sin against nature as a matter of primary religious significance':

The Church must introduce environmental teaching into her preaching, Sunday schools, and other religious forms of education from the lowest to the highest level. The Church cannot be faithful to her mission today without a serious involvement in the protection of God's creation from the damage inflicted on it by human greed and selfishness.⁶⁶⁸

My argument aligns with Ware's contention that the sin of abuse and teachings on animal suffering and protection should be added to this education programme. In order to facilitate this practical step I have constructed and included as part of this thesis, an outline for a Masters Dissertation and a module for Seminary courses both of which are available in Appendix C.⁶⁶⁹

In essence, Ware provides more 'theory' to work with in our discussions on this theme and in our attempts to formulate a universal Eastern Orthodox 'animal theology'. It is my hope that

⁶⁶⁸ Zizioulas, 'Foreword' in, Chryssavgis, op. cit., (2009a: viii) which aligns with the 'suggestions' of the animal protectionists in Ch. 4.

⁶⁶⁹ Seminary Project entitled *Protecting God's Animals and the Environment*. I expect some will criticize these inclusions but it must be remembered that this thesis is the first Orthodox attempt to tackle any aspect of the animal suffering or protection theme and, that there are requests by some Orthodox academics for theologians to provide practical initiatives rather than abstract proclamations.

other senior theologians will take his lead and engage with the subject. Since this interview took place he and I have given papers on this theme at the International Conference on Religion and Animals held at Oxford in August 2014.

BISHOP ISAIAS OF TAMASOU AND ORINIS

I have presented Bishop Isaias' teachings under similar thematic headings in order to aid comparisons despite the interview being more informal. Initially we can state that Bishop Isaias agrees with Ware's teachings whilst adding further clarity and practical initiatives on this theme.

i. LACK OF ENGAGEMENT

The Bishop acknowledges the lack of engagement by the Orthodox Church and accepts that the Church should do more and act when informed of abuse. He suggests the lack of engagement may be due to the fact that some Orthodox groups do not engage with animal protectionists 'because some of these people are not Christians and some are seen as difficult'.⁶⁷⁰ This is one in a list of criticisms against those who work in animal protection yet this reluctance to engage seems only to reinforce the belief that the Orthodox Church is not interested or concerned about the suffering of animals. The question emerging is whether this is a credible position for the Church whose remit is to engage with non-Christians or those perceived as difficult? We have the answer if we remind ourselves of the criticisms against Christ for his engagement with tax collectors and sinners. This is not to state that Bishop Isaias holds these views and his offers to establish an Orthodox Church animal protection group in his Diocese; his commitment to have training for his priests and to give presentations on animal protection to local Christian groups, seem to provide evidence of a different mindset.⁶⁷¹ It is important to note that these practical initiatives also begin to address the frequent criticism in modern commentaries concerning the lack of practical guidance from senior theologians. Whilst these initiatives are to be welcomed, I felt it prudent to point out that

⁶⁷⁰ This is another example of a mindset/prejudice found in Orthodox literature, even from those sympathetic to the theme.

⁶⁷¹ At present the Orthodox Church does not have an official animal protection organisation, unlike the Anglicans and Catholics.

those involved in such a scheme would need training in a wide variety of protectionist issues if the group was to be authoritative and effective.⁶⁷²

The Bishop's next comment helps to debunk one of the frequently heard myths concerning animal protectionists who are wrongly depicted as caring for animals whilst being indifferent to the suffering of humans. Initially he teaches that it is important and 'a good thing' for people to try to stop cruelty to animals and to protect them:

We must not idolize animals but at the same time we must take measures to protect them. I think it is important to say that we understand the people who try to stop the cruelty to the animals do not idolize them but instead, they see that connection that many others do not see.

His two references to the idolizing of animals draw our attention to my earlier suggestion that remnants of such thought remains in the psyche of the contemporary Church and a possible factor in its lack of engagement. He offers a different perspective when teaching that the protectionists see the spiritual connection that many others fail to apprehend.

ii. THEORY AND PRACTICE

Bishop Isaias explains that many teachings do not filter down to the laity and that in some cases it is more to do with the unreceptive nature and spiritual weakness of the individual. Whilst this point is valid, there is little evidence to suggest that the laity is given any teachings on this subject and we must note that the C.C.S. indicated that several priests had refused to comment on the poisoning of cats and dogs. He continues by outlining the dominant Orthodox tradition on this theme which is not without its problems, as he repeats the anthropocentric focus so heavily criticised by White and others. There is however acknowledgment that the misuse of animals is a misuse of human freedom and that we are not to mistreat animals 'that are used in the food-chains just because they are for that purpose.'⁶⁷³ This echoes Patristic teachings on 'use not abuse' and Ware's comment on evil profit.

⁶⁷² A framework for this group is presented in Appendix C.

⁶⁷³ I refer my reader to my discussions on dispensations and argue that animals are not originally for that purpose.

He also affirms Ware's teaching that our treatment of animals is not simply a moral or ethical issue but also a spiritual one. He explains that despite the hierarchical structure of society, if we do not protect Creation 'we are not good curators and do not respect the Creation of God'. Whilst this is another positive statement we again see the subtle influence of early Greek philosophy in the bishop's comments. Many contemporary Orthodoxy scholars refer to Dionysios the Areopagite when discussing the hierarchy of beings but Perl (2013)⁶⁷⁴ argues that this is a misreading that has been used for centuries as the authority for the 'superior' to exploit the 'inferior'. Perl also suggests that this is one cause of today's ecological crisis and proffers an alternative interpretation which argues that Dionysios offered:

continuity rather than opposition between higher and lower orders of beings and beneficent and grateful love rather than domination and subservience as the relation between them.

I agree with Perl's analysis which can be supported by the Maximian teachings on the *logoi* in individual beings, where regardless of one's place in the hierarchal scale, each creature has a direct relationship with God. This concept is described by Loudovikos (2010) as 'dialogical reciprocity'. I asked Loudovikos if he believed Maximus' view of *logoi* could be developed for the theme of animals having a direct relationship with God and he indicated that this would be possible via his understanding of 'mutual reciprocity' between the created and the Creator. Reciprocity is a familiar theme in Orthodoxy which Stylios (1989)⁶⁷⁵ examined in relation to the ecological issue arguing that Maximus 'affirms an irrefutable relationship of God with all of creation', the purpose of which 'is the elevation of the created world to God and final union with its Creator'.⁶⁷⁶ Bishop Isaias explains the relevance of this teaching in the context of animal suffering when teaching that whilst humans are at the top of this hierarchal scale:

...this is not to denigrate the rest of creation. They are God's Creation and we must respect that and treat them respectfully.

The implications for non-human animal beings are self-evident.

⁶⁷⁴ Perl, E. D. (2013) 'Hierarchy and Love in St. Dionysius the Areopagite' in, Chryssavgis & Foltz, op. cit., (2013:24)

⁶⁷⁵ Stylios, in, Harakas, op. cit., (1990a:55).

⁶⁷⁶ Such interpretations are also found in Gregorios, P. M. op. cit; Louth, op. cit., (1996); Nesteruk, op. cit; Bordeianu, op. cit., (2009) though the implications for animals are not specifically explored.

iii. ANIMAL SUFFERING – SOTERIOLOGY

Bishop Isaias reiterates the Patristic and contemporary teachings that we must not harm or misuse the Creation ‘just for our own selfish will’ and acknowledges that ‘everywhere we can see how we are misusing the Creation’. He explains why this misuse is an important spiritual matter when teaching that ‘our actions define who we are’. He also reveals his knowledge of the link between violence to animals and interpersonal violence and confirms my argument on the negative soteriological consequences for humans:

If you are violent to an animal you can easily be violent to human beings... Everything is connected...It is covered in the teachings of the virtues. If there is any weakness in the person, evil will enter and this will be shown against the little children, the defenceless women and also against the animals. I understand that there is research that shows this to be so.

Abuse to animals is again linked with the spiritual weakness and evil entering into the perpetrator of such acts.⁶⁷⁷ This identification of the inherent sin and evil in the mistreatment of animals, not only echoes the earlier comments by Ware and other theologians it also draws our attention to my arguments concerning the soteriological implications for those who abuse or misuse animals. There is also confirmation that we may find suitable material for the formulation of an ‘animal theology’ in Biblical and Patristic teachings on the virtues. Importantly he looks beyond the cruel acts to the character of the perpetrators who, instead of displaying a conscience of virtue, are described as:

bad human beings...because their violence and mistreatment of animals means that they have complexes – they have problems...We ask who are these people and how could they do such things? The answer is because they have a bad heart. It is a psychological and psychopathological problem...Again it is a spiritual thing.

Not only is animal suffering a tragedy for the animals and the real insult to God⁶⁷⁸ it is identified as spiritually harmful. I remind the reader of my earlier question relating to the soteriological implications of those working in animal industries where cruelty and suffering is inherent in some of the systems used. Remembering Bartholomew’s teaching that harm ‘even out of

⁶⁷⁷ The ‘Link’ is now one of the key indicators for psychiatrists and police in identifying a deeply disordered personality, see Gullone and others mentioned earlier on p. 150.

⁶⁷⁸ This alludes to St. Silouan’s comment that friendship with animals is a perversion of the order established by God and contrary to the state of man. See Gschwandtner (2012) and Hamalis (2013) for commentary on these ‘scandalous’ comments.

negligence' is 'evil and a grave sin'⁶⁷⁹ we might ask if the excuse that animal suffering was simply an inevitable part of someone's employment will hold weight under God's scrutiny and judgement?

The bishop again supports my point on the usefulness of the virtues in the formulation of an animal theology when teaching on a 'conscience of love':

We have a conscience given to us by love, initiated by God who is love and we must use it to love all things...Our aim is to keep our conscience clear and to have a good heart. This is why Jesus Christ said that if you want to inherit the kingdom of God you must become like the children. Children have clear hearts and clear consciences – without destructions. They have not learnt bad things, they have no hatred and they have no vested interests.

His teaching on being free of vested interests echo Patristic teachings, Bartholomew's frequent comments on this point⁶⁸⁰ and Ware's teachings on the vested interests and 'evil profit' of intensive farming industries.⁶⁸¹ They are also applicable to situations where vested interests cause unnecessary suffering to millions of animals, such as in the chemical and pharmaceutical industries where animal testing is cheaper than devising alternative methods⁶⁸² and the fur industry, where animals are kept in terrible conditions and in some cases skinned alive in order to increase profits.⁶⁸³ Challenging questions again arise. What are the soteriological implications for those who profit financially from such evil and sinful practises and/or, for those who work in these industries, or know of the abuse yet continue to eat, use or wear the end products?

iv. HUMAN AND ANIMAL RELATIONSHIPS - IMAGE OF GOD

I have already noted the ambiguity in Orthodox teachings concerning our relationship with animals and Bishop Isaias speaks to the point:

⁶⁷⁹ Bartholomew, (1998b) 'Message of the Synaxis of Hierarchs of the Ecumenical Patriarchate' in, Chryssavgis, op. cit., (2009a:201).

⁶⁸⁰ Bartholomew speaks of vested interests which includes not only the few who own the majority of wealth on the planet but also of individual selfishness, see for example, Chryssavgis, op. cit., (2009a:371-2).

⁶⁸¹ See <http://www.cwf.org>.

⁶⁸² See Linzey's report on animal experimentation, op. cit., (2015). I discuss this further at the end of this section.

⁶⁸³ I refer the reader back to Figures 4/8/9, pp. 57, 61-62.

If you are a good Christian you will love the animals and they will love you back and there are many books showing this through the lives of the early Saints as I said before. You cannot find a Holy man who has mistreated animals.⁶⁸⁴

He adds further clarity when linking this loving behaviour to our role as Image of God and in so doing, lends support to my suggestion that this is a potentially pregnant theme for the subject of animal suffering:

we need to be kind to animals because it is who we are, we are made in the Image of God and we must reflect the love of God in His kindness to all things and because they belong to God.

The bishop expresses a positive view on contemporary pet ownership and supports this stance by reference to earlier periods when many 'Holy people' whose hearts and consciences were pure had 'very good relationships with animals'. He also confirms my points on the Saints as exemplars of behaviour guidance:

Not one of them did anything wrong to the animals or to nature...people who have a clear conscience can become more approachable to animals; can have a closer relationship with animals because the animals recognise the love that is reflected in their life.

His teachings on the spiritual connection between created beings and the positive nature of loving and compassionate relationship with animals is I suggest a better reflection of this aspect of Orthodox tradition than that outlined earlier by Silouan.

v. NEUTERING

One reason animal protectionist organisations exist is because there are too many animals and not enough suitable homes. Animal protection organisations throughout the world, the United Nations and the World Health Organization reports on controlling animal populations, advocate neutering as the most effective way of reducing and controlling the numbers of unwanted and stray animals. As previously stated, one of the most common excuses for not neutering their animals is because 'the Church' forbids this practice. This point was made to the bishop and his response made very clear that the Eastern Orthodox Church does not forbid neutering and professed his willingness to make a public statement on this point. This

⁶⁸⁴ There is evidence of abuse by one priest, *Cyprus Mail*, 1st Aug, 2008, [online] available at: <http://www.thefreelibrary.com/Priest+fined+for+beating+puppy.-a0182058122> [accessed 20th Nov, 2011].

interview took place in March 2014 and in early 2016, the bishop held a seminar which included a veterinarian giving advice on the positive effects of neutering. In addition, the bishop's offer to provide Church land in his Diocese for a neutering clinic is another example of how the Church can play a valuable role in providing practical solutions to this serious problem.⁶⁸⁵

vi. ANIMAL SOULS - RATIONALITY

The bishop also gives useful clarification on what is perceived to be the difficult subject of animal souls. Initially he informs us that Orthodoxy teaches that all creatures have a soul and explains that this is understood to mean that each created being had a 'life-force'. He agrees with Ware's statement that there is no Orthodox dogma on this subject however, he does opine that in general 'the Church does differentiate between a human and animal soul'. Importantly, Bishop Isaias confirms Ware's teachings that the status of an animal's soul should not be used as the criteria for the way we treat animals and 'only confuses the matter'. He succinctly clarifies the problem:

What we seem to have is some people taking a bit of philosophy and a bit of theology and they mix them up and come up with something which is not Orthodox. Let me be clear - animals are the creation of God and we should treat them with respect and not be cruel to them and what kind of soul they have has no part of that discussion. We should not be involved in this type of argument; it should not be used, as it only serves to confuse what should be very clear. We should not be cruel to animals – it is that simple. We should not be cruel, we should love.

These are crucial teaching for the toxic subject of animal souls and animal suffering. Historically animals have been denied justice and mercy as a result of being categorized as 'irrational' and thereby incapable of possessing eternal souls. As a result this aided their separation from humans and led to different forms of treatment.⁶⁸⁶ The bishop rejects this philosophy and proffers a more inclusive worldview. He informs us that he has conducted his

⁶⁸⁵ The offer of land for a neutering clinic was made at his first meeting with leaders of some of the animal protection groups in Cyprus in 2014. Land or rather the inability to afford to buy land is one of the greatest problems for animal protection groups. He was clear that the animal charities must provide the funding.

⁶⁸⁶ E.g. Descartes who suggested that due to their irrationality, animals were unable to feel pain or suffer. For a survey of this point, see Cochrane, A. (2010) *An Introduction to Animals and Political Theory* Basingstoke, Hampshire: Palgrave MacMillan. (esp. p21) I refer the reader back to my earlier comments on the hierarchy of Dionysios and St. Paul and Irenaeus's denouncement of philosophers in *Against Heresies*, 2.14.4, p.32; 2.14.2, pp. 36-7; 2.14.8, p. 40.

own research into this field and acknowledges the scientific evidence that many species have 'excellent reason'. This he suggests should be viewed positively as it helps us see the interconnectedness between all created beings which in turn should engender better treatment. The question again arises regarding the implications for Orthodox theological teachings which are based upon the flawed premise of the irrationality of animals if this is proven not to be the case.

vii. KILLING ANIMALS

I raised the issue of a report on cruel and abusive treatments in abattoirs in Cyprus.⁶⁸⁷ The bishop's response indicates that all people and organisations are expected to follow animal protection laws and that any killing 'should be done without pain and suffering to the animals'. The bishop defines those who do not follow these laws as 'bad people' which indicate that they too are spiritually weak and guilty of sin. The soteriological implications for those who work in animal industries such as abattoirs, farming and laboratories who contravene animal welfare laws seem clear.⁶⁸⁸ The same implications would presumably be applicable to those who break other animal protection laws such as those involved in illegal hunting.

viii. HUNTING FOR PLEASURE

If we accept Patristic teachings that hunting is an example of the 'pomp of the devil'⁶⁸⁹ and that Christ remembers and recapitulates all creatures,⁶⁹⁰ there would appear to be soteriological implications for those who kill animals for pleasure rather than for food. The bishop speaks to the point:

⁶⁸⁷ [Online] Available at: <http://www.ciwf.org.uk/news/2013/05/Illegal-slaughter-of-animals-in-Cyprus>. [accessed 5th Feb, 2014] I remind my reader of my discussion regarding slaughter in Ch. 3's section on Noah and sacrifice.

⁶⁸⁸ It is acknowledged that animals are quite aware of the death that surrounds them. I recently met a slaughterman from such an establishment in England, who arguably have best practice in this field and he volunteered and confirmed that the animals were 'shaking with fear' whilst queuing to be killed. Knight discussed this in a recent unpublished lecture at Winchester University (7th Dec, 2016) and two references from that lecture are available from Animal Aid (2016) 'The 'humane slaughter' myth' [online] available at: <http://www.animalaid.org.uk/h/n/CAMPAIGNS/slaughter/ALL///>, [accessed 06 Aug, 2016]; Anon, (2016) 'Vets call for unrestricted access to slaughterhouse CCTV' [online] available at: <https://www.bva.co.uk/News-campaigns-and-policy/Newsroom/News-releases/Vets-call-unrestricted-access-slaughterhouse-CCTV/> [accessed 06 Aug, 2016]

⁶⁸⁹ See St Cyril of Jerusalem, in Ch. 3, p. 122.

⁶⁹⁰ Irenaeus, *op. cit.*, and Lk 2:6.

If you hunt –you must eat it! Hunting for food is one thing, hunting – killing for fun is another, it is a misuse and a sin.⁶⁹¹

Bishop Isaias clearly differentiates between hunting for food and killing for fun and pleasure, with the latter being defined as ‘a misuse and a sin’. This teaching on ‘recreational’ or ‘sport’ hunting is of considerable importance not only for the potential impact on the lives of millions of animals and species protection but also for its warning on the soteriological implications for the millions who partake in these practices worldwide.

His choice of language raises another point. So often those who promote or indulge in sport, trophy or recreational hunting will use language that attempts to soften or disguise the reality. Animals are said to be ‘despatched’ or ‘taken’ and are used to distract us from the stark reality that animals are killed for pleasure. The bishop sees through this guise and in so doing, echoes the wisdom of St. Cyril and Canonical teachings presented in Chapter Three.⁶⁹² Cyril clearly defined the inherent evil at the heart of this practice; priests and laity were banned by Canon Law from even attending hunts which were described as ‘wickedness’ and priests were defrocked if they disobeyed.⁶⁹³ The bishop’s teachings are therefore further examples of the less prominent tradition existing across the centuries, of an inclusive theology that would not tolerate the death of an animal for the pleasure of humans.

There is another related problem which is also widely ignored by the Church and I have touched upon its existence when discussing the role of the Saints in Chapter Three. There are regular articles in the Cypriot media about the abuse of individuals who oppose the hunters,

⁶⁹¹ Extract from a meeting in May 2014. Birdlife Cyprus is part of Birdlife International whose work in part is trying to stop the illegal hunting of many species such as songbirds by the use of mist-nets and liming in Cyprus; a practise which also has links with organised crime. For official figures relating to legal and illegal bird hunting [online] available at: <http://www.birdlifecyprus.org> [accessed 2nd Sep, 2013] In a subsequent discussion with the Bishop I found that he had established a Skeet shooting club in his area to provide the hunters with an alternative to killing animals. This is another example of his proactive role in species conservation and an example of the ‘dispensation model’ mentioned in Ch. 3.

⁶⁹² Cyril of Jerusalem, *op, cit.*, *Mystagogical Catechesis* 1:6.

⁶⁹³ Canon 51 of the Quinisext Council; see also Balsamon’s Notes to this Canon: ‘those who have once sinned deliberately are admonished to cease. If they are not willing to obey, they are to be deposed. But those who are constantly engaged in this wickedness, if they are clerics, they must be deposed from their clerical pace, if laymen they must be cut off’ *The Seven Ecumenical Councils* CANNPNF2-14.

either when they hunt illegally out of 'season'⁶⁹⁴ or when they shoot close to houses and people. Any criticism is viewed as an assault against the hunter's freedom and tradition, even if that destroys or diminishes the freedom of others, with some reacting with violence against their critics. This abusive behaviour may be viewed as another example of the previously outlined link between animal abuse and interpersonal violence.⁶⁹⁵

As a result of this research it is entirely possible to predict that the bishop will draw heavy criticism from the hunting lobby and Game Fund – the 'vested interests' in this case.⁶⁹⁶ However, Bishop Isaias's statement will also have a great deal of support and gives voice to the large number of Cypriots who oppose hunting but are too afraid of retribution from the hunters to comment openly. This situation illustrates the important role of the Church in defending and protecting human and non-human beings from those who would abuse them. The bishop is obviously aware of the potential tension that his teachings will create and to address this he has shown great wisdom in undertaking another initiative – the provision of a Skeet club in his area as a way of weaning the hunters off the brutal alternative. This provision may also be viewed as a modern example of using dispensations as a way of protecting God's non-human created beings.⁶⁹⁷

Bishop Isaiah's teaching not only reflects Patristic teachings on the virtues, controlling the passions and exhibiting compassion and love for non-human beings, but also accords with the Biblical teachings on the theme of animal protection. It is an example of what could be an Orthodox theological position on hunting and of what could be achieved in practical terms in the reduction of animal suffering and conservation of the environment; particularly if the

⁶⁹⁴ Season is a term not really applicable in Cyprus where illegal hunting occurs daily.

⁶⁹⁵ See Gullone op. cit., (2012:124-5) for observed behaviour and violence exposure; also Thompson, K. L. and Gullone, E. (2006) 'An Investigation into the Association Between the Witnessing of Animal Abuse and Adolescents' Behavior Toward Animals' *Society and Animals* 14, 223-243; Flynn, C. P. (1999) Animal Abuse in Childhood and Later Support for Interpersonal Violence in Families' *Society and Animals* 7.161-172; Currey, C. L. (2006) 'Animal Cruelty by Children Exposed to Domestic violence' *Child Abuse & Neglect* 30. pp. 425-435.

⁶⁹⁶ It is common for these organizing bodies to be funded from the licenses/permits they grant to hunters. This raises issues of 'vested interests' and independence and questions their ability to maintain as their primarily focus, the interests of wildlife.

⁶⁹⁷ As previously noted, this is an example of how the Church can take a proactive role in species conservation whilst continuing its mission to save human souls.

Church adopted the practice advocated by St. Melangell and the Prince of Powys⁶⁹⁸ by banning hunting on Church land.

Of equal importance is the repetition of teachings that warn humans of their sinful misuse of animals and the soteriological implications for those who participate in killing animals for recreation, sport or trophy hunting. It is therefore another topic among many in this theme which requires attention from the Eastern Orthodox Church.

ix. ANIMAL EXPERIMENTATION

As this topic was not part of the animal protectionist questionnaire the issue did not arise in the interviews relating to that study. However, I include here part of a (2015) conversation with Bishop Isaias in which I discussed the C. C. S, and confessed that it was difficult trying to condense the material I had obtained on the cruelty and suffering of animals in the food industry, let alone broaching the issue of animal experimentation.⁶⁹⁹ The Bishop's response was immediate and crystal clear:

That is simple, if there are alternatives, they must use them.

I confess to being quite taken aback at the simplicity and effectiveness of this teaching. I do not mean to suggest that this is simplistic or naive, but rather that when we cut away the sophisticated and lengthy arguments on this theme and search for a basic truth, we find that it is not necessarily the lengthy, sophisticated arguments that have the answer, but this simple and honest teaching - if there are alternatives we must use them. This is a difficult and emotive subject often discussed in ignorance of the increasing concern within the scientific community of the effectiveness of this modelling.⁷⁰⁰ However, if at this point the Church said no more than this, it would result if practised, in an enormous reduction in animal suffering.

⁶⁹⁸ See Ch. 3, p. 120.

⁶⁹⁹ See Aaltola, *op. cit.*, (2012) pp. 34-45, note 44, p. 214; also BUAV, [online] available at: <http://www.buav.org/undercover-investigations/secret-suffering>, [accessed 26th May, 2015].

⁷⁰⁰ I refer my reader back to the images, comments and websites in Ch. 1 pp. 45-6 & Ch. 2 pp. 64-5. It is the common belief that the case for using animals in experiments for the good of mankind is proven – this is not the case and is a subject of fierce debate within the scientific community. A significant factor in this debate is the absence of a database similar to that found in human trials. As a result there is needless replication of experimentation and suffering. There is also the phenomenon of publication bias - research demonstrating no effect is less likely to be published than research falsely indicating an effect (false positives), so when investigators later review the published literature, they find only the latter, and draw false conclusions about drug effects. This is partly why animal research translates so poorly to

x. EDUCATION

The C.C.S. identified both the lack and need for education programs and material at priestly and pastoral levels. The bishop acknowledges the lack of seminary education on the ethical treatment of animals and believed the Ecumenical Patriarch would support such programmes. In order to address this issue he offered another practical initiative by undertaking to provide such a programme for the priests in Cyprus.⁷⁰¹ Knowing the subject of my PhD, my professional background in teaching and experience in animal protection, the bishop asked me to write an outline for a course. He also suggested that one of his priests would be asked to undertake a Masters Dissertation on the subject in order to provide material in Greek for the seminary project.⁷⁰² This would be presented to the Holy Synod in Cyprus for inclusion in their seminary training programmes. Practical suggestions such as these begin to address the calls made over the decades by Bartholomew and others for education programmes on the theme of 'right use' or 'ethical use' of the environment. The bishop's initiatives widen this brief to include our treatment and relationships with animals and are examples of how spiritual education and practical needs can be unified. They are I submit also examples of the spiritual imagination mentioned by Ware.

