

Endangered Animals

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Buddhists Shanghai

6. **RELEASING WILDLIFE:** The monasteries hold regular Releasing Lives Ceremonies. This is not just about releasing animals and birds from captivity. But also, this helps awaken the Buddhist sense of compassion to educate believers to respect all sentient beings, and stop cruelty to the natural world.

7. **ENVIRONMENTAL PROTECTION TEAMS:** These have been set up to organise activities around social welfare and environmental protection. This follows the Buddha's precept "to carry forward the principles of Buddhism, to promote environmental protection, to take action on environment protection and charity, and to seize every chance to be of service". The Jade Buddha monastery's Environmental Protection Office was officially launched on May 8th, 2009. The aim is to create a centre for advocating spiritual environment protection and raise people's environment awareness. Under the leadership of the monks, the Environment Protection Office also calls for volunteers from the wider community to hold the following environmental activities and campaigns:

1. On the second Sunday of each month to organise seminars on environmental issues, working on the "Mother River Care Project" for Shanghai's Suzhou River.
2. Regularly holding other seminars on environment issues
3. Zen-meditation Summer Camp every July including teachings about Nature
4. Regularly planning activities advocating, for example, collecting used batteries for careful disposal, using environmental carry bags, **releasing wildlife** etc

Many monasteries in Shanghai run vegetarian restaurants. In addition to a vegetarian diet to meet people's need, such restaurants could also create a "Buddhist retreat center", where special rooms are set up for retreat, and where there are facilities to give lectures or talks on how to cook vegetarian food. **Food from wild animals should never be served.**

7. PROTECTING WILDLIFE AND RELEASING WILD ANIMALS

Promote Buddhist teaching of prohibiting killing and nursing lives, and carry forward the tradition of releasing and protecting lives to make positive contribution to the balanced ecology;

Christian

Australian Catholic Bishop's Conference

- Celebrate the beauty of creation that is reflected in the local Church grounds and cultivate the grounds with native endemic species so that people enjoy nature where they worship.

Alexandria and All Africa

- The modification of the direction of different sectors, are subject to harmonize with the environmental policies. Such directions in the sectors are concerned with for example, domestic energy, agriculture, animals and forests.

Christian Church Cameroon

Protection of wetlands and wildlife	1.1 Identify wetlands and wildlife sanctuaries	1.1 Number of communities identified	2010 – 2012	Development department	In collaboration with other NGOs Development department to facilitate process
	1.2 Sensitise communities abusing wetlands and wildlife	1.2 Meetings and forums	2012 – 2017	Development department Synod	
	1.3 Advocate for implementation of legislation against abuse of wetlands and wildlife	1.3 Government action against defaulters	2010 – 2017	Development department	
	1.4 Collaborate with communities around wetlands on alternative economic activities	1.4 Alternative economic activities identified	2012 – 2015	Preswood, PresTech	
	1.5 Support Community youths around wetlands in vocational training	1.5 Number of youths trained	2013 – 2017		

CBCEW

Many of our church grounds could be enhanced by planting wildlife friendly plants, shrubs and trees; each place of worship could become a haven for all of life and inspire the local community to follow our example.

Encouraging local schools to actively take up green ideas and build praise for the earth into their assemblies may start a lifetime of sustainable living. All schools and universities should be encouraged to do an environmental audit and to make their grounds as friendly to wildlife as possible, encouraging all young people to grow plants and care for creatures. We must encourage children to understand the value of organic gardening and food production, the necessity of providing the right habitats for all creatures in urban spaces as well as in the countryside and to show respect for all of life. Our Catholic places of education must become places of inspiration for the future.

Church of England

A huge collective effort is needed at home and worldwide to avert dangerous climate change; to move away from dependence on fossil fuels; to reverse deforestation; to help and protect those who are suffering most acutely from environmental stress, and to safeguard the earth's rich web of habitats and wildlife.

Caring for God's Acre This very active private charity in Herefordshire aims to inspire and support local communities to care for churchyards and burial grounds in a way which benefits both people and wildlife. It is supported by the Conservation Foundation's *Parish Pump* programme and hopes to extend its work nationwide.

Churches and faiths

1..The Anglican Communion and the Church of England have for some time recognised the need *"to take all possible action to ensure man's responsible stewardship over nature"* (Lambeth Conference, 1968) – coming to see stewardship as part of the challenge of sustainable development: conserving the richness and health of environments and wildlife while advocating economic and social action that promotes justice and decent living standards for all.

[Lifestyles...] This theme should bring with it opportunities for projects, celebrations, artistic commissions and reflective worship and prayer at all levels of the Church. Many parishes and congregations are already strongly engaged with it. The theme brings together many aspects of sustainability and environmental concern (over-use of fisheries, impacts of meat consumption, **animal welfare**, and so on), and would generate new openings for partnerships, community projects and weaving of concerns into liturgy, prayer, church festivals, and overseas twinning and other