CHAPTER 5 SUMMARY

This chapter has provided further material for an Eastern Orthodox inclusive theology. We have recognition from the hierarchs of a lack of engagement from the Eastern Orthodox Church on

human patients. The scale of this problem is immense. The USFDA, (2004) *Critical Path* report, op. cit., states that 'Overall, in the US, 92% of drugs that pass pre-clinical tests, mostly animal tests, fail to make it to the market because they are proven to be ineffective and or unsafe in people...This report also concludes that if topical medicines are excluded, the failure rate is around 97%. A report from leaders in drug development industries includes the following comment 'The poor predictability of animal experiments is one of the major challenges facing the drug discovery industry (Palfreyman, op. cit). Those that do make it are not universally safe for humans see, Nurses Movement for Responsible Medicine, [online] available at: <http://www.nmrm.org>. For a discussion on the identification of suffering of laboratory animals see the latest report on this issue by Linzey, op. cit., (2015) which includes over two hundred and fifty reports, articles, research papers etc., which is sufficient enough material from which, to formulate an informed opinion on this subject. Other useful research may be found in the National Research Council, (US) (2009) Institute of Laboratory Animal Resources, Committee on Pain and Distress in Laboratory Animals, *Recognition and Alleviation of Pain and Distress in Laboratory Animals* Washington, DC: National Academies Press [online] available at: <http://www.ncbi.nlm.nih.gov> [accessed 12th March 2015]; also Knight, (2011 & 2013) and his website which specifically deals with primate research [online] available at: <http://www.animalexperiments.info>, [accessed 12th Nov, 2016].

⁷⁰¹ I was asked to write an outline for this course which is available in Appendix C.

⁷⁰² Fr. Theotokis was happy to undertake this task and has recently submitted his dissertation at Athens University.

the issues of animal suffering and protection and both proffer reasons why this may be so. They do however inform us that the Eastern Orthodox tradition has always had a reverence for animals and been sensitive to their suffering, welfare and protection. They are clear that their authority for this statement is based upon Biblical & Patristic teachings on compassionate care and protection of animals and creation; traditional Orthodox prayers and the numerous examples of close friendships between Saints and animals. They inform us that our treatment of animals is grounded in the view that animals are part of God's Creation and our treatment of them is both a moral and spiritual issue. They also teach that animals are Holy, have their own dignity and should be treated with reverence and respect.

They confirm my argument that the way we treat animals is directly relevant to our reflection of God's Image and the practice of the Christian life. We as Image, are not to be cruel; we are to love all created beings who are interconnected to each other, us and to God. Importantly, they affirm Bartholomew's teaching that the misuse of animals along with the misuse of any part of the creation is a spiritual matter, a type of evil and a sin, with negative soteriological implications for humans.

The hierarchs acknowledge that animals have rationality, intelligence and communication skills and that they feel pain and suffer. Their teachings stand in stark contrast to those philosophers and theologians who suggest otherwise. Crucially, they confirm the priest's comments in the Cyprus Case Study that the status of an animal's soul should have nothing to do with the way it is treated. These teachings indicate the need for the Eastern Orthodox Church to review teachings that were influenced by the discredited science, philosophy and theology of the past. Whilst this might seem a radical suggestion, there is support for revision in theological concepts such as Zizioulas' comment that the Church needs to 'revise radically her concept of sin'.⁷⁰³

They also support Bartholomew and Zizioulas's calls for education on environmental issues and advocate including animal care and compassionate treatment into these discussions. Both support practical initiatives from within the Church to promote animal protection and proffer suggestions to facilitate this process. Inflicting pain on animals; harmful farming practices and hunting for fun and sport are condemned as sins and we have been given a rare comment on

⁷⁰³ 'Foreword' in, Chrysavgis, op. cit., (2009a: viii).

animal experimentation, suggesting as a base point, that where there are alternatives they must be used.

The teachings from the two hierarchs and the earlier teaching from the priest have established a benchmark position for our treatment, behaviour and relationship with animals. There is now clarity on many aspects of the animal suffering theme which did not exist prior to this thesis and include teachings that will have profound implications for the traditional Orthodox Christian theological view of animals. I have listed below what I consider to be some of their most important teachings:

- Animal suffering and protection are theological, spiritual and moral issues.
- Animals are acknowledged as sharing human characteristics and capabilities such as rationality, cognition, language and intelligence.
- The status of an animal's soul should be irrelevant to the way they are treated.
- Animals feel pain and suffer.
- Inflicting pain on animals is a sin.
- The abuse of animals is a sin with soteriological implications for humanity.
- There is a tradition that animals will be saved.
- Education on animal suffering should be included in seminary courses.

The potential ramifications of such acknowledgements on the dominant theological and philosophical teachings of the past are obvious. If we combine the hierarchs' teachings with the Biblical and Patristic material presented earlier, they offer a platform and framework grounded in Eastern Orthodox Tradition to begin discussions on the formulation of an Orthodox theology that specifically incorporates the suffering of animals and our treatment and relationships with them. Furthermore, if such a theology were promoted and practised, I advance the opinion that this is likely to result not only in the immediate and considerable reduction in animal suffering but also in the salvation of many human souls. To supplement this material still further, the following chapter presents further contemporary Eastern Orthodox commentary and my concluding thoughts on this subject.

CHAPTER 6 - MODERN VOICES: TOWARDS A THEOLOGY FOR ANIMALS.

I began this thesis by asking why, despite the increasing social concern on animal suffering issues, there has been a lack of engagement with this theme by the Eastern Orthodox Church and Orthodox academics. Throughout this thesis I have presented several suggestions as to why this is the case: the historical focus of anthropocentrism; misinterpretation of dominion; idolatry; flawed historical philosophical/theological teachings and traditional cultural influences resulting in the exclusion of animals from discussions on mercy and justice; animals viewed as morally and theologically irrelevant; Orthodox focus on environmental issues with little specific dialogue on the plight of animals within those environs; ignorance on the theme and, the perception that animal protectionists are non-Christian and difficult people. These and many other reasons produce the overall result of confusion and ambiguity on what the Eastern Orthodox perspective is on a variety of animal suffering issues.

I have also suggested that this lack of clarity arises not solely from a lack of material from which to produce an animal theology but rather, from a failure to explore and gather the available material in order to create a unified view.⁷⁰⁴ My work addresses this problem by presenting examples of this material, by creating new material via social science research and by presenting scientific studies and reports on the sub-themes of this subject in order to facilitate informed engagement and debate. In this final chapter I present further contemporary Eastern Orthodox voices in order to draw out and further define the Eastern Orthodox Church's position on aspects of the animal suffering theme. The most fruitful and important material comes from the Ecumenical Patriarch Bartholomew who teaches on the need for fundamental changes to the way religious people of all faiths view their relationship with nature and of the religious obligation to protect it.

i) IMAGE OF GOD

I have argued that it is only through a reflection of the true Image rather than its distortion that will effect real change in individual hearts and lives. My argument has been based upon the

⁷⁰⁴ Such material is found for example in the works of as Bartholomew, Zizioulas, Keselopoulos, Harakas, Theokritoff, Chryssavgis, Gschwandtner and the Hamalis & Papanikolaou article which states that such ideas are to be found in Evagrius of Pontus and Maximus the Confessor, *op. cit.*, (2013:271-280).

traditional Christian understanding that as true image, we should strive to extinguish all sin and evil from our lives. It is argued that God did not create His 'very good' Creation in order for it to suffer but for all created beings to live without harm and in peaceful harmony. We have learnt that God is neither distant, nor detached from His Creation but a God 'in relationship' with 'all things'. Bartholomew teaches that we are to rule in God's loving, compassionate and merciful Image by reflecting these qualities in the way we treat creation. In his teaching on Icons we are also informed of our heavenly vocation; of the need to live differently; to reject dismissive arrogance towards Creation and to find different ways of resolving conflicts.⁷⁰⁵ Importantly, he also teaches on our narrow interpretation of God's Word:

We have refused to behold God's Word in the oceans of our planet, in the trees of our continents, and in the animals of our earth.⁷⁰⁶

He asks why we ignore the wider implications of the Incarnation and why we fail to perceive created nature as the extended Body of Christ.⁷⁰⁷ In answering these questions he refers back to Patristic and Biblical teachings on the significance and 'cosmic proportions of divine incarnation'⁷⁰⁸ and in doing so supports contemporary arguments on the significance of Christ's Incarnation, Crucifixion and Resurrection for God's non-human beings.

ii) AN INCONVENIENT TRUTH - SIN & METANOIA

Bartholomew has repeatedly called for humanity to change its moral code from one which is selfish, short-sighted and based on a theory of continual consumption, to one with a Eucharistic and aesthetic ethos of love, virtue, sacrifice, abstinence and purification of sin.⁷⁰⁹ He states that he has spared no effort in raising public awareness of sinful abuse and of the sense of arrogance in our failure to recognise when 'enough is enough'.⁷¹⁰ In essence, he reminds us of Patristic teachings to restrict and control our needs. He also confirms Ware's point on ruthless domination rather than loving dominion:

⁷⁰⁵ Bartholomew, in, Chryssavgis, op. cit., (2011:280).

⁷⁰⁶ Ibid. I remind my reader of Fig. 14 Icon of Christ with the animals, p. 66 & St. Gerasimus Fig. 18, p. 117.

⁷⁰⁷ Chryssavgis, op. cit., (2011: 280).

⁷⁰⁸ Bartholomew, (2009a) 'Discerning God's Presence in the World' 27th Oct, 2009 in, Chryssavgis, op. cit., (2011: 345).

⁷⁰⁹ *Message of His All Holiness Patriarch Bartholomew for the day of prayer for the protection of the Environment* 1st Sept, 2015 [online] available at: [http:// www.ec-patr.org](http://www.ec-patr.org) [accessed 10th March 2016].

⁷¹⁰ 'Prefatory Letter' in, Chryssavgis & Foltz, op. cit., (2013: xi).

Unfortunately, humanity has lost the liturgical relationship between the Creator God and the creation; instead of priests and stewards, human beings have been reduced to tyrants and abusers of nature.⁷¹¹

His teachings and choice of language corroborate my argument that the abuse and exploitation of animals have consequences not only for the abused animals in the form of physical and psychological fear, pain and suffering but also soteriological implications for humankind.

I argue that in addition to those who perpetrate acts of cruelty and exploitation, those who know of such acts but are indifferent to them and those who know but shy away from trying in some way to alleviate the abuse, are in a sense giving tacit approval to that process and are accessories after the fact. A useful analogy here is the judgement and guilt of those who accept stolen goods. These might seem radical statements and outside the bounds of the normative Orthodox theological discussions but I support my argument with the following teachings on sin.

a) SIN

Whilst Yannaras (1984) maintains that it is impossible to objectively define sin, he acknowledges that sin in its various forms is humanity's failure to transcend the rebellious impulse to existential autonomy in his natural individuality.⁷¹² Bartholomew however, does give clarity when stating that the misuse of any part of creation is a sin⁷¹³, a mortal sin⁷¹⁴ and an 'unforgivable insult to the uncreated God'.⁷¹⁵ Every act contributing to the destruction of the natural environment is to be regarded as a very serious sin and a key teaching for my arguments on the soteriological implications on the abuse and exploitation of animals, is the following:

Those who do evil acts and just as importantly, those who are indifferent to those evil acts, together with those who harm creation even out of negligence constitutes not simply an evil, but a grave sin.⁷¹⁶

⁷¹¹ (2007a) in, Chryssavgis, op. cit., (2009a:364).

⁷¹² Yannaras, C. (1984) *The Freedom of Morality* Crestwood: NY, SVSP p. 173. This also has relevance for my teachings on Noah's failure.

⁷¹³ (1997e) in, Chryssavgis, op. cit., (2009a:190); also pp. 190, 360.

⁷¹⁴ (2006a) in, Chryssavgis, op. cit., (2009a: 330).

⁷¹⁵ (1994c) in, Chryssavgis, op. cit., (2011: 127); also (2007b) in, Chryssavgis, op. cit (2009a:349).

⁷¹⁶ Bartholomew in, Chryssavgis, op. cit., (2003a:24); also (1998b) in, Chryssavgis, op. cit (2009a:201).

In light of this, it seems reasonable to suggest that those who abuse animals even out of ignorance of animal welfare laws or responsible ownership criteria are not absolved from their sins without genuine repentance. It also seems reasonable to suggest that they are also applicable to those who are indifferent to animal suffering and to those who know of abuse but fail to act in order to prevent or reduce the suffering.

Whilst his teachings on repentance of sin often relate to the abuse of the poor, I contend that they are equally applicable to the animal suffering theme:

The word “repentance” is misunderstood today, calling to mind a sense of guilt for sins that some people consider unimportant. By “repentance,” however, we imply those things that are more important than the transgression of law - namely, discernment and mercy, justice and compassion. The lack of a sense of justice leads to greed, domination, the exploitation of the weaker by the more powerful, the abundance of wealth for the strong and the extreme poverty of the weak. The lack of a spirit of compassion renders the soul indifferent to another person’s pain and prevents the development of those things that kindle a sense of justice.⁷¹⁷

His contention that a lack of compassion equates to greed and exploitation of the weak is obviously important and applicable to the animal suffering theme.⁷¹⁸ It not only reflects the Patristic teachings in Chapter Three but also buttresses my argument on the correlation between the slave trade and other forms of human exploitation with that of animal exploitation and abuse. It is this type of spiritual comment that draws our attention to the interconnectedness of creature suffering. I submit that repentance for sinful acts to non-human animal beings will not only be difficult but also unlikely without the appropriate spiritual teachings and influence of the Church. Zizioulas indicates his support of this suggestion when stating that if we were to facilitate a form of repentance for sins against creation, it would for him, be ‘the greatest reformation’.⁷¹⁹

⁷¹⁷ (1999a) ‘Hunger and Poverty’ Interview on Greek radio Sky 100.4, 9th April 1999 in, Chryssavgis, op. cit., (2009a:371).

⁷¹⁸ This is a common theme in the early church e.g. *St. John Chrysostom On Repentance and Almsgiving* (1998) 10.5. Christo, G. G. (Trans.) *The Fathers of the Church Vol 96*, Washington: DC: The Catholic University of America Press.

⁷¹⁹ *The Green Patriarch*, DVD. [Online] Available at: <http://www.becketfilms.com/index.php/environment-films/the-green-patriarch>.

Bartholomew teaches that ecological evils have their root both in a 'destruction of religious piety within the human heart'⁷²⁰ and, because of a narrow definition of sin in the individual's sense of guilt or wrongdoing:

Yet, sin also contains a cosmic dimension; and repentance from environmental sin demands a radical transformation of the way that we choose to live.⁷²¹

Such teachings on the cessation of abuse/violence and the need for transfigured lives have clear relevance for many areas in the animal suffering theme.

He also appears to substantiate my argument that changing our focus and examining situations or texts through a different lens open theological space and the possibility of further revelation of equally valid truths:

Our deep appreciation for the natural environment is directly related to the Orthodox sacramental dimension of life and the world...somewhat resembling a wide-angle lens that we can better appreciate the broader implications of such problems as the threat to ocean fisheries, the disappearance of wetlands, the damage to coral reefs, or the destruction of animal and plant life.⁷²²

Teachings on the sin of abuse to animals not only echo my suggestions of the link between animal suffering and human salvation but, importantly, also reaffirm the teachings of St. Cyril of Jerusalem, the Council in Trullo (Quinisext) and others through the ages, on the sins of hunting and horseracing.⁷²³

If we reflect upon the forms and level of evil and sin in our world today, it is understandable that many believe there is little hope of reducing this or any other form of suffering. There is that possibility of course, for in order to reduce animal suffering, humans must recognize that *any* form of violence, *any* form of misuse or indifference is wrong and 'a barometer' of

⁷²⁰ Also Limouris, op. cit., (1990a:20, 13-15) where the distorted heart is defined as the root cause of idolatry, injustice, exploitation and belligerence in humanity and the lack of peace among human beings'.

⁷²¹ (2007a) in, Chryssavgis, op. cit., (2009a:360).

⁷²² Ibid: 361.

⁷²³ See also the Synod of Carthage, the Theodosian Codex and Justinian's Pandektes, c.f. Tsironi, op, cit; also [online] available at: <http://www.animalaid.org.uk> for details of the number of horses killed in British racecourses and the use of whips [accessed 5th April, 2015]; Speaker to the wider concept of sin see Bartholomew (2000b) 'Toast given in New York' 13th Nov, 2000 in, Chryssavgis, op. cit., (2009a:260); 'Vespers for the Environment' III: At the Liturgy in, Chryssavgis & Foltz, op. cit., (2013:395).

our relationship with God and each other.⁷²⁴ It is argued that the Church has a vital role in promoting such ideals:

We also pray for the cessation of every form of violence, which can only be overcome through the love promoted and provided by the “angel of great counsel,” the “prince of peace,” our Saviour Christ.⁷²⁵

b) SACRIFICE AND METANOIA

Bartholomew has called for human beings to live with as ‘ascetic ethos’ which for Orthodox Christians ‘is not negation, but a reasonable and tempered use of the world’.⁷²⁶ He also draws out attention to the inconvenient truth of the missing dimension and need for sacrifice:

This need for an ascetic spirit can be summed up in a single key word: sacrifice. This is the missing dimension of our environmental ethos and ecological action.⁷²⁷

He clarifies this point with teachings on self-limitation in consumption and interprets self-restraint in terms of love, humility, self-control, simplicity, and social justice⁷²⁸ all of which are also applicable to our dietary habits and consumer choices. Crucially, he acknowledges the fundamental problem of inaction and the difficulties in effecting change:

We are all painfully aware of the fundamental obstacle that confronts us in our work for the environment. It is precisely this: how to move from the theory to action, from word to deeds.⁷²⁹

For this spiritual revolution to occur, we must experience radical metanoia—a conversion of attitudes, habits and practices – for ways that we have misused or abused God’s Word, God’s gifts, and God’s creation.⁷³⁰

⁷²⁴ (1997e) in, Chryssavgis, op. cit., (2009a:190, 358).

⁷²⁵ *Christmas Encyclical 2014*, Prot. No. 1377 [online] available at <http://www.ec-patr.org> [accessed 24th Feb, 2015].

⁷²⁶ (1997e) ‘A Rich Heritage’ in, Chryssavgis, op. cit., (2009a:189).

⁷²⁷ (2003a) ‘The Ascetic Corrective’ Keynote address of North Sea symposium at Utstein Monastery, June 23rd, 2003, in, Chryssavgis, op. cit., (2009a:296-8); also (2002d) ‘Sacrifice: The Missing Dimension’ Adriatic Sea symposium, June 10th, 2002 in, Chryssavgis, op. cit., (2009a:275).

⁷²⁸ (2003a) in, Chryssavgis, op. cit., (2009a:219, 188); also (2008a:66-68) in, Chryssavgis, op. cit., (2011:89-91, 352-3).

⁷²⁹ (2003a) in, Chryssavgis, op. cit., (2009a:305-308).

⁷³⁰ (2008b) in, Chryssavgis, op. cit., (2011:283); also Limouris, op. cit., (1990a:11-12); St Cyril, op. cit., Cat. Homily 2:5.

Bartholomew reflects the asceticism of the early Fathers whilst contributing to discussions on the urgent need for changes in human behaviour, for in our greed and lust for profit we 'violently and cunningly subordinate and exploit creation'. This not only destroys creation but also 'undermines the foundations and conditions necessary for the survival of future generations'.⁷³¹ These sentiments are echoed by others such as Ware, Isaias and Limouris who acknowledge that our weakness makes it difficult for us to live up to Christian ideals.⁷³²

iii) RATIONALITY v SELF INTEREST

I have shown how rationality has been a causal factor in animal suffering and now offer the suggestion that we might review the 'rational' argument from the human perspective. We believe that humans primarily act with intelligence and logic. This leads us to the assumption that humans will be able to see the logic in any argument and act accordingly. To challenge this premise might seem a radical statement but I support it with Kahneman's Nobel Prize winning research into human thought and rationality. He argues that in the majority of cases humans do not act rationally:

We like to think we are smart, rational, conscious creatures – this is mostly a delusion... We know we have one hundred and fifty Cognitive Biases – we are riddled with them and Present Bias Focus is when we focus on now and don't think much about the future and is responsible for the overeating, smoking, unprotected sex etc.⁷³³

His research may answer the puzzling question of why we fail to change our sinful behaviour despite decades of warnings on environmental destruction, species extinction and global

⁷³¹ (2006b) in, Chryssavgis, op. cit., (2011: 41); also (1997f) 'Creator and Creation' Address at the opening of the Black Sea symposium Sep, 20th in, Chryssavgis, op. cit., (2009a:176.) Similar sentiments are found in Demetrios 1, op. cit., (1989), [online] available at: <http://www.ec-patr.org> [accessed 12th May 2014] I remind my reader of Ware's comment on 'evil profit' and Irenaeus' teaching that our freedom must not be used as a 'cloak of maliciousness', 4.37.4 p. 108 and 4.16.5 p. 43.

⁷³² Ware & Isaias, 2014 interviews, Ch. 5 & Appendix B; Limouris, op. cit., (1990a:23.28).

⁷³³ Kahneman, D. (2011) *Thinking, Fast and Slow*. NY: Farrar, Straus and Giroux. He suggests that people place too much confidence in human judgement. His work examined how we make decisions and found we have two ways of thinking, System One = Intuition and System two = Logical. He proved that the mind was not like a computer carefully weighing up logical and rational factors but instead, operates in 'Intuition' mode which is responsible for our immediate opinion/decisions - 'thoughtless' acts and importantly, we appear to have little or no control over the bias. In addition, System two tends to provide rationalisations for our beliefs i.e. we think we make decisions by System 2 but more frequently it is System 1. An entirely new branch of economics was established out of his research; also BBC Horizon program, How You Really Make Decisions? BBC 2, 25TH Feb 2014, [online] available at: <http://www.bbc.co.uk/programmes/b03wyr3c/broadcasts>.

warming. Similar thoughts on ‘confused thinking’ are found in the recognition of humanity’s sickness through sin which leads to a ‘darkened heart’ and ultimately to:

confusion of its own intellectual reasoning which gives rise to self-centered love, injustice and aggression in relation to others. Herein is the root cause of idolatry, injustice, exploitation and belligerence in humanity and the lack of peace among human beings.⁷³⁴

This illogical reasoning is also testified to by Sherrard who warned that we had not grasped the urgency of our environmental situation and continue instead:

to blunder on along our present path of devastation in a kind of blindfolded nightmare...as if we are in the grip of some monstrous collective psychosis.⁷³⁵

Despite the continued repetition of this logical message by environmentalists and theologians such as Dimitrios, Bartholomew and Zizioulas, the relentless abuse and exploitation of the environment and non-human animals continues. What then are we to do? If we fail to perceive the ‘logical’ arguments what other options are available to us in order to bring about this urgently needed metanoia?

Bartholomew advances a new ‘Theo-logical Logic’ which replaces ‘the logic of convenience’ and its utilization of the environment which is ‘merely to supply our conveniences’.⁷³⁶ Yet this argument as ‘right’ as it is, was outlined in 1995, yet we continue to stumble blindly towards the abyss. As this approach appears to be ineffective it is necessary to look for other ways of promoting these important messages. I advance one possible approach which exploits both our weakness and the greatest vested interest of all - self-interest.⁷³⁷ I argue that more individuals would change their behaviour if the Church focused on the negative soteriological consequences of sins against animals and the environment, rather than on the more usual

⁷³⁴Limouris, op. cit., (1990a:20) ‘Orthodox Perspectives on Justice and Peace II The response of faith in the face of injustice and threats to peace.’ Statement made at Chambesy, Switzerland, 28th Oct – 6th Nov, 1986.

⁷³⁵Sherrard, op. cit., (1992); also Chryssavgis & Foltz op. cit., (2013:210-225) Chryssavgis acknowledges Sherrard as ‘the first Orthodox thinker to explore in depth the challenges of the ecological crisis’ in, Chryssavgis & Foltz, op. cit., (2013:472).

⁷³⁶‘Religion and Conservation’ (1995) Address at the Summit on Religions and Natural Conservation, held in Atami, Japan, 5th April, 1995, in, Chryssavgis, op. cit., (2009a:139-40).

⁷³⁷Basil recognises this possibility, Morison, E. F. (1912) *St. Basil and his rule: a study in early monasticism*. Oxford: OUP, p. 25, [online] available at: http://archive.org/stream/basilrule00moriuft/basilrule00moriuft_djvu.txt [accessed 10th June 2013].

abstract concepts of ‘lifting up’ creation in the Anaphora or living as ‘priests of creation’. Without the knowledge of individual consequence, humans will continue to ignore the cosmic implications of sin and continue to abuse their freedom. Whilst God has promised not to destroy the earth, He does not prevent us from doing so or from suffering the consequences.

Bartholomew speaks to the point:

We are all endowed with freedom and responsibility; all of us, therefore, bear the consequences of our choices in our use or abuse of the natural environment.⁷³⁸

It is argued that in order to overcome our sins against animals we must endeavour not only to purify, consecrate and sanctify ourselves through *kenosis* – self-emptying and humility⁷³⁹ by living virtuous and violence-free lives, we must also learn about the soteriological consequences of animal abuse. Arguably, this message can only come through the Church, supported by Orthodox teachings on sin and extending our understanding of community and justice.

iv) EXTENDING COMMUNITY

Bartholomew argues that by living with a Eucharistic and Liturgical ethos we can make a major contribution to resolving some of the contemporary environmental problems.⁷⁴⁰ He evokes a similar argument when teaching that how we respond and treat those in need, ‘especially through the lifestyle we lead’, reflects how we worship God.⁷⁴¹ Importantly, he exhorts us to respond to nature:

with the same delicacy, the same sensitivity and tenderness, with which we respond to a human being in a relationship.⁷⁴²

This extension to the normative understanding of caring relationships reflects this compassionate early teaching by Gregory which stands in stark contrast to today’s farming practises:

⁷³⁸ (2002e) ‘Address by His All Holiness during the Presentation Ceremony of the Sophie Prize’ (12th June 2002) in, Chryssavgis, op. cit., (2009a:284).

⁷³⁹ Chryssavgis, op. cit., (2011:275).

⁷⁴⁰ Bartholomew, op. cit., (2008a:98-103) in, Chryssavgis, op. cit., (2011:118, 270-1, 351).

⁷⁴¹ ‘On the Theological and Spiritual Insights of Pope John Paul II’ 30th Nov (2005a) Ecumenical Patriarchate, in, Chryssavgis & Foltz, op. cit., (2013:297).

⁷⁴² Ibid.

Are we not willing to shelter pigs and dogs under our roof...Look at the love that the peasant has for his calf. Even better, the Traveller washes his donkey's hoofs with his own hands, brushes his back, carries out his dung and cleans the stable.⁷⁴³

Patristic commentaries on the poor, social justice and their cosmic implications are relevant to contemporary discussions on the fairer distribution of products and resources such as water and land but also for discussions on animal suffering, environmental degradation and human existence on the planet. Some of these issues are directly addressed by Keselopoulos (2001)⁷⁴⁴ who is one of the rare Orthodox commentators to incorporate both the sciences and animal suffering in his teachings. He explains that the famines in Africa are caused by drought and desertification due to the monoculture of commodities to supply the North which results in the:

cynical phenomenon of reserves of dried milk being sent to dying children in Africa, while their own land, instead of producing traditional foodstuffs for local use, "is made barren by the monoculture of animal foodstuffs destined to feed Europe's cattle."⁷⁴⁵

A simple change in diet would significantly alter that situation. Keselopoulos specifically links our use of animals as food with the practice of aestheticism, compassion and pity for the natural world. He affirms the teachings of Bartholomew and Ware on greed and evil profits; Gregory's teachings on 'use not abuse'⁷⁴⁶ and of the need for sacrifice which:

can impede the downward spiral into barbarism that murders the animal kingdom by genetically mutating animals raised for beef or dairy products into freaks of nature.⁷⁴⁷

He argues that fasting limits the number of deaths and protects:

even for a short period of time, animals that in great numbers are so cruelly devoured by man...[and] requires that we change course in our relationship

⁷⁴³ *On the Love of the Poor*, 2nd Homily in, Holman, op. cit., p. 203.

⁷⁴⁴ Keselopoulos, op. cit., (2001).

⁷⁴⁵ Ibid: 93. For those without knowledge of the science behind this statement, an excellent resource is the United Nations Food and Agriculture Organization's Report (2006) *Livestock's Long Shadow: Environmental Issues & Options*, [online] available at <ftp://ftp.org/docrep/fap/010/a0701e/a0701e.pdf> [accessed 12th June 2014]; also their 2013 report *Tackling Climate Change Through Livestock*, [online] available at: http://fao.org/news/story/en/item/197608/icode/?ucm_source=facebook& [accessed 23rd Sept, 2015]; also Horizon, *Should I Eat Meat?* 2014. BBC. 1. 20th Aug, 2014. 21:00hrs. BBC Science Production.

⁷⁴⁶ Gregory of Nyssa, 1st Homily *On Love for the Poor* in, Holman, op. cit., p. 198.

⁷⁴⁷ Chryssavgis & Foltz, op. cit., pp. 361-2.

to nature from a predatory thirst for blood to that state of gratitude, which is the distinctive mark of the Eucharist".⁷⁴⁸

Bartholomew acknowledges the ill-effects of 'an insolent' overthrowing the natural order and the damaging consequences to human and animal health by:

the violent feeding of vegetarian animals that is enforced by human audacity in order to produce food from animals that constitutes an insolent overthrow of natural order...[which] produces ill reactions to the human organism, such as the contemporary plagues of humanity, cancer, the syndrome of post virus fatigue, heart diseases, anxieties and a multitude of other diseases.⁷⁴⁹

Similar ideas are expressed by Metropolitan Anthony of Sourozh who indicates that the vegetarian diet is one to emulate and the tragedy of not doing so:

It is frightening to imagine that Man, who was called to lead every being along the road to transfiguration, to the fullness of life, came to the point that he could no longer ascend to God, and was compelled to obtain his food by the killing of those which he should have led to perfection.⁷⁵⁰

He adds further clarity:

This is where the tragic circle closes. We find ourselves inside this circle. All of us are still incapable of living only for eternal life and according to the word of God, although the saints have in a large measure returned to God's original conception of Man. The saints show us that we can through prayer and spiritual endeavour gradually free ourselves from the need to feed on the flesh of animals, and, becoming more and more assimilated to God, require less and less of it.⁷⁵¹

Importantly, Metropolitan Anthony links the eating of animals with our inability to transfigure our fallen lives and ascend to God. Abstinence from eating animals is viewed as a positive choice and whilst ascetic life is not always vegan, it does provide us with a dietary path to follow and of the original ideal. Perhaps if he had known more about the cruelty involved in animal based food production he may have become vegan. Ware recognizes this possibility:

⁷⁴⁸ Ibid. I refer my reader back to the earlier discussions by Milgrom and Douglas on Leviticus.

⁷⁴⁹ 'Message by H.A.H. Ecumenical Patriarch Bartholomew upon the Day of Prayer for the Protection of Creation' 1st Sep, (2001) in, Chryssavgis, op. cit., (2009a:56).

⁷⁵⁰ Note how this links to my points on Noah's failure to grasp the potential for mankind to re-establish a pre-lapsarian violence free existence.

⁷⁵¹ Bloom, op. cit., (2005:135).

People who live in towns like me eat the products but don't know too much about the background and I think if I knew more about the background I might feel I might have to become a vegetarian.⁷⁵²

It seems reasonable to suggest therefore that education on the abuse in animal food production industries would be of benefit not only to reducing animal suffering, improvements in our health and the environment⁷⁵³ but also for our spiritual journey.⁷⁵⁴

In the context of this discussion Keselopoulos makes many suggestions on how to prevent the ecological crises but essentially there appear to be only two solutions to the above problems. Either the corporations involved stop producing vast numbers of animals (which seems unlikely, since they provide a service and make huge profits in the process) or, people reduce or refrain from consuming animal products, thus reducing the number of animals reared, the environmental damage they cause and the overall suffering.⁷⁵⁵ As it is unlikely that 'mega-farmers' will stop producing increasing numbers of animals in order to continually increase profits, it seems reasonable to suggest that the solution lies with the consumer whose abstinence, change⁷⁵⁶ or reduction in animal based food products would be effective and immediate ways of decreasing the demand. This sacrifice would be one way of resolving the problems described by Keselopoulos and an example of the metanoia so urgently required in our present day.

Unfortunately, many people are ignorant of the detrimental environmental effects of consuming animal products and an increasingly affluent world population is likely to increase demand. This in part is due to the marketing of animal products as being healthy, yet when we examine the research into diet and ill-health we see a direct correlation between the adoption of animal based diets in developing countries with an increase in 'Western' health problems. Consuming animal products has been the norm for most cultures and will not be easy to break or reduce without education. Certainly such education should be ongoing in schools, etc., but

⁷⁵² 2014 interview, Ch. 5 & Appendix B.

⁷⁵³ See my earlier comments on abuses in slaughterhouses and farming practices and the CWF website for details on the misuse of antibiotics in farming and the link with antibiotic resistance in humans. [Online] Available at: [http:// www.cwf.org](http://www.cwf.org) [accessed 17th Sept, 2015].

⁷⁵⁴ Although as we saw in Ch. 2, anyone with a computer can easily access the facts.

⁷⁵⁵ Knight, op. cit., (2013: 254-256).

⁷⁵⁶ The carbon footprint produced by animals is as follows: cow 16Kg CO² per 1Kg of meat; sheep 13Kg CO²; pig 5Kg CO²; chicken 4.4Kg CO² as compared to muscles, which hardly registering on the scale, c.f. Horizon, op. cit (2014b).

this is one area where the Church could play a significant role.⁷⁵⁷ Limouris speaks to the point when linking the Christians duty to identify injustices and personal sacrifice:

Christian men and women must also have the courage to spell out the injustices which they see, even though this might require them to make person sacrifices. These sacrifices will include costly involvement and action. After all, every Christian is called to identify his or her life with that of Christ, not only in the glory of the Resurrection, but also in his suffering.⁷⁵⁸

In light of the above, it would seem incongruous to exclude injustices to animals from our concern and debates. It is argued that reducing or better still abstinence from products which causes immense suffering to animals, immense harm to our environment and damage human health, is the key to an effective and immediate resolution of these serious environmental and animal suffering issues. It is also important to note that this is within the power of individuals and not reliant on the 'wisdom' of governments.

v) EXTENDING JUSTICE AND RIGHTS

Some might view the above arguments as outside the normative understanding of theological discourse but this is not the case. In Bartholomew's teaching on the non-human creation, we encounter language normally associated with the 'rights' movement. It is interesting to note that the following teaching was made in 1997 and yet it has not resulted in any controversy within the Orthodox Church:

One of the more fundamental problems that constitute the basis of the ecological crisis is the lack of justice prevailing in our world...The liturgical and patristic tradition...considers as just, that person who is compassionate and gives freely, using love as his or her sole criterion. Justice extends even beyond one's fellow human beings to the entire creation. The burning of forests, the criminal exploitation of natural resources...all of these constitutes expressions of transgressing the virtue of justice.'⁷⁵⁹

What emerges from Bartholomew's teachings is a unification of theological and ethical thought, where compassion, coupled with the responsible use of freedom, is extended to all creatures. Whilst this extension of compassion, justice and rights is of great importance to the

⁷⁵⁷ I develop the topic of education at the end of this section.

⁷⁵⁸ Limouris, op. cit., (1990a: 24).

⁷⁵⁹ 'Justice, Environmental and Human' Foreword to the published proceedings of the 4th summer seminar at Halki, June, (1997c) in, Chryssavgis, op. cit., (2009a:173); also (2000) 'Environmental Rights' in, Chryssavgis, op. cit., (2009a:260).

animal suffering theme, this text is also an example of how animals are usually missing from examples of exploitation and abuse.

Bartholomew also extends our idea of who is included in our understanding of community, which in turn alerts us to God's teachings on loving our neighbour:

This sense of community obliges us to stand for and support the most vulnerable aspects of creation, those parts of the world that have no human voice and whose rights can easily be trampled. Who will speak for the way we treat the resources of our planet? The earth is a part of our flesh, inseparable from our story and destiny. For "everything that breathes praises God."⁷⁶⁰

Again one might argue that such language is more associated with 'rights' movements than Orthodox theologians but nonetheless, it essentially expresses the inclusivity of the less dominant Orthodox tradition outlined in Chapter Three. Whilst I acknowledge this to be a profound and important teaching for the subject of animal suffering it is important to spell out the practical implications of such teachings.

If animals were truly to receive justice, we would need to refrain from viewing them as 'resources' or 'units of production'; animal food production systems would need drastic alteration - favouring the animals rather than the vested interests of 'evil profit', as would our methods of testing a variety of chemicals and industrial products on animals who die in their millions each year because this method is cheaper than developing humane alternatives.⁷⁶¹ Presumably animals would also have the right not to be abused or exploited and have the right to be protected from hunters who kill for fun. This too is an inconvenient though necessary message if we are to effect real change in human hearts.

There is unity between us on the important points of living a Eucharistic and ascetic life and the gap between theory and practice due to the difficulties in changing attitudes, habits and the traditions of men.⁷⁶² Importantly, Bartholomew also supports my arguments for the Church to play a role in preventing the suffering of non-human beings and gives legitimacy to theological

⁷⁶⁰ Ps 150.6; (2004b) *Caretaker of the Environment* International Conference, 30th June, 2004, [online] available at: <http://www.ec-patr.org> [accessed 11th April 2012].

⁷⁶¹ See Knight, op. cit., 2011.

⁷⁶² Irenaeus, op. cit., 4:12.

discussions on these subjects.⁷⁶³ Whilst some animal suffering themes are perceived of as being difficult they are not as problematic as it may seem, for as we saw in Chapter Five, some of these topics were discussed with ease by Orthodox theologians in their interviews.⁷⁶⁴

vi) ONTOLOGICAL UNITY

In calling us to widen our understanding of community to include the rest of God's created beings and to be a 'voice' for the non-human creation, Bartholomew not only affirms Patristic teachings that our love and compassionate care should extend to other creatures but also recognizes the individual worth and agency of all created beings. In this context we might better understand the significance of why 'love thy neighbour' (Lev 19:18) is the second commandment, for without that genuine 'cherishing' of the other, evil is allowed to grow unchecked throughout the world.⁷⁶⁵

Bartholomew confirms this sacred ontological unity⁷⁶⁶ and transfiguration of all creation which he believes requires 'an appropriate veneration'⁷⁶⁷:

If the earth is sacred, then our relationship with the natural environment is mystical or sacramental...it contains the seed and trace of God...from this belief in the sacredness and beauty of all creation, the Orthodox Church articulates its crucial concept of cosmic transfiguration.⁷⁶⁸

This mutual ontology not only has relevance for our treatment of animals and the environment but also for how they are viewed in the contexts of sanctification and salvation. He refers to this as a 'deep ecology' that is 'inextricably linked with deep theology':

"Even a stone," writes Basil the Great, "bears the mark of God's Word. This is true of an ant, a bee, and a mosquito, the smallest of creatures. For He

⁷⁶³ This would also address many of the criticisms outlined in the C.C.S.

⁷⁶⁴ I discuss education at the end of this section.

⁷⁶⁵ Douglas advises us that the Hebrew 'love thy neighbour' would equate in English to 'cherish the stranger' which implies the taking care and provision for a beloved other. Muff's argument is that such volitional metaphors convey specific legal ideas of free and un-coerced willingness, see Douglas, *op. cit.*, pp. 43-44. Schochet, *op. cit.*, informs us of the Jewish tradition of including animals in this commandment, p. 263.

⁷⁶⁶ 'Message from Ecumenical Patriarchate' 12th Oct, (2008c), in, Chryssavgis, *op. cit.*, (2011: 407-408, No. 5)

⁷⁶⁷ Bartholomew, *op. cit.*, (2008a:90).

⁷⁶⁸ *Ibid*: 92-3.

spread the wide heavens and laid the immense seas; and He created the tiny hollow shaft of the bee's sting." ⁷⁶⁹

The fish, then, is a soteriological statement of faith...Therefore, any misuse or abuse of fishing and fisheries relates in a personal and profound way to Christ Himself. It leaves a scar on the very Body of Christ Himself. ⁷⁷⁰

These teachings echo Ware's comments on including into our circle of compassion not only the cute animals but those who are less so. ⁷⁷¹ This is extremely challenging. Whilst it is easy to include dogs, cats, horses etc., it appears that we should also include those animals that are viewed as pests, vermin or as sport.

Such teachings also lead us to confront the issue of human-animal separation which, as we have noted, has led to the immense suffering of non-human beings. This is addressed by Bartholomew:

Thus love for God, love for human beings, and love for animals cannot be separated sharply. There may be a hierarchy of priority, but it is not a sharp distinction of comparison. ⁷⁷²

Bartholomew's permission to 'love' animals gives further authority to Bishop Isaias's teaching on a subject which is full of ambiguity; where some suggest we are to 'love' and befriend animals ⁷⁷³ whilst others view such behaviours as an 'affront to God'. ⁷⁷⁴ This reinforces my argument that just because humans are considered to be God's regent ⁷⁷⁵ this does not equate to a lessening of God's love, compassion and mercy for the rest of creation. Just prior to this teaching we are informed of the spiritual context to that love:

The Desert Fathers knew that a person with a pure heart was able to sense the connection with the rest of creation and especially with the animal

⁷⁶⁹ (2008b) 'Address before the Twelfth Ordinary General Assembly of the Roman Catholic Synod of Bishops' at the Vatican, 18th Oct, 2008, in, Chryssavgis, op. cit., (2011:281); also 'Ecumenical Imperative: A Common Responsibility' (2000b) in, Chryssavgis, op. cit., (2009a: 261).

⁷⁷⁰ 'The Sacredness of Fish' (2003c) North Sea Symposium 24th June, 2003, in, Chryssavgis, op. cit., (2009a:300-1) Scotland's fish farming creates as much nitrogen as yearly sewage from 3.2 million people; 50,000 salmon can occupy one sea cage; one third of the world's fish catch never reaches humans – much is fed to farmed fish, pigs and poultry, see Lymbery, P. (2014) *Farmageddon* London: Bloomsbury Publishing [online] available at: <http://www.ciwf.org.uk/research/?page=2> [accessed 25th July 2015].

⁷⁷¹ See our 2014 interview.

⁷⁷² Bartholomew, op. cit., (2008a:107).

⁷⁷³ See Ware & Bishop Isaias (2014) interviews.

⁷⁷⁴ Silouan in, Sakharov, op. cit.

⁷⁷⁵ I do not suggest that God is absent.

world...This connection is not merely emotional; it is profoundly spiritual in its motive and context. It gives a sense of continuity and community with all of creation while providing an expression of identity and compassion with it – recognition that...all things were created in Christ and in Christ all things hold together.⁷⁷⁶

The teaching that caring for animals is not merely an emotional reaction but one evidencing profound spirituality is an important one for it addresses the frequent criticism that animal protectionism is mere sentimentality. This type of criticism is, I suspect, one other factor in the lack of Orthodox engagement on the theme. Breck (2005) speaks to the point when informing us of the difficulties in engaging in what are perceived to be modern issues stating that ‘any good Christian ethicist needs to be courageous’ for they are likely ‘to get attacked from all sides’. This reiterates the earlier teachings of St Isaac who informed us that many will scoff at one’s perceived ‘liberality’,⁷⁷⁷ nonetheless, Breck acknowledges the need for participation:

We still need people with the courage, the theological sense, and the scientific acumen to make the necessary connections for us, and even to show us how we might make some of the connections ourselves, so that our own decisions, our own lives, may truly reflect our faith.⁷⁷⁸

Bartholomew skilfully uses Patristic tradition and the scientific knowledge of experts in many fields in his R.S.E. symposia to promote the cohesion of theology and action⁷⁷⁹ whilst grounding his arguments in the traditional approach of offering the saints as exemplars of this union:

In the gentle presence of a saint, we learn how theology and action coincide...The saint simply does what is “proper and right,” always dignifying humanity and honouring creation.⁷⁸⁰

These teachings and mixtures of approach not only confirm my argument that love is the key to the cessation of cruelty, aggression and violence to animals (rather than philosophical discussions on rationality, cognitive capabilities, justice or rights); they are also vital guidance for establishing an Orthodox policy on our treatment and relationship with animals that has love, mercy and compassion at its core.

⁷⁷⁶ (2008a:106).

⁷⁷⁷ Isaac, *Six Treatises on the Behaviour of Excellence*, Treatise 1, Ch. 1, p. 54 in, *Mystic Treatises* op. cit., see p. 83 above.

⁷⁷⁸ Breck, op. cit.,(2005:14-5).

⁷⁷⁹ See below for details.

⁷⁸⁰ Quoting Isaac, *Mystic Treatises*, Homily 48 (2008b) in, Chryssavgis, op. cit., (2011:282)

vii) A ROLE FOR THE CHURCH

Bartholomew emphasizes the role that religion can play in effecting change in the human heart and in a sense he has proven his case, for his proclamations and statements have ignited a debate in the Eastern Orthodox world on the need to protect the environment. Despite the fact that in the majority of cases he uses language such as 'Creation', 'the environment' or 'nature' rather than referring to animals *per se*, there is material which is helpful in defining an Orthodox position on various aspects of the animal suffering theme.⁷⁸¹

I believe he is right to assert that the Church has the authority to speak on issues such as the suffering of Creation but of equal importance is that the Church also has the physical structure – the delivery system, both local and international, to deliver its message. I am not alone in recognising this potential. Limouris speaks to this point when suggesting that the Church should identify and underline sins which:

...exemplify some of the glaring forms of injustice and disintegration which we experience today (c.f. Habakkuk 1:3; James 5:4)⁷⁸²

He argues that there is an urgent need to exercise 'Christian responsibility towards' Creation by:

fostering the forces of justice for manifestation of the Kingdom of God in human kind and in the whole Creation.⁷⁸³

In light of the material presented throughout this thesis, would it be right to exclude the abusive and exploitative acts against non-human beings from such teachings?

Bartholomew has frequently commented on how religion and the Church can and do have an important role in changing the way humans view their relationship with the environment and of the Church's role in influencing the thoughts and actions of groups and mass movements.⁷⁸⁴

Whilst regulations and laws are the responsibility of other agencies, Bartholomew has made frequent suggestions on how the Church could facilitate individuals and governments to effect concrete, practical changes. His Religion, Science and Environment symposia and Halki summer seminars on various aspects of the contemporary environmental crisis are examples of this

⁷⁸¹ See Gschwandtner criticism that Bartholomew's homilies are 'disappointingly devoid of any references to nonhuman creation' (2012:7) and note 5. I shall return to this presently.

⁷⁸² Limouris, *op. cit.*, (1990a:7).

⁷⁸³ Limouris, *op. cit.*, (1990a:6).

⁷⁸⁴ (1997f) in, Chryssavgis, *op. cit.*, (2009a:178).

practice.⁷⁸⁵ My thesis aims to facilitate the process of delivering the message of love and compassion to animals by bringing an anamnesis of an earlier, less prominent tradition whilst combining it with examples of scientific research/reports and contemporary commentary.

viii) EDUCATION

Education has a significant role to play in effecting social change.⁷⁸⁶ Bartholomew acknowledges this when giving authority for Orthodox academics to involve themselves in this theme and is the central axiom of my academic work:

It is our sincere and firm conviction that...the scholarly community are, perhaps in a unique and even unprecedented manner, able to provide invaluable insights and influential incentives in the wider community with regard to the limitless treasures of the philosophical, patristic and prophetic tradition of our Church.⁷⁸⁷

He teaches that education can instil an understanding of the sacramentality of nature whilst also acknowledging the need for practical action such as the planting of forests, cleaning lakes etc.⁷⁸⁸ I advance the suggestion that visiting animal rescue centers and the inclusion of teachings on the points raised by Keselopoulos and myself on animal suffering issues, would ensure a wider appreciation of God's creation and our role as Image.

Some might argue that topics such as animal suffering in relation to dietary habits or recreational activities are outside of the remit of the Church but as I have shown, the Fathers often warned about the direct consequences of greed and injustice upon cosmic harmony and of limiting our consumption of food in order that we may give the money saved to the poor. Others spoke of the need for kindness, mercy and compassion in our dealings with animals and the 'true' Saints are held as exemplars of this Christ-like relationship with all of God's creatures. As such the inclusion of such topics in Church education programs are entirely justified and relevant to human salvation. This is supported by Ware, Bishop Isaias and others who recognize

⁷⁸⁵ Aegean Sea (1995); Black Sea (1997); Danube River (1999); Adriatic Sea (2002); Baltic Sea (2003); Amazon River (2006); Artic Ocean (2007). The Halki summer seminars also focused on ecological education, exploring such issues such as religious education (1994); ethics (1995); society (1996); justice (1997) and poverty (1998).

⁷⁸⁶ This echoes the calls from the protectionists in the C. C. S for the Church to play a role in educating its priests and parishioners, Ch. 4 and Appendix A.

⁷⁸⁷ (2013) 'Prefatory Letter' in, Chryssavgis & Foltz, op. cit., (2013: xi-xii).

⁷⁸⁸ (1994e) in, Chryssavgis, op. cit., (2009a:110); also (2000a) 'Youth Before the Third Millennium' Millennial Youth Conference 18th June, 2000 in, Chryssavgis, op. cit., (2011:172).

the importance of education at every level on various aspects of this subject and especially so for priests. It is argued that by educating priests and consequently their parishioners on the detrimental environmental impacts of consuming animal products, the Church may help to effect real change. Whilst this is undoubtedly true it raises two further points. First, until now education programs on environmental and animal suffering issues have not materialized and second, who will teach the priests?

As far back as the 1987 'Justice, Peace and the Integrity of Creation' consultations, the Orthodox representatives called for more education, guidance and encouragement from 'bishops, priests and laity' to teach and inspire 'the youth of the church'. They also argued for the use of experts from within the Church community to help facilitate this process:

through theological studies and the development of social ethical disciplines in all of our seminaries and theological schools; through regional, diocesan, national and international gatherings...in cooperation with fellow Christians of other church bodies, with non-Christian religious peoples and groups and with non-believers of good will everywhere.⁷⁸⁹

Limouris encourages us to enter into 'intellectual discussion on the major problems' and a to give a 'deeper and more studied approach to the contemporary issues which face us'⁷⁹⁰ thus opening space for Orthodox academic engagement on the subject of animal suffering.

When I contacted Fr. Chryssavgis in 2014 and asked if there was a seminary project or module for priests on the ethical treatment of animals and the environment I was informed that as far as he knew, no such programme existed but he believed the Ecumenical Patriarch would support such programs. If this remains the case, does this indicate a lack of commitment on behalf of the Church to ensure such teachings are available for the next generation of priests?

⁷⁹¹ I am not alone in raising this issue:

⁷⁸⁹ Limouris, *op. cit.*, (1990a:24-25); also p. xiii.

⁷⁹⁰ *Ibid.*: 14; also Keselopoulos in, Chryssavgis & Foltz, *op. cit.*, (2013:364).

⁷⁹¹ See Appendix C for an outline of a seminary project on the ethical treatment of animals and the environment. Writing such programs is easy for those with a professional background in teaching and took only half a day to write, with another day's work on the type of content and assessment criteria needed. Of course it needs to be adapted (e.g. the inclusion of country specific saints) and final decisions on which specific texts to include on the two themes of animals and the environment need to be decided upon but these are readily available.

Sadly, it has to be said that the practical application of theology is an area where we Orthodox often fall down. There is a temptation to say, “Look, it’s all in the Fathers” (or the liturgical texts or sacramental life...) and then sit back as if the problem were solved. Yet for all the richness of our theology of creation, Orthodox countries are hardly distinguished for environmental protection, or for widespread resistance to environmentally destructive element of the modern lifestyle.⁷⁹²

Limouris raises another important factor when stating that the Church is not the only authority in today’s society and that some ideologies are antithetical to the Christian message. He raises the challenge of providing a vision ‘which the world desperately needs to hear, adopt and realize in practice’.⁷⁹³ Whilst I agree entirely with his views, particularly at a time when the President of the USA has stated that one of his first acts will be to opt out of the Paris climate change agreement, I return to my earlier point that even in commentaries that list environmental issues, animals are rarely mentioned. It is important therefore to include the non-human animal creatures who suffer and will continue to suffer unless that spiritual ‘voice’ is heard on their behalf. Stylios (1989) offers an interesting route for effecting this change:

This in practice means that Christians will be leaders in every ecological movement which seeks to maintain and protect the natural environment.⁷⁹⁴

Bartholomew affirms this view:

...we cannot but be convinced environmentalists and firm believers in the sanctity of the material world... It is a pledge that we make to God that we shall embrace all of creation. It is what Orthodox theologians call in “inaugurated eschatology,” or the final state already established and being realized in the present.⁷⁹⁵

He extends such teachings when acknowledging that individual attitudes and conduct impact the global community and of equal importance, the spiritual, ethical and deontological issues of abuse and indifference to the environment:

⁷⁹² Theokritoff, E, op. cit., (2009:253). Whilst I have referred to education material (an activity book on Saints and Animals) for obvious reasons this does not cover the issue of animal suffering, sin, etc. See also my earlier reference to the Holy Synod of Greece’s total ban on the use of weapons however, the subject of animal suffering does not appear to be the primary reason for this ban.

⁷⁹³ Limouris, op. cit., p. 22 and p. 13.

⁷⁹⁴ Stylios, in Harakas, op. cit., (1990a:66); also Bartholomew, (2007d) ‘Encounter and Dialogue’ in, Chryssavgis, op. cit., (2009a:347).

⁷⁹⁵ Bartholomew, op. cit., (2008a:107).

For indifference entails inaction, which in turn encourages further abuse, increasing the causes that originally provoke and preserve this indifference.⁷⁹⁶

This reinforces my argument that indifference to animal suffering has soteriological implications for those who know but fail to address animal cruelty and exploitation. This is further supported by his statement on theological praxis which, he advises, must move from:

the distant periphery of some abstract theology or religious institutionalism to the centre stage of our practical spirituality and pastoral ministry...our theology and spirituality must once again assume flesh; they must become “incarnate”. They must be closely connected to our fellow human beings as well as to the natural environment.⁷⁹⁷

These are crucial teachings not only for the animal suffering theme but also for humanity. Bartholomew recognizes that the environment is crying for liberation⁷⁹⁸, of the soteriological implications of sins and indifference and that the Church must develop programs of practical application. He especially advises ‘the clergy and others in parish ministry to encourage and promote love for nature’.⁷⁹⁹ In light of such statements and initiatives, it seems incongruous to suggest that involvement with animal protection and conservation groups would be excluded from Orthodox Church involvement; especially as the Patriarch ‘sealed a friendship of common purpose and active cooperation for the preservation of the environment’ with the President of the WWF in 1993.⁸⁰⁰

Limouris adds another dimension to this discussion:

...while genetic engineering and advances in biotechnology may be considered a blessing in therapeutic practices in medicine, they are also potential manifestations of injustice because of the threat posed in the field of mutation.⁸⁰¹

⁷⁹⁶ (2002a) in, Chryssavgis, op. cit., (2009a:374); also (2003b) ‘The Immorality of Indifference.’ 6th June 2003 in, Chryssavgis, op. cit., (2009a:290).

⁷⁹⁷ Ibid: 358; also 359-365.

⁷⁹⁸ ‘Climate Change’ (2007b) in, Chryssavgis, op. cit., (2009a:350-1); also ‘A New Worldview’ (2006a) a section from the lead article ‘Thine Own From Thine Own’ dedicated to the preservation of the natural environment, in, Chryssavgis, op. cit., (2009a:330).

⁷⁹⁹ (1994e) ‘Education and Parish Action’ at Halki, 20th June, 1994 in, Chryssavgis, op. cit., (2009a:110-111). See my outlines for such courses in Appendix C.

⁸⁰⁰ Chryssavgis, op. cit., (2013b:155).

⁸⁰¹ Limouris, op. cit., (1990a:17), also pp. 7-8, 18, 19, 23.

Whilst the inclusion of this topic is to be commended, it highlights the lack of development in Orthodox academic thought to date. Limouris speaks of mutation yet is silent on the animal suffering involved in the experimentation process of biotechnology and genetic engineering, or indeed the suffering involved in any other animal experimentation. Breck similarly, made reference to the 'deadly abuse heaped on animals' by the cosmetic industry but failed to develop the point.⁸⁰² If one needs guidance or information on such topics, one must turn to non-Orthodox theologians and ethicists.⁸⁰³ This thesis ends this situation. It not only provides material that will enable Orthodox scholars to engage with non-Orthodox commentators in discussions on animal suffering but also provides material which gives Orthodox Christians the authority to be leaders or involved in environmental, conservation and animal protection movements.

CHAPTER SIX SUMMARY

This chapter has explored similar areas to those presented throughout this thesis and provides further material for the formulation of an inclusive Eastern Orthodox theology which includes the suffering of non-human animal beings.

The rationale behind my arguments is that the sin and evil in the abuse and exploitation of non-human beings is exactly the same sin and evil found in the abuse and exploitation of human beings. If we allow one form of abuse to continue, it opens space to abuse others, for it is recognized that injustices and abuse tend to be interconnected. My argument is that the Church is the only authoritative organisation that can provide a spiritual voice on behalf of God's non-human created beings, whilst continuing its mission to save human souls.

It is important however, to recognize that ambiguity and confusion on many aspects of this subject still exist and that this situation is likely to remain until Patriarchs, Bishops and Orthodox theologians engage with the animal suffering theme. My work aims to facilitate Orthodox engagement by offering those in authority, both early and contemporary Orthodox perspectives on several integral elements, which include the ontological and spiritual interconnectedness of all created beings and the negative soteriological consequences of animal abuse.

⁸⁰² Breck, *op. cit.*, (2005:28).

⁸⁰³ E.g. Linzey, Knight.

The argument is essentially a simple one - if priests are not educated on these issues, how can we expect them to teach their parishioners? If parishioners are not taught of the soteriological implications of animal abuse, how do we expect them to change their behaviour? The remedy is also simple. Education programs could easily be produced by the adoption and adaptation of the seminary project included in Appendix C. To complement such a program the Church could include the Biblical, Patristic, Canonical texts, Orthodox poetry and modern commentaries presented throughout this thesis. In so doing it would lay the foundation of an Orthodox theology for the animal kingdom, which encompasses guidance on both our relationship and treatment of animals, whilst fulfilling its mission to spread the 'good news' of salvation through an all loving and compassionate God.

THESIS SUMMARY

At this point I return to the overarching hypotheses proposed at the beginning of this thesis and examine if its three component parts have been proven. The first part proposed that there was not only a gap in Orthodox literature and academic debate on this theme but also a gap between the posited theory and the practice of the Eastern Orthodox Church both at senior and parish level. By undertaking a detailed literature review, examining the social science research by the C.V.A. and by conducting my own Cyprus Case Study, I submit that this has been proven. In order to bridge this gap, I have presented material throughout this thesis on various aspects of the animal suffering theme.

The second part advanced the view that there was another, though less prominent tradition, that allowed for the formulation of an Eastern Orthodox inclusive theology, sometimes referred to 'animal theology'; one based upon love, compassion and care for all of God's created beings. In order to bring an anamnesis of this earlier less prominent tradition I have presented Biblical, Patristic and Ecclesial texts that identify that image as a loving, compassionate and merciful God in loving relationship with all of His creatures. I have illustrated how the early Church recognized that all creatures know, praise and worship God and crucially, that only the human creature sinned.

I have examined how God works in and through all of His creation and reminded us also of the Maximium dictum that strictly speaking God is everything.⁸⁰⁴ As a result of this intimate,

⁸⁰⁴ I refer my reader back to note 308 where Maximus indicates God's constant involvement in creation.

spiritual and ontological connection, all creatures are in some way Holy, sacred and in some form of direct relationship with God. It is argued therefore that all creatures are saved through Christ's Incarnation, Crucifixion and Resurrection. It has also been argued that how we treat animals is an indication of our relationship with God and that in abusing animals we are in a sense abusing God.

I have suggested that we as Image are to strive towards achieving a similar loving and compassionate relationship with all created beings in our lives and I have presented material that portray the Saints as exemplars of this potential, as many achieved a type of pre-lapsarian existence. A common trait of many 'true' Saints is their friendship and care for both the human and non-human creatures which stands in stark contrast to the many historical philosophical and theological arguments that tended to separate the human from the rest of creation. The latter arguments are flawed in part, due to their heavy reliance, conscious or otherwise, on the discredited science and teachings of Aristotle. I reject those teachings and advance the position through Patristic and Biblical teachings that loving and compassionate relationships with animals reflect the true Image of God and in so doing, prove the second part of the hypothesis.

The final part of the hypothesis advanced the idea that our abuse, misuse, exploitation and cruelty to animals are sins that have soteriological implications for humanity. It proposed that animals are loved and protected by God and that their suffering is against His Will. By causing harm to animals or by our indifference to it, human salvation is jeopardized.

Whilst I acknowledge that my section on Noah is speculative and challenging, it has been argued that whilst God allowed the dispensations of animal sacrifice and food, it is of vital importance that they are understood in the context of that time. I advanced the opinion that these dispensations were but two steps in God's salvific plan for His only sinful creature and given in order to guide humans away from idol worship and 'greater' abominations and evils. I also advanced the opinion, which is supported by Jewish scholars and others, that in order to protect His non-human beings God immediately enacted a type of damage limitation exercise. This was achieved by imposing strict restrictions on human freedom by demanding strict adherence to complex dietary laws. Crucially, Patristic and Biblical evidence informs us that God 'wanted none of these things'; neither instructing nor desiring animal sacrifice but required instead, a sacrifice of praise and a contrite and humble heart. It is important to note that the greatest dispensation of all brought an end to this 'hateful' practice.

I have argued that God did not create any of His creatures in order for them to suffer, as His original plan was for all creatures to live in peaceful harmony. I have also produced Biblical, Patristic and contemporary teachings on the importance of abstaining from every sort of violence. Whilst Mosaic laws laid down the foundations of 'righteous behaviour' which included compassion, mercy and care for animals, Irenaeus informs us that Christ extended these laws. Not only are we not to commit murder, we are not to be violent in any way nor are we to have violent thoughts. Not only are we to show mercy by rescuing animals from harm and suffering, we are also to relieve their burdens, take them into our homes and provide for their needs until the owners can be found. It seems reasonable to suggest therefore that any indifference to animal suffering or acts of violence towards them is also against God's will.

I have argued that those who perpetrate such acts; those who know of such acts but are indifferent to the resulting suffering and those who know and are concerned but do nothing to diminish this suffering, (either by changing their actions or speaking against those who perpetrate such acts of abuse or exploitation – be they the vested interests of industries or the cruel acts of individuals), will be judged accordingly. I have also provided evidence of the link between animal abuse and interpersonal violence.

It is argued therefore that the Church should be mindful of the above evidence and include the soteriological implications for humanity of animal suffering into its teachings. If this premise is accepted it is but a short step to argue as I do, that if we know of cruelty and abuse to animals then we should abstain from purchasing any products that are produced by abusive practices. That this is possible is evidenced in part by the millions of individuals around the world both Christian and non-Christian, who actively refrain from using products that are tested on animals, from wearing fur or leather products and/or refrain from consuming animal food products because of the violence and suffering involved in the production processes. That this requires sacrifice is undoubtedly true but it is argued that it is sacrifice of self that is both required and representative of the Archetype.

I have support for my arguments from hierarchs such as Bartholomew, Ware and Isaias who teach that abuse to the non-human creation is a sin and evil and that we as Image are not to engage in any form of it. Such teachings are not new for I have presented Patristic and Ecclesial texts which define hunting and horseracing as examples of the 'pomp of the devil', wickedness, sin and 'soul-subverting activities'. Bishop Isaias continues this tradition when defining hunting

for fun or sport as a misuse of human freedom and a sin. It is acknowledged that such definitions will draw criticism from those with vested interests who partake in the ‘traditions of men’ but it is argued that this should not concern the Church or Christian laity for Christian teaching is clear - we are to stand against evil in all its forms, even unto death. As we are aware that our sins are part of the criteria used to judge us,⁸⁰⁵ it is argued that any form of abuse of both human and non-human animals will have detrimental implications for our salvation, thus proving the final portion of my hypothesis.

I have also produced evidence of early commentary on the physical and psychological suffering of animals and of the use of science. This gives us authority to use the scientific knowledge of our times but it is suggested that we are at all times to be mindful that this use must not entail the suffering of animals. I have therefore throughout this thesis, presented numerous examples of reports and monographs containing scientific evidence of suffering, ranging from direct cruelty to institutionalized abuse. Details also include the detrimental impact to human health and the environmental consequences of consuming animal products.

Contemporary theological discourse recognizes that the urgently needed metanoia is only likely to materialize if humanity hears a different voice to that proclaimed today by those with vested interests in maintaining the present systems of increased consumption and profit. 2016/17 has seen some interesting outcomes in the field of politics which include the recent ‘Brexit’ result in the UK and the election of Donald Trump to the presidency of the USA. Political analysts suggest this is a rejection of the ‘establishment’ and ‘globalization’ which has failed to listen to or address the concerns of the people. One cannot be sure of the consequences of either of these outcomes but we might view this period as a Kairos – a brief moment in time which has eternal significance.⁸⁰⁶ I view this as a critical point of change which opens an opportunity for the Church to express a spiritual voice which speaks on behalf of all creation, in order to focus attention on matters other than the economy.⁸⁰⁷ It is my submission that this informed, powerful, moral and spiritual voice is to be found in the Eastern Orthodox Church which has the historical teachings, authority and structure to stand as advocate in an increasingly sinful

⁸⁰⁵ Rom 6:23. Bartholomew, op. cit., (2000b) ‘Environmental Rights’ in, Chryssavgis, op. cit., (2009a:260).

⁸⁰⁶ Bartholomew, (2007c) ‘Kairos: The Time to Act Is Now’ in, Chryssavgis, op. cit., (2009a:342).

⁸⁰⁷ See (1999b) *Moral Dilemmas of Globalisation*. An Address Given by Bartholomew at the 1999 Annual Davos meeting of the World Economic Forum, [online] available at: www.patriarchate.org/other-ecumenical-documents/ [Accessed 12th June 2014]

world. It is for these reasons that I argue for active engagement and discussion on the subject of animal suffering by Eastern Orthodox theologians and academics. However, for this voice to materialize, Church engagement is required.

In order to facilitate this engagement and education, I have produced outlines for academic research in the field and a framework for modules in environmental and animal protection to be used and adapted for inclusion in seminary courses across the world. I have also argued that the contemporary Church could use God's 'dispensation model' to undertake practical initiatives which would again restrict the abuse of human freedom and evil practices, in order to reduce animal suffering and the wanton destruction of nature.

Finally, this thesis is a result of the belief that animal suffering is against God's Will and the teachings of the Eastern Orthodox Church. It is offered to the Church in order that it may fulfil its mission to save God's sinful human creatures who continue to abuse their freedom in the misuse of God's non-human animal creatures.

IMPACT

The British government increasingly requires universities to produce research that has both impact and benefit to society. This thesis attains both of these objectives as it has resulted in the following significant changes:

- Increased contact and improved relations between the Orthodox Church and animal and environmental protection agencies in Cyprus.
- A statement from the Holy Synod of Cyprus recognizing the suffering of animals and the need to educate its congregations.
- Two senior Orthodox theologians are actively engaged with this theme - one in Cyprus the other in England.
- Education material in the form of an outline of a seminary project on animal and environmental protection has been produced.
- The first Eastern Orthodox academic paper on the subject has been written by a senior Eastern Orthodox theologian.
- The first occasion of a senior Eastern Orthodox theologian, attending an international theological conference on the animal suffering theme.
- A Masters dissertation on this theme from a Cypriot Orthodox priest (in Greek) has just been presented to his university in Greece.
- The establishment of an Eastern Orthodox group for the protection of animals in Cyprus which though small, is nonetheless of great significance for I believe it is the first such group.
- This group has run its first seminar to both theologians and laity on the subject of animal care which included participation and teaching from a Cypriot vet who covered topics such as general care and the need and benefits of neutering.
- There is for the first time, clarity on numerous animal suffering and welfare themes by the Eastern Orthodox Church.

FUTURE RESEARCH

My research has also identified areas which require further research:

- The need for social science research to investigate the claims that people who care about animals are indifferent to the suffering of humans.
- There is an indication that the laity, even 'cradle Orthodox' - are unaware of the significance of the Anaphora portion of the Liturgy. This section is currently promoted as the way to educate humans on their responsibilities to creation and is a constant theme in Orthodox environmental discussions. I have argued that if the laity does not understand this point, it would be unrealistic to expect them to change their behaviour. My research in this area has been small and unofficial and a wider study utilizing practical theology and qualitative research methodologies is required.
- Research needs to be undertaken into the theological significance of the inclusion of animals in Eastern Orthodox iconography.
- Research for the 'Science and Orthodoxy Around The World' project organized by the Institute of Historical Research of the National Hellenic Research Foundation.⁸⁰⁸ This focuses on the dialogue between science and religion in the Orthodox Christian world. I have been advised that my thesis is an example of the possibility of combining these two academic disciplines and discussions of my involvement will take place over the next few months.
- A re-evaluation of the role of Noah and animal suffering is required.
- Research into companion animal death and human grief.

⁸⁰⁸ [www.http://project-sow.org](http://project-sow.org)

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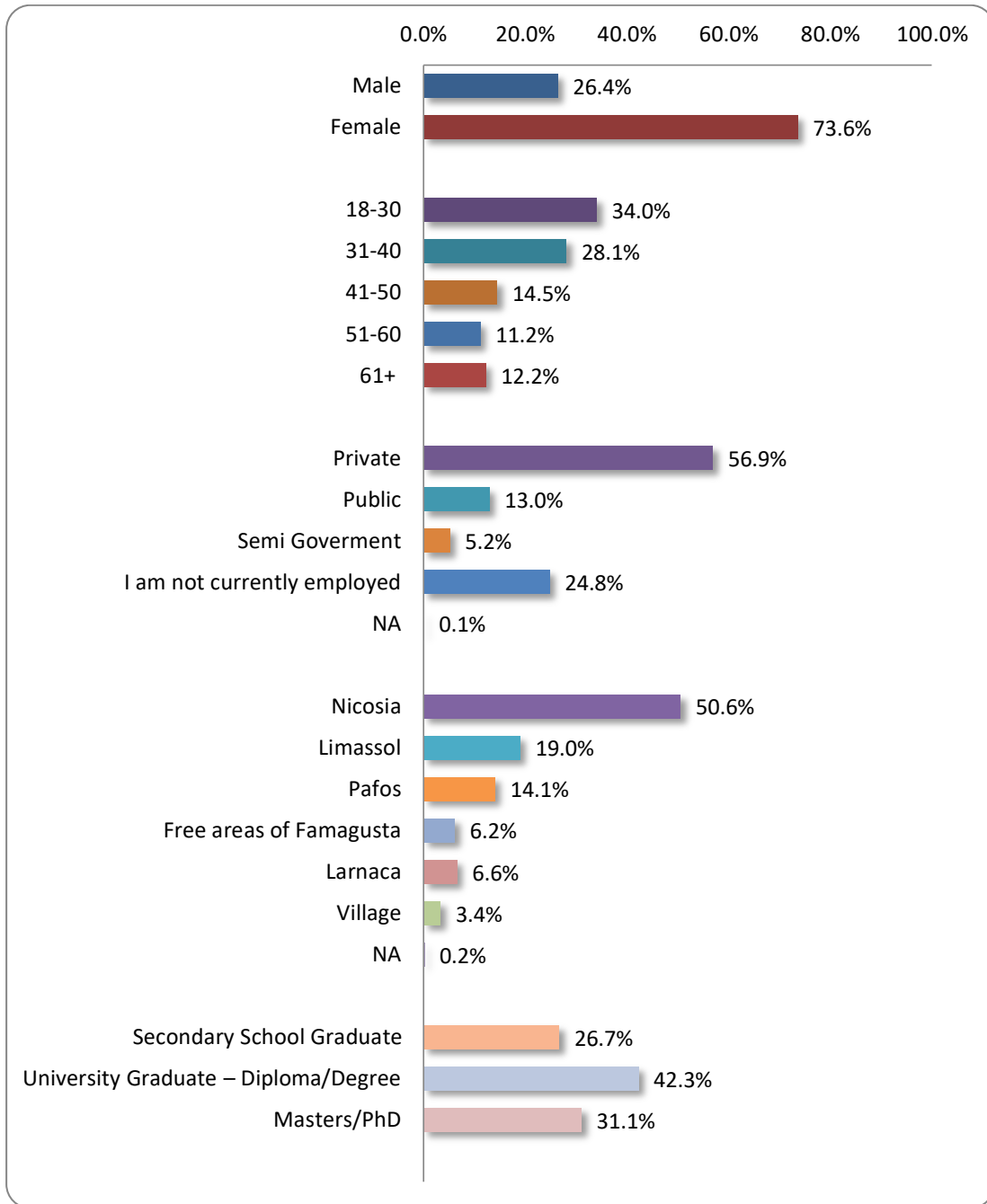
APPENDIX A

This appendix provides additional information from the Cyprus Case Study in Chapter Four.

CONTENTS:

- 1) Graph 4. 2011 C.V.A. On-line Demographic Data.
- 2) Graph 5. 2012 Mixed-Method Questionnaire Participation Statistics.
- 3) 2012 Animal Protectionist Questionnaire: Questions and Replies.
- 4) Documentary Evidence: 'Mother's Letter'; 'Reader's letter: editor's choice'; 'Holy Insult'.
- 5) 2012 Animal Protectionist Questionnaire: Suggestions.
- 6) 2013 Research: A Priest's Response.

1) 2011 RESEARCH BY C.V.A. DEMOGRAPHIC ANALYSIS ⁸⁰⁹



Graph 4 2011 C.V.A. On-Line Survey Demographic Data 2011.

⁸⁰⁹ This chart and the following page are extracts from the C.V.A. survey, pp. 3-4. Available at: <http://www.cva.com.cy>. [accessed 10/12/2011]

The majority of the sample consisted of women (74%) as opposed to men (26%). Ages ranged from 18 years to over 61. Approximately 34% of the sample was between the ages of 18-30 and 28% between the ages of 31-40. The age distribution is not surprising for this type of internet survey. Anecdotal evidence would suggest that those in Cyprus with an active concern for animal welfare and the issues surrounding it are younger individuals.

Facebook is a significant forum for individuals seeking to learn more information about animal welfare in Cyprus, to notify the public of any issues (missing and found animals, high poisoning rates in certain areas, etc.) and to meet like-minded people. There is an active community in Facebook for people concerned about animal protection in Cyprus, and evidence would suggest that most people involved are younger individuals. It is therefore, no surprise that this age group is so highly represented in this survey. On the other hand, older age groups were not easily targeted in this survey due to the very nature of data collection. Internet surveys are effective for reaching younger individuals and those with access to a computer and the internet. Older individuals have not been sufficiently represented throughout this survey due to the fact that they may not have access to a computer or the internet.

Paper surveys would have provided a solution to this problem; however, this is a time-consuming and expensive procedure. In light of the lack of funding to animal charities, paper surveys would have proven even more detrimental to their financial status.

Participants were primarily from Nicosia (51%), and educational levels were distributed fairly evenly. Approximately 27% had completed secondary education, 42% had completed up to college/ university level and 31% had completed their Masters/ PhD. The high numbers of participants with a Masters or PhD serves to debunk the common conception in Cyprus that only older individuals, and as a consequence those with lesser education, take an interest in animals.

2) 2012 RESEARCH MIXED- METHOD QUESTIONNAIRE PARTICIPATION STATISTICS

STATISTICS

As previously noted, I am cognizant of the statistical limitations of the study sample and I am ready to widen the study area to Greece and possibly other Orthodox countries in the future. It is important to note however, that whilst the numbers of organisations are small, they do represent the majority of animal protection organisations on the island and as such give an indication or 'snap-shot' of the perceptions of those organisations participating at that time as many of the comments were consistent across the groups.

The organisations identified represented 100% of the target group, i.e., all the Animal Protection organisations on the island at that time. The individuals are included in the statistics, though represented as a separate group. The groups were island wide, though not in the Turkish occupied territories. I could identify both Cypriot and non-Cypriot participation from the comments made in the questionnaires. The percentages of participants in each group are illustrated in Graph 5 below.

13 organisations were identified -13 responded – 9 completed the questionnaire.

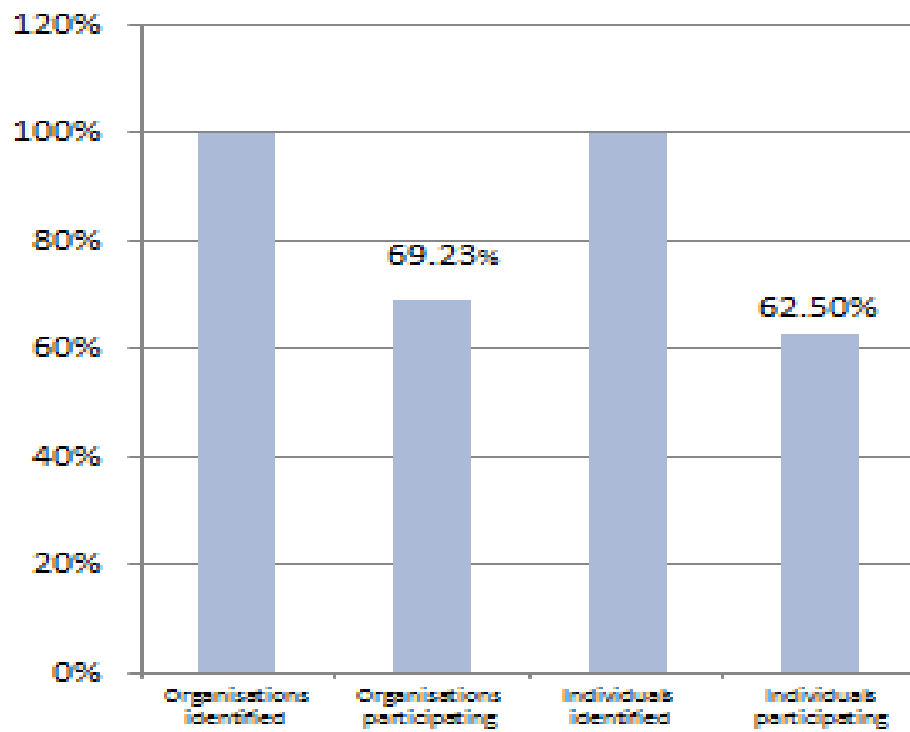
8 individuals contacted me – 5 completed the questionnaire.

Two reasons were given for non-participation: 1. not wishing to give an opinion on the theme.

2. Not wanting problems from the Church.

The second reason suggests there would be negative repercussions for organisations that participated in the survey and of itself suggests the need for further investigation.

STATISTICS



8

Graph 5 2012 Mixed- Method Questionnaire Participation Statistics.

3) 2012 ANIMAL PROTECTIONIST QUESTIONNAIRE: QUESTIONS AND REPLIES.

Q. IN YOUR OPINION, IS THE SUFFERING OF ANIMALS, SOMETHING THE ORTHODOX CHURCH SHOULD BE CONCERNED WITH?

REPLIES: YES =100%. When asked for an explanation, these were their comments:

- a) They can help the terrible situation that currently exists on the island. There is no respect from our society for animals in general (nor for nature in general). People have become very selfish, and this is not the Orthodox way of living. The church can help and has the moral obligation of helping.
- b) Recently the local church in [X] sent a religious instructor to the local school and told the children that animals have no souls so it is not a problem if you treat them badly. Our friend's son came home in tears to his Cypriot father and Catholic Maltese mother as his family have lots of pets.
- c) During some poisoning in [X] a number of our supporters asked their local priests to consider reminding church goers to remember all animals are God's creation and poisoning dogs and cats is wrong, they all refused.
- d) Any church should be teaching people to be responsible caretakers of the planet to encompass all living things both flora and fauna. It is not enough to just USE everything that God has placed on this planet for our own ends; we should have a responsibility to ensure that all living things thrive, prosper and are free from pain and suffering. We should certainly not condone bringing pain and suffering to those in our care.
- e) Church should be actively involved to educate their congregation on the need for proper care for animals and the need for neutering programs for pets as well as stray animals to reduce the problem of unwanted puppies/pets which often end up as discarded strays. They may also be in a position to help financially – most shelters rely on donations for finance.
- f) I believe that everyone needs to help to get basic care for animals. Poisoning is a big problem and there is a need to educate people against using poison to deter animals. If there is a problem animal they should ring the shelter or authorities to take the animal away. In addition people who own dogs need to be told they must clean up after their dogs and stop their dogs barking excessively so as [not] to be a nuisance.
- g) Since Orthodox Church is teaching us that we should care about all living organisms, then the suffering of animals should be priority for the church.

h) They are part of God's creation.

i) I won't comment on figures as we can be identified. I won't comment on the church for they can cause you trouble. In the past when we have had dealings with them they try to get us closed down.

j) Why the deaths of so many hunting dogs, why the poisoning of so many cats. Perhaps the OC could try to educate people.

k) The Church should be concerned with the suffering of humans and animals, something sadly missing in Cyprus.

l) If the church preaches that Animals have no soul, what hope is there? The church should be promoting goodness to all living things.

m) With most of the cruelty done by Cypriots the church should look to themselves to educate their people.

n) I understand the church here teaches animals have no souls and do not suffer, they also claim there are no animals in the bible - excuse me but how did Mary, Joseph and the three wise men get to Bethlehem then?

Q. IN YOUR OPINION, IS THE SUFFERING OF ANIMALS, SOMETHING THE ORTHODOX CHURCH IS CONCERNED WITH?

REPLIES: No = 86%; Yes = 7%; Don't know = 7%. Comments:

a) Many times local priests have been asked to speak out against animal cruelty and guide people into being kind and responsible owners but to no avail. They ignore the whole subject of animals and their welfare.

b) One of Cyprus main animal rights champions' son was killed in a motor bike accident. At the funeral as per the family wishes a table was set up for donations to his mother's animal sanctuary. Two ladies from the church pulled down the table and insisted any money collected must go to the church. It made the local paper and upset the family and mourners.

c) There is the [Church building] which is famous for being the place where cats were first introduced to Cyprus to kill the snakes. The nuns neglect these cats; they aren't neutered, given medical attention and only fed on scraps, if anything. We often get complaints from visitors that have visited the monastery.

- d) We form our opinions through experience and by seeing how things happen and are allowed to happen. In our experience the Orthodox Church does not show its followers that it cares about the animals who share our world as it allows cruelty and neglect to happen every day in full view of the Church and its ministers.
- e) They don't care.
- f) The Orthodox Church is not passing the message to respect animals and help them when in need. They do this for other human beings, but not for animals or nature (to respect nature).
- g) Isn't a country viewed on how it treats its animals?
- h) The Orthodox Church in Cyprus does not support economically or in any other way animal welfare organisations from my experience.
- i) They don't speak about the cruelty to animals, poisoning and don't help organisations like us.
- j) No comment.
- k) Where are the collecting tins in the church or the cats living in the church?

Q. THE ORTHODOX CHURCH, BOTH IN ITS LITURGY AND IN ITS TEACHINGS, VIEWS CREATION AS BELONGING TO GOD. WOULD YOU SAY THESE 'TEACHINGS' ARE REFLECTED IN WHAT YOU KNOW OF THE ORTHODOX CHURCH?

REPLIES: Yes = 7%; No = 50%; Don't know = 36%; No answer = 7%. Comments:

- a) If people were aware of these teachings then surely they would take more care with the things that 'belong' to God, honour them and take care of them properly.
- b) The Orthodox Church out rightly claims that although humans and animals are created by God, animals do not have souls and therefore we should not be concerned with soulless things.
- c) All animals are created and belong to God.
- d) Not concerning animals or Turks.
- e) They don't act to help animals.
- f) Church do nothing for the animals in Cyprus.
- g) No comment.

h) I can't comment usefully on this question as I am not a member of this church.

i) I really don't know much about the Orthodox Church but what I hear and read about people's experience in Cyprus it is clear the church care little for humankind. They seem to know nothing about living in the modern world and just create fear in their followers.

Q. DOES THE ORTHODOX CHURCH GIVE YOUR ORGANISATION ANY FORM OF ASSISTANCE?

REPLIES: No = 93%; No answer = 7%. Comments:

a) When land is needed for shelters for abandoned or abused animals they would never help and even try to block applications for building.

b) We have been unable to gain any assistance in the area we are based from either the Church or the Municipality. Stray and injured animals are not permitted to remain on Church property and they do not help our organisation to improve their [animals] existence.

c) I do not know if the church gives any assistance to any of the bodies I am involved with.

d) Not as far as I know but I'm a volunteer at a dog shelter for a relatively short time, so difficult for me to know. I am not aware that our welfare charity has ever approached the church for assistance.

e) [X] does not receive any funding or other forms of assistance from the Orthodox Church.

f) They don't.

g) I never asked for assistance from the church, so I don't know if they would give it.

Q. DO YOU BELIEVE THE ORTHODOX CHURCH IS SUPPORTIVE OF THIS POLICY? [NO KILL]

REPLIES: Yes = 43%; No = 50%; No answer = 7%. Comments:

a) Priests are known to poison cats and dogs in a number of villages.

b) The Church doesn't care about animals or their suffering at the hands of humans so why would they be supportive of a no kill policy.

c) They should be because we operate as Family protection, take animals from those who are arrested, divorced, dying, going into homes and we also help to keep the roads clean and free of disease.

- d) Probably yes. As I said before animals have no soul so why should they care?
- e) As I was told by an elderly lady adopter that the (Orthodox) church forbids neutering, I can't imagine the church would condone euthanizing strays.
- f) As we gain no help from the Church we cannot be aware of whether they support this policy or not.

Q. DO YOU BELIEVE THE ORTHODOX CHURCH IS SUPPORTIVE OF THIS POLICY? [NEUTERING]

REPLIES: Yes = 29%; No = 14%; Don't know = 50%; No answer =7%. Comments:

- a) The church is contradictive, on the one hand it asserts that animals do not possess souls but on the other, they claim it is a sin to interfere with God's creation.
- b) It is not a problem and poison is cheaper. Animals have no souls and cats are needed to keep down snakes. They must be doing a good job as no reports of snakes in Limassol town center amongst all concrete.
- c) They do say we shouldn't interfere with nature, so maybe not.
- d) I don't really know but would imagine they wouldn't be supportive.
- e) They don't believe in human birth control, let alone animal birth control.
- f) As we gain no help from the Church we cannot be aware of whether they support this policy or not.
- g) I am British and not a Greek Orthodox.

Q. HAS YOUR ORGANISATION EVER HAD DIRECT DEALINGS WITH THE ORTHODOX CHURCH?

REPLIES: No = 71%; Yes = 29%. Comments:

- a) By a written request for the church to take a stand on the animal welfare subject.
- b) We have tried to gain agreement to feed feral cats in the church grounds, neutering and treating them for parasites and diseases but the church would not agree to the requests. We have been involved with the feral cat population living at [/church building] where they did assist in moving the cats away from the café area and allowing them to be re-sited on other church land.

- c) It has not been good so we think it best not to say.
- d) No comment because they cause you big trouble – try to shut you down, with planning and with police.
- e) I am not Orthodox or a member of any church.
- f) As above. I am English not Greek Orthodox.
- g) Due to language difficulties.

Q. DOES YOUR ORGANISATION HAVE A RELATIONSHIP WITH THE ORTHODOX CHURCH IN CYPRUS?

REPLIES: No = 100%

Q. IF THE ANSWER TO NO. 36 IS YES, IS THIS RELATIONSHIP-

REPLIES: No answers were given as those that replied to the previous question stated that they did not have a relationship with the Orthodox Church in Cyprus.

Q. WOULD YOUR ORGANISATION LIKE TO IMPROVE ITS RELATIONSHIP WITH THE ORTHODOX CHURCH?

REPLIES: Yes = 50%; No = 14%; No answer = 29%; No answer = 7.

Q. PLEASE SUGGEST HOW THIS IMPROVEMENT MIGHT BE ACHIEVED.

REPLIES:

- a)** They could meet with us to see if we could find ways to cooperate to stop cruelty to animals.
- b)** If the Church shows it cared for animals and took action against priests who were cruel to animals.
- c)** The church has to review and revise their outlook on animals.
- d)** By educating people about animal welfare and changing their views.

e) They could help all animal groups by speaking out on cruelty and suffering of animals being wrong.

f) Help could take many forms but particularly I suspect in help with finding/donating/allowing use of pieces of land not used in other ways to construct suitable shelters in various parts of the island. Also, financial help would always be appreciated since most shelters as far as I'm informed do not receive any funding from government sources other than a token few thousand Euros once a year. [Between all the organisations but this has now stopped] This is no more than a drop in the ocean.

g) Give us Church land for 99 year lease in the Famagusta region so we can build a Cat Sanctuary. We need 5,000sq mtrs please. Prefer Deryneia but Paralimni would suffice but near the farming agricultural areas where it's more in keeping. Seriously...this is how the OC can make a big impact, after all, do they not represent the master creator of all living things???

h) Don't know – we would need a volunteer to take on a role as relationship manager in order to consider how we might take on this task.

Q. IF YOU HAVE ANY SUGGESTION AS TO HOW THE ORTHODOX CHURCH COULD HELP YOU IN YOUR WORK, PLEASE WRITE THEM HERE.

REPLIES:

a) They could help all animal groups by speaking out on cruelty and suffering of animals being wrong.

b) Animal societies try to stop suffering, so the Church could say something about this.

c) At 40 above - Help could take many forms but particularly I suspect in help with finding/donating/allowing use of pieces of land not used in other ways to construct suitable shelters in various parts of the island. Also, financial help would always be appreciated since most shelters as far as I'm informed do not receive any funding from government sources other than a token few thousand Euros once a year. [Between all the organisations but this has now stopped] This is no more than a drop in the ocean.

d) If the Church shows it cared for animals and took action against priests who were cruel to animals.

e) By educating people about animal welfare and changing their views.

f) I am an individual within several groups. It is the groups that need to be helped and not me as an individual. If the Orthodox Church preaches that animals have no souls and do not feel pain, I have great objection. If they wish to preach no souls that is a religious thing and I will not go against any particular religion for that but as to not feeling pain that is wrong and is probably why so many animals are mistreated.

g) The church could show its congregation that animals matter by having an animal blessing day once a year in church. This way it would also show that animals are not unclean and therefore as part of God's creation, they should be allowed in his house.

h) Orthodox Church should promote further animal welfare issues, either by funding such organisations or by helping to raise awareness.

i) Ask them to explain how wrong poisoning is and the risk they run to poisoning a small child who might pick up poisoned meat laid for cats and dogs.

j) Don't know – we would need a volunteer to take on a role as relationship manager in order to consider how we might take on this task.

k) See 40 above- By educating people about animal welfare and changing their views.

l) Help us with the cost of food and vets bills. Educate some Priests to become vets or sponsor some to come to Cyprus.

Q. IF YOU HAVE ANY SUGGESTIONS AS TO HOW ORTHODOX TEACHINGS RELATING TO THE WELFARE OF ANIMALS MIGHT BE MORE WIDELY KNOWN AND UNDERSTOOD, PLEASE WRITE THEM HERE.

REPLIES:

- I don't know of any orthodox teaching relating to the welfare of animals or animals in general.
- Environment day is celebrated in the Church – this would be a good time to educate the people to be kind, to look after their animals.
- Educate their priests and congregations.
- In Cyprus especially we are told that the Orthodox Church teaches people that because animals do not have souls then they cannot feel pain and cannot 'suffer' like humans. If this is not true then the Church needs to publicize what it really believes.

- As outlined previously. The majority of people on the island either Cypriot or non-Cypriot are good to their animals. Sometimes it is more lack of knowledge and understanding of the needs of animals that causes neglect rather than outright cruelty. Poisoning on the other hand when deliberate is cruel and torturous.
- If you own a dog, don't simply let it out to defecate all around the neighbourhood, or to risk being run over. A dog or a cat does not need to breed to enjoy life, think about trying to find homes for all the puppies and kittens irresponsible pet ownership causes.
- Cyprus sells itself as a holiday destination, the highway from and to Larnaca airport is littered with dog carcasses every day. On a recent journey from Limassol to Nicosia I counted 5 dead dogs and 3 cats all hit by cars.

4) DOCUMENTARY EVIDENCE

4: a) 'Mother's Letter'

Hi Christine,

Sorry to be so late but I am just so pushed for time that I hardly have any time now to sit and do other things that interest me. I have answered the unanswered questions and there is only a letter I have which was written to the local priest after my son's funeral and also the article in the papers in both Greek and English) which highlights the priest behaviour on the day of the funeral.

With an outburst in front of a full church with people that he will not allow tables to be set up outside the church for donations to animals clearly left a message that the church does not support animal welfare but also undermined the important work that our organisation does in the field of animal welfare. This, I find totally unacceptable and I had written to the Archbishop of Larnaca but of course, never received a reply. And this is the attitude of the church, they never reply to questions put to them about animals and what their position is on the subject.

I would be happy to share these documents with you and could email them if you like.

Regards

Stella

4: b) READER'S LETTER: EDITOR'S CHOICE

But come October I will be there, at Ayios Dhometios, filling in an ID form and paying the additional car insurance to drive north to revisit my heritage and for me, some of the most beautiful parts of the island.

How many of us in the south go north on a regular basis - very few I imagine? But what if we were to inundate the north with day trippers like we do Protaras and Ayia Napa during summertime weekends?

Those who lost nothing in 1974 will respond gruffly: "Dangerous talk! I refuse to show my passport or ID at a pseudo border crossing in my own country." Is this just so, or unjust in the eyes of

ent Cyprus denied to us by all three guarantor powers, who duped Cypriots into permanently disrespecting one another.

Anger in the south boils over for having lost half of our history, disrespectfully. And disrespect is a punishable crime in the Middle East, the punishment being abject failure by succeeding governments to retrieve our self respect, one island intact and one people.

Yet what would be the outcome if we were to visit the north on a regular basis, 100,000 of us every weekend? I'm not talking about the hooligan element or those whore hunters and compulsive gamblers among us, but

ed church and monasteries.

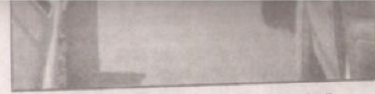
Decades of sanctions haven't noticeably undermined growth in the north - nor in Iran, North Korea or anywhere else for that matter. Sanctions are the peaceful ploy of the powerful, and we ain't at all powerful, other than verbally. Yet who listens to us anymore anyway, ever did? I certainly don't, for the simple reason that the sword has grown mightier than the pen, even though our barmy army couldn't swat a fly, never mind see off 40,000 well-trained and equipped, yet bored out of their heads, resident soldiers.

Did those explosives stolen from an army depot in the

the main was given to pacify nationalists and raise a division of Cypriot troops to help him fight the Second World War.

He was proved wrong on that count, just as he was in South Africa during the Boer War, and again at Gallipoli, where hundreds of thousands of allied troops died needlessly. Nobody seeks to die willingly for a lost cause.

The fight to reunite Cyprus is not yet lost. Go at it Demetris and Dervis, and don't let those short sighted and selfish dissenters stand in your way! Sort out the land first, compensate all refugees properly then divide up the remaining cake



Checkpoint queue: it's time for frequent mass minglings

fairly while thousands on both sides get to know one another, many anew, aware that we've wasted years pulling each other apart, altering the island's demography unrecognisably.

Did we truly expect independence not to alter the island's demography? It did to all of Britain's past colonies, irrevocably.

Looking back is not the way forward. If we cling too

much to the past we are blinded to the future.

Please note that I hold the memory of Sir Winston Churchill in the highest esteem. Wasn't it he who retorted to Labour MP, Besie Braddock, when she accused him of being in an inebriated state, "Madam, tomorrow I will be sober yet you will still be ugly"? How long will it take Cypriots on both sides to sober up?

Reader's letter: editor's choice

Church ruined grieving family's funeral for their son

ON July 17, 2010 after the tragic death of Demetri Stylianou, son of Andreas and Stella Stylianou, I attended the funeral at a local church. As many know, Stella is president of the Argos dog shelter. With Demetri's help she has worked tirelessly for this cause. A woman of such passion, standing and beliefs is someone Cyprus should be proud of. She has also helped many people with problems because of their love for their dogs. But I am not writing about this but about the appalling

disgraceful actions, I and many others witnessed at this funeral.

It was made known by word of mouth that the wishes of Demetri and his family were that donations were made to Argos in his memory. When Stella arrived at the church with 'Demetri' we became aware of a commotion outside the doors and of a priest shouting. We all wondered what on earth could be going on as Stella became increasingly upset and her son's body was waiting to be brought into the church.

They translated for me and it seems the priest was shouting that he would not tolerate any collection for animals at his church. There was also a table outside for collecting money for the poor. Stella was distraught because the table set up with Demetri's picture was not allowed. One of the two women at the other table accused us of "putting animals before people" and then they phoned for an extra table so they could fill their coffers even more at the expense of Demetri's last wishes and at the ex-

pense of Argos. How can you desecrate someone's last wishes and that of his family's, for even in their grief and loss they wanted some good to come out of their son's death? They were saying this was not the place for it even though it was God's house. It was not the priest's. God created the world and in the world he gave us animals. There is room for all of us on this earth. Where is the faith, hope and charity? I, for one, saw no charity that day. There will be many funerals where people can collect

for the poor or the sick. But Demetri's funeral was about his wishes and his family's wishes, and his friends' wishes. The last memory of this sad period for his family and friends will not now be their last farewell, but for the unchristian display by both the priest and the women collecting at the church, from whom I saw no compassion that day. Million-euro churches will not make you a Christian. I suggest also those responsible open the collection boxes that they filled on the back of Demetri Stylianou

and donate the money back to Argos. Animals, dogs in particular, give so much to this world. They give company to the old or lonely; they detect disease, they search for lost people, find criminals, help the disabled, sniff out drugs and guide the blind. The list is endless. We need them in our lives. They make it so much nicer. In return for a little love, food, walk or a stroke, they will give you back 100 per cent in love, companionship and faithfulness.

PA Lyne Maries
Liopetri



ΕΚΤΑΚΤΩΣ

«Ιερή» ύβρις

Δεν ξέρω αν ο ναός είναι ιερός, τα τούβλα και το μπετόν, μόνα τους, δεν συνθέτουν απολύτως καμία ιερότητα πουθενά. Αυτή έρχεται μόνο με την ιερότητα των ανθρώπων εφόσον είναι σε θέση να είναι φορείς της.

Στις 17 Ιουλίου πάντως, στον εν λόγω ναό, κάθε έννοια ιερότητας, αγάπης, κατανόησης, ευαισθησίας κατακρεουργήθηκε και βιάστηκε κατ' εξακολούθηση με τον πιο αισχρό τρόπο.

Θα ξεκινήσω με μια γενική αλήθεια με την οποία, υποθέτω, ουδείς τολμά να διαφωνήσει:



Του
Γιώργου
Πάππα

Δεν υπάρχει, δεν μπορεί να υπάρξει οδύνη μεγαλύτερη από αυτήν του γονιού που θάβει το παιδί του. Αποτελεί μια ύψιστη ανωμαλία το «χθες» να συνοδεύει το «αύριο» στην αιώνια νύχτα.

Και έρχομαι στο διά ταύτα:

Στις 17 Ιουλίου, οι γονείς του 25χρονου Δημήτρη Στυλιανού έθαβαν το γιο τους, που έχασε τη ζωή του σε

τροχαίο ατύχημα.

Η μητέρα του Δημήτρη είναι η κυρία Στέλλα Στυλιανού, πρόεδρος και ψυχή του καταφυγίου σκύλων Άργος.

Όπως πολλοί γνωρίζουμε, το Άργος είναι ένα θαύμα έμπρακτης αγάπης προς τα ζώα, δηλαδή τη ζωή και δημιουργήθηκε από την ακούραστη επιμονή της προέδρου του, λίγων εθελοντών ανθρώπων και του νεκρού Δημήτρη.

Η τελευταία επιθυμία του Δημήτρη, λίγο πριν εγκαταλείψει αυτόν τον άξεστο κόσμο, ήταν αντί για στεφάνια να γίνουν κάποιες δωρεές για το καταφύγιο.

Επιθυμία που βέβαια έγινε σεβαστή από τους γονείς, την οικογένεια και τους φίλους, τους οικείους.

Επιθυμία όμως που δεν έγινε σεβαστή από τον παπά της εκκλησίας, ο οποίος υστερικά, με φωνές και πείσμα απαγόρευσε την πραγματοποίηση της τελευταίας επιθυμίας του νεκρού. Υπήρξαν αρκετοί

μάχησαν της συντηρείσθας του.

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Αυτή είναι η χριστιανική αγάπη, λοιπόν;
Μια αγάπη που όχι μόνο δεν σκύβει ευλαβικά, ως οφείλει, μπροστά στην επιθυμία του νεκρού και των οικείων του, αλλά επιπλέον καθυβρίζει την ίδια τη ζωή, λέγοντας ως κατηγορία πως «δεν ανέχεται τα ζώα να μετρούν πιο πολύ από τους ανθρώπους».

Ναι, το τραπέζακι με τη φωτογραφία του Δημήτρη και το κουτί για τις δωρεές προς το Άργος, απαγορεύτηκε.

Και όχι μόνο αυτό, αλλά κάποια άλλη «ευσεβής» κυρία έσπευσε να φέρει πρόσθετα τραπέζακια για εράνους υπέρ των φτωχών, ώστε ο χώρος να κλείσει τελειώς και να αποκλειστεί εκ των πραγμάτων η επιθυμία του Δημήτρη.

Έτσι, η οικογένεια και οι φίλοι του Δημήτρη, μέσα στην απέραντη οδύνη τους, μάζεψαν άλλη μία απέραντη πικρία, αυτήν της αβάσταχτης και αφόρητης στενόκαρδης βλακειάς ενός παπά και κάποιων ζηλωτών.

Αλήθεια. Ποιος είναι αυτός ο παπάς;

Πώς λέγεται; Πού είναι;

Έχει ανάστημα να βγει και να υπερασπιστεί την αθλιότητα της πράξης του;

Έχει συνείδηση του τι έκανε;

Είναι σε θέση να αναληφθεί πως διέπραξε ύβρη κατά της ζωής, αλλά και κατά του πνεύματος της θρησκείας την οποία θεωρητικά εκπροσωπεί;

Έχει καταλάβει πως τσαλαπάτησε το αδιανόητο πένθος;

Ένα είναι το σίγουρο.

Με τη δική του «λογική», σίγουρα είναι υποδεέστερος του κάθε σκύλου.

Γιατί ο σκύλος άδολα μοιράζει την αγάπη του παντού και δοξολογεί τη ζωή και το θαύμα της με κάθε του πνοή.

Τον έσχατο εγκληματία, κύριε παπά, τον ρωτούν πριν την εκτέλεση της θανατικής ποινής ποια είναι η τελευταία του επιθυμία και την κάνουν σεβαστή. Εσύ, σαν αμετροεπής δικτατορικός, επέβαλες την εξουσία σου σε βάρος της έσχατης επιθυμίας ενός νέου ανθρώπου που σκοτώθηκε σε ένα ατύχημα, σε βάρος της οδύνης των γονιών που αποχαιρετούσαν το παιδί τους.

Σε βάρος μιας επιθυμίας που τιμούσε στο απόλυτο την ίδια την Αγάπη!!!

Αλήθεια... Είμαι περίεργος.

Θα βρεθεί κάποιος ιεραρχικά ανώτερος να ζητήσει ταπεινά συγγνώμη;

5) 2012 ANIMAL PROTECTIONIST QUESTIONNAIRE: SUGGESTIONS

- 1) If people were aware of these teachings surely they would take more care with the things that 'belong' to God, honour them and take care of them properly.
- 2) They could educate their priests so they understand that cruelty to anything is wrong. The same for the people who go to church they could tell them this.
- 3) They should teach their followers to respect and care for animals and care for them as all part of God's creations.
- 4) If the Church shows it cared for animals and took action against priests who were cruel to animals.
- 5) Any church should be teaching people to be responsible caretakers of the planet to encompass all living things both flora and fauna. It is not enough to just USE everything that God has placed on this planet for our own ends; we should have a responsibility to ensure that all living things thrive, prosper and are free from pain and suffering. We should certainly not condone bringing pain and suffering to those in our care.

6) 2013 RESEARCH: A PRIEST'S RESPONSE.

Q. 1 In both the 2011 and 2012 research, the Church is perceived as not caring about the welfare of animals in Cyprus. Do you believe this reflects the Church's position and if not, could you clarify its position?

Fr. S. RESPONSE:

This does not reflect the Church's position. The Church does care about all of God's creation and as such is concerned about the welfare of animals for they are God's creatures. Our main focus is the people, for we were commanded by Jesus at Pentecost to 'take the good news to all nations.'

Q. 2 As a result of a series of poisonings of animals, local priests were visited by animal welfare representatives who asked them to consider reminding their parishioners that all animals are God's creatures and the poisoning of dogs and cats is wrong - the priests refused to do so. Do you see this refusal as a reasonable response to the requests?

FR. S. RESPONSE:

The Church's position is very clear – the Church does not agree with or condone the poisoning of animals. I can see no reason why the Priests would refuse such requests.

Q. 3 The Orthodox Church in Cyprus is perceived as not caring about the poisoning of animals in Cyprus. Do you believe this reflects the Church's position and if not, could you clarify its position?

FR. S. RESPONSE:

No, this does not reflect the Church's position, as I have said above. Poisoning is not the way to dispose of unwanted animals because I understand that it must be a very painful death. The Church would encourage owners to take their animals to the veterinarian so that it may be euthanized in a humane way.

Q. 4 *it* has been suggested that Priests in a number of villages poison cats and dogs. Is this acceptable practice for clergy in the Orthodox Church in Cyprus?

FR. S. RESPONSE:

I do not believe this is true. If there is evidence, then let this evidence be taken to the local Bishop. This would certainly not be acceptable behaviour for any person and especially a Priest.

Q. 5 Does this behaviour [poisoning of animals] reflect the Church's expectations of the Priest as an 'icon of Christ' and/or 'Priest of Creation'?

FR. S. RESPONSE:

As I have said, I would not accept this as true unless evidence can be produced. Certainly this is not acceptable behaviour for anyone and this includes Priests.

Q. 6 Could you clarify the procedure for making a complaint concerning a priest?

FR. S. RESPONSE:

The person or persons must take their evidence to the local Bishop.

Q. 7 The Orthodox Church is perceived as teaching that animals do not have souls and as such we should not be concerned with soulless things. Do you believe this reflects the Church's position and if not, could you clarify its position?

FR. S. RESPONSE:

No, this is not the position of the Church. The status of an animal's soul should have nothing to do with the way it should be treated. Animals, as part of God's Creation, belong to God. They should be treated with kindness and compassion and this is the teaching from the earliest times of the Church.

Q. 8 The Orthodox Church is perceived as teaching that as a result of animals not having souls, they do not feel pain and do not suffer. Do you believe this reflects the Church's position and if not, could you clarify its position?

FR. S. RESPONSE:

This is not the position of the Church. Of course animals feel pain. It is nonsense to say they do not. The question of an animal's soul is quite separate to the way they should be treated or the fact that they feel pain.

Q. 9 It has been suggested that a representative of the Orthodox Church has entered a school teaching that animals have no souls so it is not a problem if animals are treated badly. Do you believe this reflects the Church's position and if not, could you clarify its position?

Fr. S. RESPONSE:

I find it hard to believe anyone would say such a thing and certainly a Church representative. This is not the position of the Church as I have said in my answers to other questions. The Church does not accept cruel or bad treatment of animals.

Q. 10 The neutering of animals is the practice of Animal Welfare Organisations throughout the world. It is used to reduce the number of unwanted animals and also for health reasons in later life. It has been suggested that the Orthodox Church forbids this procedure. Do you believe this reflects the Church's position and if not, could you clarify its position?

Fr. S. RESPONSE:

This again is not the teaching of the Orthodox Church. We encourage people to have their animals neutered for there are too many animals. Every few months more and more kittens or puppies are born and the people cannot keep them. We do not condone the abandonment of an animal if the owner cannot look after it/keep it or its offspring and we do not condone poisoning of animals for any reason. I have seen abandoned dogs that are so very thin and this is not the way to deal with unwanted animals. We would encourage people to take unwanted animals to a veterinarian where the animal would be humanely euthanized. To abandon an animal, particularly dogs, is wrong because the dogs cannot take care of themselves and eventually starve to death and this is not the way to treat God's creatures.

Q. 11 The Church is perceived as: a) not wanting to engage with animal welfare representatives who have written to Bishops or Priests but received no replies. b) Is not concerned about animals. Do you believe this reflects the Church's position and if not, could you clarify its position?

Fr. S. RESPONSE:

I cannot say why they have not received a reply. I would advise anyone who finds themselves in this position to go and see the person they have written to. It must be remembered that the role of the Church is 'to spread the good news to all nations.' Our priority is to care for the people first and this is the focus of our attention. That is not to say that we are uncaring of the rest of Creation for it is our duty to care for it on behalf of the Creator. So to the people I would say- humans are our priority but if we have some more (spare) time, let us not hesitate to help those caring also for the animals, who are also God's creatures.

Q. 12 In answer to the question - 'Does your organisation have a relationship with the Orthodox Church in Cyprus', 100% of Animal Welfare workers said 'No.' Do you believe the Church could be persuaded to have a Church representative who would liaise with Animal Welfare groups, or be part of a working/liaison group concerned with animal welfare?

Fr. S. RESPONSE:

I do not know if this is possible. Certainly the Church in these difficult times is stretched. Other, higher Church officials might be able to answer this.

APPENDIX B - FULL INTERVIEWS WITH TWO EASTERN ORTHODOX THEOLOGIANS

METROPOLITAN KALLISTOS OF DIOKLEIA

This interview took place between Metropolitan Kallistos and Presbytera Christina on the 24TH February 2014 in Oxford, England.

Presbytera Christina: Firstly Father, may I ask you to comment upon the research I left with you last year. This was the comments made by the Orthodox priest in response to the outcomes of my research in 2012 which examined the opinion of Cypriot animal protectionists on the Orthodox Church in relation to various aspects of the animal theme.

Metropolitan Kallistos: Yes, well though I might slightly re-phrase what the priest says in one or two areas, in general there is nothing that he says where I felt 'no this is definitely wrong'. So I can say that he is correct in his statements. I can comment on one or two of his answers but I think some of those points come up in the further questionnaire you sent to me, so rather than comment on his statements I would perhaps make my own statement in due course. The points that we need to discuss, not that I disagree with him, are the questions of whether animals have souls and of course why the orthodox that were written to did not to reply. I think one of the reasons may be that they didn't quite know what to reply. When you get an enquiry and there isn't a simple and obvious answer to it, you tend to put it aside and not do anything about it. I think that may well be what's happened here.

Firstly a general comment - it seems to me that a concern for animal welfare is a fairly recent thing in a country like Britain. Of course, in the Tradition and in the Old Testament you have Saints who have shown real concern for animals but animal welfare organisations specifically are I think a fairly modern thing. So to me, some of the problems you identify are not so much a theological question, as a cultural one. This subject has been a concern that people have felt in countries like Britain and America for some considerable time but culturally the traditional orthodox countries haven't really caught up with this. It's not that they are taking a different stance but they are more in the situation perhaps that we in the west were in fifty or one hundred years ago. Probably in the beginning of the 20th century we would not have found much in the way of animal welfare organisations even in the west, I may be wrong there but I

see it more as a cultural and sociological thing rather than theological but that's a matter for discussion.

Presbytera Christina: It wasn't my writing to the Church; this was the general theme that came out in the Cyprus research. Many people had written to priests and bishops and had not received any response.

Met. Kallistos: I think we have to admit that this isn't a priority in the minds of most bishops and priests and they might say we are concerned with humans and to that my answer is 'it is not a matter of either /or, you should be concerned with humans *and* animals. The one doesn't exclude the other. Now of course my experience is limited as I have always had an urban upbringing so I don't know in too much detail what goes on in farming but I have seen some things which have left me very disturbed.

Presbytera Christina: Well I do not eat meat not because I do not like the taste of it but because I object to the system which is very cruel and the only thing I can do is choose not to be part of that cruelty and I just hope that over time, the organisations that do focus on farming methods like Compassion in World Farming for example, can change it. Again, methods such as factory farming are rather new and I feel that if more people knew what happened they may well give up eating meat. Of course, it is easy to find out what goes on, there is plenty of visual and written material on the web and in the form of reports and research. So perhaps it is more that people don't want to know, rather than not being able to access the information.

Met. Kallistos: Well exactly. People who live in towns like me eat the products but don't know too much about the background and I think if I knew more about the background I might feel I might have to become a vegetarian but I am willing to say a bit about that later.

Presbytera Christina: Do you believe animal suffering is relevant to God?

Met. Kallistos: Yes.

Presbytera Christina: In your opinion, is the suffering of animals, something the Orthodox Church should be concerned with?

Met. Kallistos: Yes.

Presbytera Christina: There appears to be a need for clarification of the Orthodox Church's position on cruelty to animals. Would you be able to give us a clear statement of the Church's position?

Met. Kallistos: The Orthodox Church to the best of my knowledge has never attempted to make dogmatic statements about this – statements expressed in the form of formal and official church teaching. The question of animals for example was never a matter discussed at the seven Ecumenical Councils. Yet, a reverence for animals, sensitivity to their position, their suffering, this certainly is part of our Orthodox Church faith. We start from the principle laid down in the first chapter of Genesis – that the world is God's creation, God saw everything that He had made and behold it was very good – Genesis 1:31. The world is God's creation and it is a good and beautiful world. So the question of animals and how we treat them, links up with our view that animals are part of God's creation and just as we should treat the whole of creation with reverence and respect, so we should more particularly, treat the animals with reverence and respect. Now it is said in the first chapter of Genesis that humans have a unique position in God's creation because we are created in the image and likeness of God and that is not said of animals, though I would like to pursue that later on in our discussion but being created in God's image and likeness gives us a responsibility towards the Creation as a whole and towards animals in particular. It is said that we are to have dominion as humans over the created order but dominion does not mean domination or ruthless tyranny. This dominion that humans are given is part of being in God's image, so what this means is that just as God cares for His Creation and loves it, so we, after the image of God, are to care and love the Creation. This to me is the basic position of the Orthodox Church in regard to animals.

Presbytera Christina: The Ecumenical Patriarch's proclamation at Patmos¹ defined the misuse of animals as a sin. In my research it appears that the Church in Cyprus is reluctant to speak on animal abuse of any kind but particularly in the form of poisoning. Would you give us your

opinion on the poisoning of animals in general and in particular as a form of population control or for unwanted animals?

Met. Kallistos: I was present on Patmos at the time the Ecumenical Patriarch made his proclamation and of course, I fully agree with the affirmation that animals have their own proper dignity, that this is to be respected and therefore the misuse of animals along with the misuse of any part of the creation is a sin. William Blake, that great eighteenth century prophet said *'Everything that lives is Holy'*, so the animals are Holy and therefore, the way we treat animals is directly relevant to our living of the Christian life.

I would condemn the poisoning of animals. There will be situations where domestic animals do need to be put down because they are diseased or because they are breeding too many and there is not enough land to support them but poisoning would seem to me a cruel way of dealing with this problem; There are ways in which animals can be put to sleep that do not involve a long and painful death.

I think that we do have a responsibility some times to limit the numbers of domestic animals but not by poisoning. Equally, I suppose we do need to keep down wild animals which may be preying on our flocks or herds – the wolves on Mount Athos for example were quite a nuisance; Unfortunately there are now no more wolves there, they have all been disposed of and I regret that but again, poisoning seems to me, an evil way to dispose of animals because it will usually involve a lingering and painful death. There are more humane ways of dealing with the problems.

Presbytera Christina: The neutering of animals is the practice of Animal Welfare Organisations throughout the world. It is used to reduce the number of unwanted animals and also for health reasons in later life. It has been suggested that the Orthodox Church forbids this procedure. Do you believe this reflects the Church's position and if not, could you clarify its position?

Met. Kallistos: To my knowledge, the Orthodox Church, has never forbidden the neutering of animals and I consider that used in a responsible way, this is a good method of preventing unwanted animals and that there can be health reasons as well to advocate this practice, so I am not against the neutering of animals. Of course we do not approve of the neutering of human beings but for animals I do not think the Orthodox Church has ever been forbidden this practice.

Presbytera Christina: How is it that the Orthodox Church which has a wealth of texts relating to respect for God's Creation, finds itself in 2011 and 2012 research, as being perceived of being indifferent to the suffering of a major part of God's Creation? Is it ignorance in the clergy of Patristic teachings on the subject or is it more likely to be a lack of transference or application of their knowledge, to a priest's or parishioner's behaviour? How are these problems to be addressed?

Met. Kallistos: Now that is very true, first of all, the Old Testament is full of regulations that were imposed and adopted by the Jewish people relating to the humane treatment of animals. I call to mind a very good book on this subject not by an Orthodox but by a Roman Catholic, Fr. Robert Murray and his book the 'Cosmic Covenant' where he shows that particularly in the covenant of Noah, the covenant made between God and humans, also involves the animal world. That I believe is the true Christian teaching and I accept that as an Orthodox.

Again if we look at the lives of the Saints, there are numerous examples of close friendships between Saints and particular animals. I think of the collection of texts well known many years ago, made by Helen Waddell, called 'Beasts and Saints' and the examples she gives are both Eastern and Western, this is not only Orthodox but part of our common heritage. So from the tradition of the Orthodox Church, we have plenty of examples of close mutual understanding between humans and animals. The trouble is whilst we have all this in theory we do not sufficiently apply it in practice.

Presbytera Christina: How is this to be addressed?

Met. Kallistos: There is a need for more education and we are up against the basic problem that all too many people, clergy and laity, think as Christians that this doesn't matter – that the treatment of animals is not a moral issue. But as soon as you say that animals are part of God's Creation and we humans have a God given responsibility towards the Creation, then at once, one sees that it is both a moral and spiritual question. That is why the Ecumenical Patriarch was so right to insist that the misuse of the Creation is a sin- but all too many people don't see it that way.

There is a further problem in that people involved in agriculture might feel that the intervention by Christian clergy and others, suggesting humane ways of treating animals would diminish their profits- it would mean that they could not make as much money and that is an argument against organic farming in general. This argument I don't accept. First of all, even if it did diminish your profits, perhaps you should not make evil profit from the Creation and I think also, that it is possible to practice organic farming and humane treatment of animals, in a manner that is perfectly viable economically; but I do see there could be objections here.

By way of illustrating this point, I remember visiting many years ago, a Roman Catholic monastery, though I will not say where, except that it was in the United States and they took me with great pride, to see a new appliance that they had installed for battery hens. There were thousands of hens in this vast shed, all in tiny cages and subjected to electric light all through the night so that they would lay a larger amount of eggs. Now there it seemed to me, that the desire of a larger profit was leading to an immoral use of living creatures. Animals have their dignity their natural ways of behaving – hens wonder about picking up the food they find, picking it up in different places and they should be allowed to do this. I was deeply shocked that a monastery, which should be sensitive to the dignity of Creation, should be showing such pleasure in this new installation. Well, their motive was to make profit; however, even if you can't make quite such big profits, surely humane farming could be economically viable.

Presbytera Christina: Can you remember how many birds were in each cage? Normally in factory farming there would be several hens in one tiny cage.

Met. Kallistos: That I don't remember clearly but I noticed how in many cases, the birds had virtually no feathers. I was appalled to see the naked skin of these poor birds and I was deeply shocked that the monks did not seem to see that there was something un-Christian, contrary to our faith in the beauty of God's world, to do such a thing as that. So to summarise, I think it is a lack of teaching and a lack of spiritual imagination.

Presbytera Christina: On that point I can comment that I have very poor eye-sight and yet I am able to see the suffering of other creatures and what I do not understand is that others do not see it, even when it is pointed out to them. This is why I was so upset at the suggestion that some priests were involved in poisoning animals – as Christians how could they do that?

Met. Kallistos: Well, quite so.

Presbytera Christina: Several of my questions relate to the suggestions that because an animal does not have a soul, it doesn't feel pain or that they are irrelevant or that we should not concern ourselves with them. Would you like to take each point in turn or would you like to cover them in a more general statement?

Met. Kallistos: I shall cover these points as I make my statements. The idea that animals do not suffer pain - I find that quite extraordinary. The evidence is so clear. Indeed we cannot see inside the animal's minds but all the symptoms that humans display when pain is inflicted on them are displayed also by animals. So we have every reason to believe that animals experience pain as we do and to suggest therefore, that to inflict pain on animals is something morally neutral, I find abhorrent – it is a sin.

Presbytera Christina: How do we deal with this sin in the Church?

Met. Kallistos: Quiet, persistent teaching; but the difficulty is that all too many of the clergy in country districts, in Mediterranean countries particularly, don't see that. Here as Orthodox Christians we have a marvellous theology for the Creation but the priests may be afraid to preach about this because such a message would perhaps be unwelcome to the farmers who

are their parishioners. They may be afraid to incur in this way hostility but, and there is an important point to make here, the Church has always been called to take an unpopular line.

On the subject of souls, I will refer to a book in which I have previously written on the subject of souls and I did have a specific section on the souls of animals. This is entitled *From Soul to Self* edited by James Crabbe, published by Routledge in 1999. On this question of course it is true, that in much of Christianity eastern and western, there has been a tendency to make a very sharp distinction between human and animals. It is said that animals do not possess reason, more specifically, that they do not have immortal souls. The result of this approach has been that we are in danger of treating animals as objects and not subjects.

Now part of the question here, do animals have souls, depends on what you mean by the word soul. The Greek word psyche has a broader understanding perhaps than our modern understanding of the word soul. Aristotle said there are three types of soul - the vegetable soul, the animal soul and the rational soul i.e. the human soul. Now to speak of vegetable's having souls would strike some people as facetious and they will make jokes about talking to your tomatoes. Well in fact there may well be subtle connections between humans and plants. After all, we do describe some people as having green fingers – these people seem to have a natural empathy with growing things and seem to be skilful in making them grow; however, the soul used in this way by Aristotle means 'life force'. So from that point of view animals certainly do have a soul because they undoubtedly have a 'life force'. But do they have the same soul as humans?

Now many of the characteristics we think of as distinctively human are also found in the animals. In fact any attempt to make a very sharp delineation in light of modern research into animal behaviour and intelligence, doesn't entirely work.

Do animals have the power of speech, well not exactly as we humans do but animals do make cries and sounds which communicate messages to the other animals, so they do communicate. There has been much research in this area, I can think specifically of dolphins and they have quite subtle ways of communicating to each other. Indeed, there is so much research now that

we cannot say animals are inarticulate for they have all kinds of ways of communicating and this has implications for our view on thought.

To say animals don't have reason is also questionable. Again there is much research in this field. For example if you put a banana behind a door with a rather complex handle to open the door, if the monkey is interested in it, he will test and experiment with the handle and surely he is doing something very similar to what we do when we try to think and solve a problem. So it seems to me that you cannot make a sharp distinction here either.

Again, animals show deep attachment to one another. Many animals are in fact monogamous and form unions throughout the whole of their life and we could say that they are better at this than some humans.

When an animal loses its partner it will show signs of bereavement and grief as humans do. Here we can use as an example the research into elephant family groups. So it is much harder to make a sharp distinction between animals and humans than it once was. Just to say animals have no souls is inadequate, in fact so many of the characteristics that are human are now found to some extent among the animals.

If we look at the Greek Euchologian, the Greek book of prayers, used officially in the contemporary Greek Orthodox Church we have prayers for animals. Here is one of them:

Lord Jesus Christ, moved by your own tender mercy, pity the suffering animals....For if a righteous man shows pity to the souls of his animals (Pr 12:10), how should you oh God not take pity on them, for you created them and you provide for them? In your compassion you did not forget the animals in the ark....Through the good health and the plentiful numbers of oxen and other four-footed creatures, the earth is cultivated and its fruits increase; And your servants who call upon your name enjoy full abundance of the products of their farming.⁸¹⁰

Well that prayer definitely shows compassion for animals and for their suffering and there are prayers specifically for sick animals.

⁸¹⁰ Prayer of St. Modestos, (1984) *Mikron Euchologiani Hagiasmatarion* Apostoliki Diakonia: Athens, p. 297

Well you may say if you are a farmer it is very important that your animals shouldn't die. The death of your horse would have been a severe blow to peasant farmers in earlier ages. So, if we pray for animals and we say they have souls, we cannot say simply that they have no human characteristics at all – the line of demarcation is not so clear.

Now the normal view is that the animal soul is formed from the earth and therefore it is dissolved at death and doesn't survive, yet the accounts in the Bible of the age to come make it quite clear that there will be animals there. The ox and the ass - the lion and the lamb will go together. The usual view is to say that they won't be the same animals, but how do we know?

Do we have any right to say that animals do not possess immortality? I think this is a subject where we can simply say, we do not have a clear revelation on this point in Scripture. I cannot recall anywhere where it says animals cannot survive into a future life, so why shouldn't we leave that to God's mercy and say that we don't understand about this?

So perhaps the animals do survive. So in all of this, simply to say that animals have no souls is - inadequate. It is a matter of opinion as opposed to any dogmatic statement from the Orthodox Church. It is a subject in which we have not been given clear revelation or guidance in revelation.

Now it is true, that in the Orthodox Church, meat eating is allowed. It is considered that this only happened after the fall. In an unfallen world in paradise humans did not kill the animals. The eating of meat is seen to some extent as a falling away from original perfection. But we have never then been vegetarian as a matter of principle but it is interesting that monks and nuns usually abstain from meat. They do eat fish so it isn't a vegetarian issue in itself.

But coming back to the question from which we started, to me it is unsatisfactory to say animals have no souls and we should avoid making such an assertion.

Presbytera Christina: Can I press for a specific answer to a point from my research. For example in my research it is suggested that because an animal doesn't have a soul it doesn't

matter if they are treated cruelly or again, that because animals do not have a soul they cannot feel pain or suffer. Should it matter if an animal has a soul or not - should that be our rationale to the way we treat it?

Met. Kallistos: I reject those kinds of statements. I think the whole discussion on whether animals have souls or not is in the end probably a 'red-herring'.

The point is that animals are living creatures, all life is from God, and therefore we should treat the animals with respect and reverence. They have their own characteristic dignity and we should respect that.

Now we can use animals for our service, use horses for ploughing though we do not do that so much now, but we should nonetheless with our domestic animals, give them enough to eat, we should not over-work them, we should keep them warm and clean. So in other words, in treating animals we should let them be themselves.

They should be as far as possible healthy without pain or discomfort and if we do kill animals for our food we should kill them in a humane way. I know in some religious traditions you ask forgiveness from the animal before you kill it well, there is no such teaching in the Orthodox Church that you have to do this but surely it expresses something that we should respect and reverence the animals for what they are – as God has made them - for they are God's Creation and we should not show contempt for God's Creation. They have feelings and we should not hurt those feelings.

Presbytera Christina: If I can stay with this subject for a moment, it seems that we have what I call a disconnect between the theory and the practice. If there is a perceived connection between what is thought to be Church teaching that animals do not have souls; that they are irrelevant and therefore it doesn't matter if they are cruelly treated – how can we disseminate the true opinion of the Church as you have expressed it today in this interview? How do we make people aware of these teachings/ proclamations of the Orthodox Church's view?

Met. Kallistos: We have to patient but persistent. It often takes a long time for a message to percolate through to people in general but people's attitudes can be changed and we have to work on that.

Clearly there are vested interests that will want to go on treating animals in the inhumane way that happens now, through battery hens or whatever, but we should quietly but persistently, combat those views. Opinions can be changed. There is in any rate, in our western society in countries like Britain and America, a greater sensitivity to the harm we are doing to the Creation and the need to change our ways of attitude.

We have a very long way to go and we are faced by certain very strong financial interests but if we hold fast to our message and go on preaching it, in season and out of season, about the value of the animal creation, this may result in a change gradually.

To quote a quite different situation, I can recall in my youth and I am thinking back to the 1950s, being told by a doctor friend of my family that there was a definite connection between smoking and lung cancer; But, she said, the tobacco companies are so powerful and they have such financial resources behind them, they will fight to suppress the evidence. Yes this did happen but nonetheless, in the last few decades there has been a fundamental change of attitude towards smoking and people's opinions have been changed. The anti-smoking lobby did not have big resources behind it and yet it has won. There are increasing restrictions on where one can smoke and the cigarette packets have on them the message that smoking kills. If you can change our attitude over smoking, can we not change our attitude over animals?

Presbytera Christina: Would you give us your opinion on why there is an apparent lack of debate from Orthodox academics, on the theme of animal suffering and related issues?

Met. Kallistos: There ought to be, for it should be seen as a direct consequence that respect for the Creation, for the environment, carries with it more particularly respect for the animals; so we have a basis to work on there because a lot has been written by Orthodox.

It may not have permeated through to all the faithful but plenty has been said about the responsibility of humans for the environment, about the ecological crisis about the tragedy of

what we are doing to the material creation. The present Ecumenical Patriarch Bartholomew has said many things and several volumes have been issued of his addresses and sermons on this matter. So we have a good basis there to work from.

This theology of creation that the Orthodox Church is deeply committed to - the deepness and beauty of Creation - has as a direct consequence, reverence for the animals. Why we haven't so far made the connection, I am not really sure but it is high time we did so.

Presbytera Christina: Would you agree that if the Church does have compassionate views towards animals within the created order, then there appears to be a need for the Church to ensure that its teachings are both taught and practiced at grass roots, priestly level? How could this be achieved, particularly in relation to Cyprus, where many people become priests after they retire without any formal theological education? Should all clergy attend courses on the environment/animal welfare and / or should we include such training in our seminary courses?

Met. Kallistos: There is need for education here at every level and we should start not with the people in theological seminaries but we should start much earlier with the children. That the normal catechism teaching given in our Church Sunday School classes should include teaching about the Creation and about compassionate and Christian treatment of animals. We should start with people when they are young.

The Orthodox Church should include such topics in the manuals that it puts out - the Church of Greece puts out plenty of books for teaching children and I know the Greek Archdiocese in North America has a programme with a lot of literature. I think we should struggle to see that this literature includes as one of its themes, part of the essential Christian teaching of respect for the animal creation.

Then certainly later on when priests are given training, the courses the clergy are given should include teaching on the environment. The Ecumenical Patriarch has been saying this about the environment in general but this should also include teaching on the animals and how they should be treated.

In general then, we should be working on every level to educate people. We should bring this before them as a point that they ought to think about. We should encourage those who have this area of responsibility to educate the children and educate the priests so that they in turn can educate their people.

Presbytera Christina: Is anyone doing this – writing this material?

Met. Kallistos: I don't know of anyone doing this at the moment. But we must encourage them. What you are doing is important but the trouble is most people do not give priority to this issue and they don't think it matters - but it does matter very deeply.

Presbytera Christina: Let me ask a question on this theme but from a different perspective. Isn't the treatment of animals important not simply for the animals and to reduce their suffering but also for our sake also? What does it say about the heart of someone who is cruel to other creatures or indifferent to suffering of any kind?

Met. Kallistos: I think so. If we misuse the animals, this will have a negative effect on our own character. It will coarsen us and it will reduce our spiritual sensitivity. Misuse of the animals means that there is some 'blind spot' in our own understanding of God and our standing of our place in the world. So, yes we are harming the animals and this is very serious but we are harming ourselves as well.

Presbytera Christina: You are familiar with St Isaac the Syrian's famous comment on 'The Compassionate Heart.' What is your interpretation of this passage, with specific relevance for Orthodox Christianity's engagement and treatment of animals?

Met. Kallistos: Now I have here 'What is a Merciful Heart'.

Presbytera Christina: Now that is interesting because I wrote to Dr Sebastian Broke about this title for I have seen both Compassionate and Charitable for the same text and these two meanings are quite different. As a specialist in Syriac I asked him for his opinion. He was quite

sure the correct translation was Compassionate. I also wrote regarding the use of the phrase 'irrational animals' in this text and he said that the Syriac did say 'irrationals' and it was he who chose to put animals. My response was to say that depending upon when this was composed and interpreted 'irrationals' may well have included women and slaves. What it does do is highlight the importance of having expert translators.

Met. Kallistos: Well yes. Merciful Heart is not so different to Compassionate and yes, there have been Christians who have said that women are not made in God's image but in my view that is a definite error. Women are in the image of God as much as man and women are baptised just as men are.

The translation I have here follow the standard translation and I quote:-

What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for the demons and for all that exists.... As a result of His deep mercy or compassion the heart shrinks and cannot bear to look upon any injury of the slightest suffering of anything in creation. That is why he constantly offers up prayers full of tears even for the irrational animals..... He even prays for the reptiles as a result of great compassion that is poured out beyond measure in his heart after the likeness of God.⁸¹¹

Well here we are challenged, for it is perhaps not so difficult to feel affection for squirrels but most of us perhaps do not like snakes.

Here is another example by a twentieth-century saint, the Russian monk St Silouan the Athonite:-

“One day I saw a dead snake on my path that had been chopped into pieces.”

So obviously somebody had deliberately cut it up.

⁸¹¹ Homily 74, *Mystic Treatises by Isaac of Nineveh* (1923) Wensinck, A. J. (trans) Amsterdam, p. 386; also Lossky, V. (1976) *The Mystical Theology of the Eastern Church* Crestwood: NY, SVSP, p. 111.

“Each piece writhed convulsively and I was filled with pity for every living creature, every suffering thing in Creation and I wept bitterly before God.”⁸¹²

So here in Orthodox teaching across the centuries, is certainly a sense that the animals suffer and that we should mind about that; And not just the domestic animals but also the wild animals – not just the furry attractive creatures but also the animals we don’t like so much.

Presbytera Christina: It is a subject fraught with difficulties for if you love the fox, what about the fleas or ticks on the fox?

Met. Kallistos: Yes what do we do with the wasps? I find that if you sit still the wasps will usually go away – don’t pursue it, just let it be and it will go in due course. But yes, this is all part of our rich Christian inheritance – Biblical and in the Tradition both Eastern and Western and the thing is we are all too ignorant of this but we must go on emphasising these teachings to other people and to ourselves.

Presbytera Christina: Part of your answer to an earlier question touched upon the Church’s engagement – Christianity’s engagement and treatment of animals and my research in Cyprus shows there to be a complete lack of communication between the Church and the Animal welfarists. They are ignorant of each other’s views and yet when you analyse what is said – and you have earlier ratified what the priest said to me - they are when analysed, saying the same thing. Yet I have evidence though I have not brought it out into the public discussions, of hostility between the two groups and definite fear of the Church. Fear by some that the Church will try to shut them down, stop them functioning, if they say anything negative about the Church.

Now I know through personal experience that some animal welfare workers can be extremely difficult to work with. I have myself been insulted during my research in Cyprus as I was perceived by some of being from the Church. They can be very difficult to work with because of their passion and because of the daily reality of dealing with animal cruelty, poisoning and

⁸¹² Sakharov, Archimandrite Sophrony (1991) *Saint Silouan the Athonite* Tolleshunt Knights, pp. 367,469.

abandonment and I understand that completely, but any group would have to be carefully chosen to include those willing to work together and the same would be true for the Church.

I am seeing Bishop Isaias of Tamassos and Orinis in Cyprus on the third of March to talk about my research findings and I have no idea what he will say but one of the questions I asked the priest was whether the Orthodox Church might consider having a liaison officer to work with the animal welfarists. In other faiths they have a Christian animal welfare group – the Catholics have one, the Anglicans have one, I am not sure if the Baptists would have one but certainly there are examples.

Is there any way that the Church can have an animal welfare group? Do we have one voice for Orthodoxy here or would there be a need to set up 'nationalist' groups – a Cypriot group, a Serbian group etc. Would the Ecumenical Patriarch be open to the suggestion that there could be such a group – an Orthodox Christian Welfare group? How do you view that? Where is the way forward here?

Met. Kallistos: Well there are several points here so let me try to answer them. Yes I would certainly say that one step forward would be to try and set up a group in the Orthodox Church similar to the Anglican and Roman Catholic groups you mention who are concerned with animal welfare. Possibly Cyprus would not be the best place to start but I may be proven wrong. I feel that you are more likely to get a response to this from Orthodox in the western world, who have been more exposed to these sorts of ideas.

I think something could be done to try to interest Patriarch Bartholemew on this since he has written and said so much. He is known as the 'Green Patriarch' because of his statements and actions concerning the misuse of the environment. He is concerned about the pollution of the water and the air but the whole problem of course is a single one and misuse of the animals goes hand in hand with misuse of the rest of the environment - it is all a single issue. So if there is going to be leadership it might come from him.

A possibility here is to contact Archdeacon John Chryssavgis who works with Patriarch Bartholemew on environmental matters. He has edited the different collections of Patriarchal

essays. He was my pupil at one stage and I think he has been involved in the Patriarch's statements. He would be worth contacting I feel and you have my blessing to do so.

Another possibility is this. The Patriarch every year organises an 'ecological cruise'. The delegates are Orthodox and non-Orthodox, from the worlds of economy, theologians and environmental scientists; because the question of the environment is not so much in having to persuade theologians as persuading the politicians and the large international businesses and they are much more difficult to reach. He tries in these conferences on the high seas to bring people of influence together and to impress on each other, the urgency of these questions. Perhaps they could devote one of these floating symposiums specifically to the question of animals. It has been in the past that as they are travelling in a boat they have concentrated on the seas but why not the animals, though it is a little difficult perhaps to relate to the fishes.

Presbytera Christina: Not if you dive Father, then it is easy to relate to marine life. The myriad of species, forms and colour is a sensory delight and I can tell of the inquisitiveness of cuttle-fish and octopi from my swimming so regularly in the various countries I have lived. I have wonderful video footage of the inquisitiveness of one particular octopus who lived in one specific coral just off my home in the Seychelles and cuttle-fish and squid are equally fascinating. They will line up and watch you, signalling to each other the whole time and if you swim slowly towards them they will retreat to the same extent that you come forward. If you retreat they will come forward and you can repeat this process several times – I usually then swim away as I do not wish them to become used to being around humans who are generally a danger to them. I have frequently turned around from examining or observing the behaviour of some creature only to find myself the object of inspection by another creature, not I must add a shark but certainly barracuda, squid and many varieties of fish.

To come back to Fr. Chryssavgis, I was asked by the organiser of the forthcoming international conference on religion and animals that I am to present at later this year, if he would be worth inviting. My reply was certainly do so because he has written extremely well in general terms on creation as they all do, but nothing yet specifically on animals.

Met. Kallistos: Yes, it is curious how they have not carried that a step further because it is not a very big step.

Presbytera Christina: Well, sadly he could not come because his schedule is already full but he did respond by saying that he had wanted to write something for a long time and would like to be invited on another occasion.

Met. Kallistos: Well I am glad he is in touch with Professor Linzey because he I think [Fr. Chryssavgis] is a key person in that he is advising the Patriarch on such matters. So if you could contact him, you may be able to encourage him to discuss the issue of animals, their treatment and their place in the created order with the Patriarch that would be an excellent way forward. I am not aware of any Orthodox group that is concerned with this at the moment but like all things we have to start somewhere and this would seem to me a useful place to start.

I would certainly encourage you and bless you and when I next see John, I don't know when that will be but then I will take this matter up with him, as a new step that the Patriarch might take. The Patriarch has said plenty about the non-animate environment but what about the animate environment as well.

Presbytera Christina: Lastly Father, I thank you for giving me the opportunity to speak with you at length on this matter and to thank you for discussing what some will see as sensitive, even political issues, though I do not see that they have to be. From my research I can prove that the treatment of animals has been the subject of discussion in the Orthodox Church, though not a priority, from the earliest times. My research however identifies a distinct gap between the teachings and the practice. I do feel that the Orthodox Church has the wisdom and I would like to think the courage to lead the other religious groups as the Ecumenical Patriarch has done with the issue of the environment, if only they would focus their attention on the particular creature within, rather than the general overview of the environment. Certainly, your contribution today has started the conversation and I hope a wider and informed debate in Orthodoxy will follow.

BISHOP ISAIAS OF TAMASOU AND ORINIS

This interview took place between Bishop Isaias and Presbytera Christina on 4th March 2014.

Presbytera Christina: Firstly I would like to thank you for this interview which will be part of my research for my PhD entitled: - *Ancient Voices in Modern Theology: Orthodox Teaching and Practice in Animal Suffering and Welfare.*⁸¹³

Bishop Isaias: Let me give a general statement of our approach to animals and the Creation. From the time we realise that everything is from God, the animals, the plants, the earth, the planets, we are humbled before God and thankful for His Creation because of all this was created for us, for the service of mankind. Of course the main creation is the human life and everything else is to help the preservation of the human life. This means that we must be thankful for this creation which is created for our well-being.

Presbytera Christina: Father if I may point out one problem here. The danger with that one approach or perspective is that this view alone leads to the situation we have today where the rest of creation is seen purely for our use and not there for us to protect and prosper as stewards or priests of God's creation, which is now a common theme within Orthodoxy.

Bishop Isaias: Yes you are right they are connected. It is a combination of these together with a spiritual connection - you cannot separate them. For example, sheep are used for my food but it is a creation of God that is now given for me to eat so that I survive. I should protect it, firstly because it is a creation of God and secondly it is for my benefit. I cannot mistreat animals that are used in the food-chains just because they are for that purpose.

Presbytera Christina: So to clarify what you are saying is that we need to protect them for three reasons:-

- They are part of God's Creation and we should love them for themselves.
- We should protect them because some of them are also for our food.
- We should protect them because if we abuse them this is bad for us in the spiritual context.

⁸¹³ This was the original title of the thesis which was changed at the upgrade from M.Phil./PhD to PhD.

Bishop Isaias: Yes, there are several threads. We have a spiritual connection and how we treat animals is a spiritual matter. There is a special connection with the animals and plants because we are all part of the Holy providence. God did not make anything by mistake, all things were made with perfection and as created beings we are all connected. Yes there is a discrimination of levels. We use hierarchical levels in tradition, so I cannot put the rest of the animal kingdom or planets in the same level as humans but this does not mean that humans should be disrespectful of the rest of the Creation. We must be proud that it is given for us and all of us must protect it. Otherwise we are not good curators and do not respect the Creation of God.

It is a spiritual thing because our intentions and our actions define who we are. If you are violent to an animal you can easily be violent to human beings. If you are disrespectful to nature and to forests this too means that you will easily be disrespectful to humans because we are all connected. Everything is connected.

Animals are our companions and they also give us food and they make the world more beautiful so we can see the beauty of God through the Creation. People feel comfortable near to animals and this is why they have pets and this is a good thing on many levels. It is important that people should try to stop the cruelty to animals and try to protect them, this is a good thing. It is also good that the people protect the nature, the forests – the green kingdom shall we say.

So whilst we say that humans are the main creation this is not to denigrate the rest of creation. They are God's Creation and we must respect that and treat them respectfully.

If you express negative thoughts or actions to the Creation this means that you are a bad person, a bad human being. Because man was created with a conscience of virtue – perfect and clear- you cannot or should not do bad things. We have circumstances in the way we are brought up and this will affect us but our aim is to keep our conscience clear and to have a good heart. This is why Jesus Christ said that if you want to inherit the kingdom of God you must become like the children. Children have clear hearts and clear consciences – without destructions. They have not learnt bad things, they have no hatred and they have no vested

interests. We can easily identify bad people because we see how they act - they will disrespect creation and also the people. God gave man a conscience and this must be kept clear of bad actions, it must be without hatred and free of vested interests.

We have a tradition in the Church of Staretz - Holy people who have had a very good relationship with animals, even the wild animals. These Fathers had a pure heart, a good heart and a good conscience. They have shown us how we should behave and have given us clear examples of how to live our lives. Not one of them did anything wrong to the animals or to nature – they understood their place and were connected to all of nature. Some examples are St. Mamma and St. Gerasimus, or Daniel in the cave with the lions and lately, Holy Father Paisius who used to talk to the animals. This shows us that people who have a clear conscience can become more approachable to animals, can have a closer relationship with animals because the animals recognise the love that is reflected in their life. They have no fear of these men.

Of course the devil interferes with the animals and as we are tempted, so animals are tempted. You can see bad behaviour in animals as you do in humans. We see some people making bad use of animals and making them bad as they are bad and so we have to be careful of some animals but this is another subject.

Presbytera Christina: Yes father, this is one of the subjects the animal welfarists have to deal with. The research would show that it is not the animal that was bad but the bad person who owned that animal that made it bad, they brutalise them and we can give for example the way animals are made to fight each other for the profit of some bad people.

Bishop Isaias: Yes exactly. So temptation is everywhere, where there are bad actions and thoughts, there too is the devil. So we have to take care of our own actions to safeguard our own souls.

Presbytera Christina: From this you would seem to suggest that animals have their own consciousness. Is that what you mean?

Bishop Isaias: Well yes, in a way. They have their instincts and they have their genes. We can bring up a lion with a kind heart from the time it is born but at all times we must understand that it is a lion and if it is provoked or it is hungry it may turn against us. It is true that there is research which shows that many animals have intelligence and understanding and now we cannot say they do not but still we need to be aware of their innate character in this fallen world.

We can say that the animals have their justice and that is different from the justice in the humans. We have a consciousness that is different. For example an animal that is hungry will eat what is before it but a man who is hungry and needs to survive, must be tolerant. He must not mistreat other people and also he must not harm the environment because he has some needs. We have been given all by God but we must not misuse them.

We have been given our reason and our freedom and we are free to choose what we do, this is not so easily said for the animals that have strong instincts to act as they do. This does not detract from what I said before, in fact it is more so. We must choose to act for the benefit of all of the Creation not just for our own selfish will. We must act for the good of all Creation. Unfortunately, we are mistreating this free will – or misusing this free will because everywhere we can see how we are misusing the Creation.

Now there are animals that have excellent reason and instincts and have very similar abilities to human beings, like the chimpanzees for example. I have done my own research and I know that there are many studies now that show how close many species are to us and this is a good thing because it helps us to see how connected we are to the other animals in the kingdom of God. This should help us to understand our connectedness and to treat them well.

So we must not idolize animals but at the same time we must take measures to protect them. I think it is important to say that we understand the people who try to stop the cruelty to the animals do not idolize them but instead, they see that connection that many others do not see.

We have to be kind to all creatures. Kindness should show no discrimination. We must not discriminate against the animals. We must not have a selfish kindness; I mean here that we

should not be kind to animals just because it benefits us, like for our food, or for our companions or that they decorate the world; we need to be kind to animals because it is who we are, we are made in the image of God and we must reflect the love of God in his kindness to all things and because they belong to God.

We have a conscience given to us by love, initiated by God who is love and we must use it to love all things. So human beings who are not kind and thoughtful, who are not protective of animals, are bad human beings. They are bad people because their violence and mistreatment of animals means that they have complexes – they have problems. It is not the animals that are the problem but the people and the problems are inside their hearts.

I am very satisfied that humankind has progressed and has found rules to keep us on a good path. I remember a big debate in America, about the ways animals are killed and that the animals should not be tortured in any way. Any killing should be done without pain and suffering to the animals. They have rules for how they breed them and how they kill them and I completely agree that such rules are necessary. We should be respectful and treat them with kindness. There are laws for how animals are bred and killed and if people do not follow these rules they are bad people.

Violence and mistreatment - when you hear of this, apart from the suffering of the poor animals, we also think of the person who has done this act. We ask who are these people and how could they do such things? The answer is because they have a bad heart. It is a psychological and psychopathological problem.

Presbytera Christina: Yes father, there is much evidence to show that those people who perpetrate extreme violence to other humans have already exhibited the same extreme violence to animals when they were children. In the past this connection was not made but now it is one of the key indicators for psychiatrists and the police in understanding a deeply disordered personality.

So Father, this is a great overview and a welcome and positive statement of the position of the Orthodox Church's views about animals and their treatment. Could we now look at the

specifics of the research in Cyprus? The original research showed that the Orthodox Church was thought of as not caring for animals. That is not what my research into the early church has shown. There, we have many examples of compassion for animals and so despite having a wealth of examples and texts, this appears not to be the practice on the ground. For example, when people have written to the Church they have not received any response. This lack of communication has reinforced this misunderstanding of the Orthodox Church's teachings. Up until now, until my research, all that has been said recently has been on the environment - creation in its widest sense, but nothing has been said about the animals and how we should treat them. In my interview last week with Metropolitan Kallistos of Diokleia, I have a clear statement on the Orthodox Church's position on a variety of animal themes but until this meeting that we have today, we have nothing from the Orthodox Church in Cyprus, can you explain why this is?

Bishop Isaias: It is traditional for us as Orthodox to have a good relationship with the animals. Our theology is favourable to the animals. We have never tolerated violence but we have never said anything because I think it was not seen as necessary. Now, however, we see more and more the ill treatment of animals and it is true, it is time that we in the Church said something. Before there did not seem the need but it is different now and this is why I am giving you this interview.

As Christians many of us have pets or had pets and many of us know the work of the groups who protect animals, some even helped in these groups. In the context of Cyprus we can do more and we should do more. That is why I am ready to do something. Now, when we see these instances of violence or people bring us information, we must do something about it.

I understand that there has been a lack of communication and I am happy to deal with this. I believe that when we have gatherings or go to Christian societies and talk to people, we should mention things that are troubling people in their everyday lives, like the treatment of animals. I am very disturbed to hear that some priests have misused animals and whilst this is not every priest, even if it is one priest - it is a priest and one bad priest can easily become two priests and so we must take care.

It is true that many of our teachings do not get through to the people but this is true for many other things as well as the animals. It has to do with the nature of the individual person, some will listen and understand whilst others will go their own way, against the teachings. It has to do with their character and their own weaknesses. If you are a good Christian you will love the animals and they will love you back and there are many books showing this through the lives of the early saints as I said before. You cannot find a Holy man who has mistreated animals.

In this country we have the Green party and they have spoken of the need to protect the environment and I agree with them. Some people have asked if it is possible to have a place where they can protect the animals in my district and I have said yes but I have told them that they must take care of them, not just put them there and leave them.

Now let me talk of the practical problems. We see now that there is more mistreatment of animals this is because of the moral crisis and of the economic crisis. Again it is a spiritual thing. It is covered in the teachings of the virtues. If there is any weakness in the person, evil will enter and this will be shown against the little children, the defenceless women and also against the animals. I understand that there is research that shows this to be so.

Specifically on the subject of communication I would propose that there is a reservation from some Christian Orthodox groups to discuss with people from these welfare groups because some of these people are not Christians and some are seen as difficult.

Presbytera Christina: But father all this reticence does is reinforce the belief that the Orthodox Church is not interested or concerned about the suffering of animals and is therefore counterproductive.

Bishop Isaias: Well I believe that a good way to show this is not true and I have been thinking of this for some time, is to open a dialogue by establishing an Orthodox Church group within my Diocese for the protection of animals and I think we should have some training sessions for our priests on this theme and some talks for our Christian groups.

Presbytera Christina: Well I have to say that this would be a wonderful initiative for it would to my knowledge, be the first in the Orthodox World. The Catholics have one, the Anglicans have one and the Muslims have one but as yet not the Orthodox Church and so this would be a very positive move. I will add that it is remarkable that this move would come from Cyprus who will now be seen as a leader in this field just as the Ecumenical Patriarch has been for his role in the environment.

Bishop Isaias: Many of my parishioners have cats and dogs and they love them and I am sure they will be happy to begin such a project.

Presbytera Christina: Well I expect they do have cats and dogs and I would like to bring up one related point Father and this is the need for clarity in Cyprus on the position of the Orthodox Church on the neutering of animals. It is suggested that the Church forbids this practice or that as it is against the animal's nature so we must not interfere with that nature. If this is not the position of the Church can you give us the correct Orthodox position on neutering?

Bishop Isaias: There is no such statement. There has of course never been any need before to make such a statement but I am prepared to say quite clearly that the Orthodox Church has no such teaching. We do not forbid the neutering of animals. We shall make a statement and we shall publish it to ensure people understand our position and not as you rightly say, use this as an excuse for not having their animals neutered.

Presbytera Christina: Father this is an excellent idea but before we continue, I would like to ask you something further on the research. It is suggested that the Church has a representative or indeed representatives who are teaching in schools, that because an animal does not have a soul it does not matter how they treat it or, that because an animal does not have a soul it doesn't matter if you are cruel to it or, that animals don't feel pain. Can you make a clear statement on the Orthodox Church's position on these 'teachings'? Should we use the criteria of an animal's soul as the criteria for the way we treat it?

Bishop Isaias: This is certainly not the case – this is not Orthodoxy and I would like the name of that person if you can find it. All creatures have a soul - this is the teaching from the earliest

time. We need to define what is meant by soul. You mention Plato and Aristotle but these are philosophers not theologians. Aristotle said that there were three kinds of souls but what he meant was 'life-force' and this is true. You mention Metropolitan Kallistos' statements on this and he is right when he says there is no dogma in the church on this and so yes it is a matter of opinion but in general, we do differentiate between a human soul and an animal soul. He is also right when he says that the issue of the soul in relation to how we treat animals only confuses the matter. What we seem to have is some people taking a bit of philosophy and a bit of theology and they mix them up and come up with something which is not Orthodox.

Let me be clear - animals are the creation of God and we should treat them with respect and not be cruel to them and what kind of soul they have has no part of that discussion. We should not be involved in this type of argument; it should not be used, as it only serves to confuse what should be very clear. We should not be cruel to animals – it is that simple. We should not be cruel, we should love.

Presbytera Christina: The next topic I would like to talk with you about Father is the matter of education, particularly theological education. Met. Kallistos has said that often, all too often in fact, theologians meet at conferences and agreements are made but that this information or teaching rarely gets to the people on the streets or to the village priest. He mentioned also that he had spoken with President Makarios and had asked him what he thought his biggest task was and his reply was that he wanted above all, to improve the education for the village priest. That was forty years ago. How do you think we can get these Orthodox teachings to the priests and their parishioners?

Bishop Isaias: President Makarios was correct. Now all of our priests who have chosen the priesthood as their vocation attend Seminary College but there are some who become priests later in life after a career elsewhere and these do not have that level of education, though we do have training courses for them.

Presbytera Christina: Are the priest taught anything on the environment or on the ethical treatment of animals?

Bishop Isaias: I do not think so, though I do know the Ecumenical Patriarch wants this. Perhaps he has something but let me say this, why do we not start this? We can make a programme for our priests here in Cyprus.

Presbytera Christina: Ok, but who has the knowledge on both Orthodox theology and the ethical treatment of animals and the environment? Who will do this?

Bishop Isaias: This is a good question and again this is something I have been thinking of for a while. I think it is time that we had someone from here, one of my students to do a Masters in this subject - Orthodoxy and the Animal Kingdom, I think this would be a very good start. We would then have the research available to us in Greek from which to write a programme for our priests, based on our research and in one year or two at the most, we can make a proposal to our Synod that this programme be taught in our seminaries. This would be for the new priests but we could also have training programmes for the existing Priests.

Presbytera Christina: Well Bishop Isaias may I say firstly that I thank you for the large amount of time you have spent discussing this subject with me as I know you are a very busy man. Can I also say that I am extremely encouraged by what you have said and feel that your comments, together with those by Metropolitan Kallistos, have enabled me to give a clear teaching of the Orthodox Church's position on the welfare and treatment of animals in the 21st Century than would otherwise have been the case.

APPENDIX C

RESEARCH IMPACT & PRACTICAL APPLICATIONS

CONTENT

- a) **BACKGROUND.**
- b) **HOLY SYNOD OF CYPRUS LETTER TO C.V.A. ON THE TREATMENT OF ANIMALS.**
- c) **C.V.A. PUBLIC STATEMENT.**
- d) **PUBLIC MESSAGE BY BISHOP ISAIAS ON THE ESTABLISHMENT OF THE DEPARTMENT FOR THE PROTECTION OF THE NATURAL ENVIROMENT AND THE ANIMAL KINGDOM.**
- e) **ACADEMIC DEBATE.**
- f) **OUTLINE OF MASTERS DISSERTATION.**
- g) **OUTLINE OF SEMINARY PROJECT.**
- h) **OUTLINE OF ORTHODOX CHURCH ANIMAL WELFARE GROUP.**

a) BACKGROUND

This research and particularly the Cyprus Case Study have facilitated engagement on the subject of animal suffering by a priest and two hierarchs of the Orthodox Church who offered interviews in order to address and clarify some of the problems highlighted in the 2011-2013 research. This in turn led to further engagement by Metropolitan Kallistos Ware at an international conference on religion and animal welfare at Oxford in 2014; a further interview with the Metropolitan by the organizers of this conference, part of which is on utube⁸¹⁴ and an academic paper by the Metropolitan based on the presentation at the Oxford conference.

My meetings with Bishop Isaias resulted in a meeting with leading animal protectionists on the island, during which the Bishop made a request for a formal letter from the C.V.A. outlining the problems in Cyprus. This letter was presented by Bishop Isaias to the Holy Synod in Cyprus where discussions took place which led in turn, to a formal letter of response by the Holy Synod of Cyprus. This declaration clearly stated that cruelty and abuse to animals is of concern to the Orthodox Church in Cyprus and further, it notified the protectionists of the Holy Synod's intention to inform their parishioners of the proper care for animals in a forthcoming statement.

After our interview, I was asked by Bishop Isaias to provide frameworks for a Master's Dissertation and Seminary educational program on environmental and animal ethics. One of his priests has since written a Master's dissertation on the theme.⁸¹⁵ I was also asked to write an outline for an Orthodox Animal Protection group which has since been established. I also facilitated a meeting between Bishop Isaias and Birdlife Cyprus⁸¹⁶ during which he stated that the practice of hunting other than for food is a sin. In a further meeting Bishop Isaias stated that if alternatives to animal experimentation exist, they should be used.

There is support for my work from the Ecumenical Patriarch's advisor for the environment, Fr Chryssavgis and the possibility of an interview with the Patriarch next year.

⁸¹⁴ Available at: https://www.youtube.com/results?search_query=met.+kallistos+ware+2014&page=2 [accessed 15th May 2015].

⁸¹⁵ In Greek, submitted, under review and unpublished.

⁸¹⁶ A member of Birdlife International.

b) HOLY SYNOD OF CYPRUS STATEMENT TO CVA

ΕΚΚΛΗΣΙΑ ΚΥΠΡΟΥ

ΓΡΑΦΕΙΟΝ ΙΕΡΑΣ ΣΥΝΟΔΟΥ

Αξιότιμον Κυρίαν
Μαίρη Χρυσοχοῦ-Ἀναστάση
Πρόεδρον Ὁργανώσεως
«Φωνή γιά τὰ Ζῶα τῆς Κύπρου»
Τεύκρου 3
2322 Λακατάμεια.


κα Χρυσοχοῦ-Ἀναστάση,

Ἐνημερώνομεν ὑμᾶς ὅτι ἡ ἐπιστολή τῆς Ὁργανώσεως ὑμῶν,
ἡμερομηνίας 31^{ης} Μαρτίου 2014, ἀνεγνώσθη ἐνώπιον τῆς Ἱερᾶς
Συνόδου.

Ἡ Ἱερὰ Σύνοδος τῆς Ἐκκλησίας τῆς Κύπρου θά ὑπενθυμίσει
εἰς τὸ χριστεπώνυμον πλήρωμα περὶ τῆς ὀρθῆς συμπεριφορᾶς τοῦ
ἀνθρώπου πρὸς τὰ ζῶα.

Μετ' εὐχῶν

Ἀρχιεπισκοπῆς τῆς Ἱερᾶς Συνόδου



Πρωτ. Μάριος Δημητρίου

Πρωτ. Μάριος Δημητρίου

Ἐν τῇ Ἱερᾷ Ἀρχιεπισκοπῇ Κύπρου,
τῇ 15^ῃ Σεπτεμβρίου 2014.

Κοινοποιήσις: Πανιερώτατου Μητροπολίτην Ταμασοῦ.

TRANSLATION

Roughly translated this states that the letter from the C.V.A. was read to the Holy Synod of Cyprus and that it has agreed to remind their Christian flock of the correct behaviour of the humans towards animals.

c) C.V.A. PUBLIC STATEMENT

Announcement

Church of Cyprus and Animal Cruelty

On July 27, 2014, CVA President Mary Anastasi, Secretary Stella Stylianou and spokesman Mr. Dinos Agiomammitis, visited Bishop Isaiah at the Bishopric of Tamasou and Pera Orinis. Accompanying us was Mrs. Christine Nellist who arranged the meeting and who has been striving for animal welfare and animal rights for many years.

Fearing the possible reluctance of the Church to tackle matters concerning animal welfare, a subject that is not popular and many times unpleasant, we were doubtful that this visit would prove otherwise. It was indeed a great and pleasant surprise to hear Bishop Isaiah's affirmation that animals are part of God's creation and their welfare secured. We left the meeting with the best impressions and hopes that the Church will finally embrace animals. On the advice of Bishop Isaiah, we wrote a letter to the Holy Synod, explaining the current situation and asking the Church to address the people on the subject of animal cruelty.

On September 24, 2014 we received a letter from the Holy Synod, dated September 15, 2014, pledging that the Church of Cyprus will remind its Christian followers, the proper way of treating animals!

This news is indeed a historic step in the right direction and one that we have all been striving to achieve. We believe that the involvement of the Church in matters of animal welfare will bring desired changes in attitudes and to unorthodox practices. We await with excitement to hear the so-long awaited announcement.

We would like to thank Bishop Isaiah for his most warm welcome and of course his positive views regarding animals and their welfare as well as his eagerness to present this subject to the Holy Synod. Of course we wholeheartedly thank Christine Nellist for her persistence with the church as well as her oratorical guidance of the clerics.

CYPRUS VOICE FOR ANIMALS

d) ΔΗΜΙΟΥΡΓΙΑ ΤΜΗΜΑΤΟΣ ΓΙΑ ΤΗΝ ΠΡΟΣΤΑΣΙΑ ΤΟΥ ΦΥΣΙΚΟΥ ΠΕΡΙΒΑΛΛΟΝΤΟΣ ΚΑΙ ΤΟΥ ΖΩΙΚΟΥ ΒΑΣΙΛΕΙΟΥΣΤΗΝ ΙΕΡΑ ΜΗΤΡΟΠΟΛΗ ΤΑΜΑΣΟΥ ΚΑΙ ΟΡΕΙΝΗΣ

Με πολλή αγωνία και θλίψη παρακολουθούμε την οσημέραι αυξανόμενη κακή εκμετάλλευση και επιδεινούμενη καταστροφή του φυσικού περιβάλλοντος, των ποταμών, των θαλασσών και των κάθε λογής ζώων. Ιδιαίτερα, παρατηρείται έξαρση στην καθημερινή ζωή, σε ότι αφορά στην κακοποίηση των ζώων.

Τα ακραία καιρικά φαινόμενα, η τρύπα του όζοντος στην ατμόσφαιρα, η υπερθέρμανση του πλανήτη μας, η αλόγιστη εκμετάλλευση του φυσικού πλούτου της γης, η μόλυνση του νερού, η εκμετάλλευση του ανθρώπου από άνθρωπο, η κακομεταχείριση του ζωικού κόσμου και άλλα, συνθέτουν τα τραγικά παρακολουθήματα της παράχρησης τού περιβάλλοντα χώρου από μέρους του ανθρώπου σε όλα τα μέρη της γης.

Η διατάραξη της φυσικής τάξης και αρμονίας, η οποία επήλθε με την προπατορική αστοχία, στις μέρες μας προσλαμβάνει ανησυχητικές διαστάσεις με απρόβλεπτες συνέπειες. «Ή κτίσης συστενάζει καί συνωδίνει» (Ρωμ. η' 22), ένεκα της ανεργμάτιστης ανθρώπινης απληστίας.

Δικαιολογημένα, Οργανισμοί, Περιβαλλοντικά, Φιλοζωικά Κινήματα και άλλοι φορείς διαμαρτύρονται για τη συμπεριφορά του ανθρώπου, σε σχέση με το περιβάλλον, και κρούουν τον κώδωνα του κινδύνου. Δυστυχώς, μέχρι σήμερα οι φωνές για προστασία του περιβάλλοντος ολίγον ή καθόλου δεν λαμβάνονται υπόψη.

Η Εκκλησία ανέκαθεν καλεί τον άνθρωπο να σέβεται και να αξιοποιεί με σύνεση τους φυσικούς πόρους. Είναι πίστη της Εκκλησίας, η οποία απορρέει από την περί κοσμογονίας θεόπνευστη διδασκαλία της, ότι κοινός είναι ο καταστροφή του περιβάλλοντος δεν θα πλήξουν μόνο μερικούς, αλλά όλους και τον καθένα ξεχωριστά.

Όπως και το κέρδος, από την ορθολογική χρήση και την αγάπη του περιβάλλοντος, θα επιμερισθεί, ανάλογα, σε όλους και στον καθένα μας.

Η Ιερά Μητρόπολις Ταμασού και Ορεινής καλεί τα πιστά μέλη της να σέβονται, να αγαπούν και να αποβαίνουν οι φύλακες και οι προστάτες του φυσικού και ζωικού περιβάλλοντος, και για το καλώς νοούμενο συμφέρον τους, αλλά και γιατί τούτο αποτελεί και εντολή του Θεού.

Ως εκ τούτου, οργανώνει Τμήμα προστασίας του φυσικού περιβάλλοντος και του ζωικού βασιλείου, γι' αυτό διορίζει εξειδικευμένο κληρικό και σύντομα ξεκινούν σεμινάρια επιμόρφωσης κληρικών και στελεχών και θα διοργανώνονται δραστηριότητες και ημερίδες για την προστασία του φυσικού περιβάλλοντος και του ζωικού βασιλείου.

Τ.Θ. 12123, 2341 Λακατάμια, Κύπρος, Τηλ. 22465465, Φαξ 22624600

Email: info@imtamasou.org.cy

Roughly translated as:

**INTRODUCTION OF THE DEPARTMENT FOR THE PROTECTION OF THE NATURAL ENVIROMENT
AND THE ANIMAL KINGDOM**

AT THE HOLY METROPOLIS OF TAMASOU AND ORINIS

It is with great anguish and grief that we observed up until today the increasing ill treatment and continuous abuse of the natural environment, the rivers, the seas and the different kinds of animals that live therein. Especially during the last years we note an unwelcomed increase as far as the ill-treatment of animals is concerned.

The extreme weather phenomena, the hole in the ozone layer, the increase in temperature, the inconsiderate exploitation of the natural resources, the ill-treatment of the animals and many others, are actions that compose the tragic abuse of the environment from the humans all over the world.

The disturbing of the natural order and harmony, originally resulting from the failure of our forefathers in Eden, is achieving worrying proportions with unknown consequences. "The whole created universe in all its parts groans as if in the pangs of childbirth" (Romans 8.22), because of the unending human greed.

It is justified that we should hear the protestations and efforts by several Environmental and Animal-Welfare/Protection organisations, to alert the world about the dangers of our behaviour as far as our treatment of animals and the environment is concerned. Unfortunately, until today these cries of desperation are not heard as much as should be.

The Church has always called for people to respect the natural recourses and to use them with prudence. The Church's belief emanates from its inspirational 'cosmic' teachings that the environment belongs to everybody and its destruction will affect all people as a unit and each one separately. Accordingly, any profit from the rational use and love showed to the environment will be shared to all.

The Holy Metropolis of Tamasos and Orinis calls its members to respect, to love and become guardians and protectors of the natural and animal environment, not only because it is a Divine commandment, but also for their own benefit.

This is why it is introducing a Department responsible for the protection of the natural environment and the animal kingdom, appoints a specialize priest as a coordinator of its actions and is planning seminars for the education of its clergy and other officers, as well as organised activities and discussions to promote the protection of the natural environment and the animal kingdom.⁸¹⁷

⁸¹⁷ I am grateful to Fr. Stephanos for his translation.

e) ACADEMIC DEBATE

Metropolitan Kallistos and I gave presentations at an International conference on Religion and Animals, held in Oxford in July 2014.

He has now produced a paper on the theme of Orthodox Church entitled *Compassion for Animals in Orthodoxy* which awaits publication.

I was asked to give a presentation on hunting from an Eastern Orthodox perspective at the Winchester Hunting Symposium, Winchester University on the 28th Nov, 2015.

I was asked to give a presentation entitled 'Towards an Eastern Orthodox Theology for Animals' at Durham University in July, 2016.

I have been asked to run an Eastern Orthodox workshop on the theme of Patristic Voices and Contemporary Animal Welfare Issues at the SARX international conference at Westminster, London in March 2017. This is being advertised in America by Fr. Chryssavgis, environmental advisor to the Ecumenical Patriarch Bartholomew

My thesis is now complete and will be published later this year.

f) OUTLINE FOR MASTERS DISSERTATION ⁸¹⁸

HYPOTHESIS

The early Church (and contemporary) Fathers through their writings and lives, offer humans a model for the loving and compassionate treatment of animals.

AIM AND OBJECTIVES

This dissertation would be included as source material in a proposal to the Holy Synod of Cyprus (other countries) for modules on the ethical treatment of animals and the environment to be included in the syllabi of seminaries in Cyprus.

METHOD

I would recommend the students investigate and compare the syllabi of the Orthodox seminaries in Cyprus and Greece (other countries). It is predicted that they will find an absence of teachings on the ethical treatment of animals or the environment.

Students are to examine early Church and contemporary teachings which identify the 'qualities' and 'virtues' of Christ which can be used as guidance for compassionate relationships and treatment of animals and the environment.

Synthesize these teachings to develop a proposal for an Orthodox position for the ethical treatment of animals and the environment.

SUGGESED THEMES

A. AN ICON OF CHRIST

- i) Examine Bible, Liturgies, Prayers and other Ecclesial Texts.
- ii) Examine Patristic teachings from St. Irenaeus; St. Athanasius; St. Isaac the Syrian; St. Symeon the New Theologian; St. Cyril of Jerusalem; St. Maximus etc.
- iii) Examine the various hagiographies of the Saints.

⁸¹⁸ This framework has been adapted by one of Bishop Isaias's Priests who has since written a dissertation entitled: *Η μεταχείριση του ζωικού βασιλείου και η χρήση της δημιουργίας στην Ορθόδοξη Εκκλησία*. Roughly translated as *The treatment of the Animal Kingdom and the use of the Creation in the Orthodox Church*.

iv) Examine contemporary Orthodox literature e.g. Ecumenical Patriarch Bartholomew, Metropolitan Kallistos of Diokleia, Metropolitan John of Pergamon, Bishop Isaias of Tamasos, Cyprus.

B. THE ROLE OF THE PRIEST

- i) Identify ways for priests to widen their parishioners' knowledge on Church teachings which will enable them to develop compassionate and caring relationships with animals and the wider environment. For example via Homilies; blessings for animals on the commemorative days of Saint's traditionally connected with animals e.g. St. Modestos, St. Mammias.
- ii) To promote the teaching that the status of animal souls is irrelevant to how animals should be treated, i.e. with love, compassion and respect.

BIBLIOGRAPHY

Originally a short list of Primary and Secondary sources was listed as a starting point for the student. As the thesis is now complete it would seem appropriate to use the more extensive bibliography of the thesis.

g) SEMINARY PROJECT ON PROTECTING GOD'S ANIMALS AND THE ENVIRONMENT

SUGGESTED FRAMEWORK

This can be developed and adapted by other countries by including their own Saints in the studied texts.

SUGGESTED THEME - PROTECTING GOD'S CREATION

SUGGESTED OBJECTIVES

To develop an understanding of the spiritual and ontological interconnectedness of God's Creation.

Develop the seminarians' understanding of their role as Icon of Christ in relation to their treatment and relationship with animals and the environment.

To promote the teaching that the status of animal souls has nothing to do with how animals should be treated.

To examine the role of animal protection & environmental agencies and what their aims and objectives are locally.

To help the seminarians reduce or prevent the suffering of animals within their own parish by increasing their knowledge of animal welfare/protection and environmental conservation practises.

SUGGESTED METHODS

i) Using Biblical, Patristic and contemporary texts and teachings as outlined in the Master's project/my thesis, we are able to show the sacredness and interconnectedness of God's creation.

ii) Using the same texts we can demonstrate how the seminarians' compassionate treatment of animals and the environment are positive reflections of God's love, care and compassion for all of His Creation.

iii) A practical element to this course is recommended. There could be a visit to an animal sanctuary in the morning and then a representative from the AW experts could give a presentation in the afternoon, concerning the various problems in Cyprus. Having visited one or two sanctuaries, the seminarians would have first-hand experience of what an animal shelter is and perhaps have more relevant questions for the AW expert, than would otherwise have been the case. This could be repeated for environmental NGOs. As a result of the practical experience it is suggested that the seminarians would be better able to identify animal welfare and environmental issues within their parishes, i.e. abandonment; poisoning; neutering; illegal hunting and over-hunting; pollution and habitat loss.

iv) The seminarians are to produce examples of how they would educate their parishioners via homilies; blessings; prayers; contact with animal welfare/protection and environmental groups in their area of Cyprus.

SUGGESTED ASSIGNMENTS

After studying the texts, the seminarians are to produce:

1) A 3000 word paper on both of the following themes:

Reflecting God's love and compassion in our relationships and treatment of animals.

An ethical approach to using animals and the environment.

2) Two 15 minute homilies promoting:-

The ethical treatment of animals.

The ethical treatment of the environment.

SELF-FUNDING SUGGESTIONS

- Collate the papers and produce a book to help fund the course.
- Collate the sermons into an anthology which can be used for priests throughout Cyprus, thus producing a practical outcome for existing priests in Cyprus. This could also be published and sold to self- fund the course.

h) ORTHODOX CHURCH ANIMAL PROTECTION GROUP ⁸¹⁹

TITLE: THE ORTHODOX CHURCH GROUP FOR THE PROMOTION OF ANIMAL WELFARE

ADMINISTRATIVE STRUCTURE

Chairman = Local bishop

Secretary = revolving.

SUGGESTED AIM/OBJECTIVE

TO CLARIFY AND PROMOTE CHURCH TEACHING ON THE ETHICAL TREATMENT OF ANIMALS:

Dominion rightly interpreted does not mean domination but a reflection of the Image of God, who extends His love, mercy and compassion to all created beings.

Teach the interconnection of all creatures to each other and to God. (Spiritual and ontological)

As animals belong to God they should be treated with love, kindness, compassion and respect.

As Image of God, humans must reflect God's love & compassion for animals.

The status of animal souls has nothing to do with how animals should be treated, i.e. with love, compassion and respect.

Define the inherent evil and thus sin in the abuse and misuse of animals, e. g.

- i) Cruelty, abuse, neglect or the abandonment of animals are sins.
- ii) Killing and hunting for pleasure or enjoyment rather than for food is a sin.
- iii) Poisoning animals is a sin.
- iv) Breaking animal protecting laws is a sin e.g. illegal hunting, mist-nets, lime-sticks.

Teach the soteriological implications of sins against animals.

Teach responsible ownership and treatment of animals.

Promote the adopting of animals from shelters.

Build a neutering clinic in the diocese at some point in the future.

⁸¹⁹ This group now exists and has run a small conference on responsible ownership.

SUGGESTED METHOD

PROVIDE EDUCATION AND SUPPORT FOR: SCHOOLS, CHURCHES & SOCIETY.

SCHOOLS:

THEME - TO PROMOTE RESPONSIBLE OWNERSHIP AND TREATMENT OF ANIMALS

Provide appropriate food and clean water daily.

Daily exercise is important for health and well-being of animals.

It is wrong and illegal to have animals chained/tied all day.

Animals should have shelter from extreme heat, rain and cold weather.

Regular worming, flea/tick treatment and inoculations are essential to the good-health of animals.

Neutering is encouraged both for the health of the animals and because it is socially responsible as it reduces the numbers of unwanted and abandoned animals.

Establish poetry/art competitions on themes relating to animal welfare.

CHURCH & PRIESTS:

THEME - PROMOTE CHURCH TEACHINGS ON MAN'S RESPONSIBILITY TOWARDS ANIMALS

Work with the Church to promote seminary and in-service training on God's love, care and compassion for animals.

Work with priests to promote their role as Image of God who reflects God's love, mercy and compassion for animals in their lives and teachings.

Provide support for the priests and define days for animal blessing services to be held for example on days celebrating Saints such as St. Isaac, St. Mamas, St. Gerasimos and on the Day of the Environment; World Animal Day, etc.

PUBLIC:

Teach how to be responsible owners of companion or farmed animals by giving talks to local organizations/groups.

NEUTERING CLINIC

Bishop Isaias will donate the land and the group will raise the funds to build it.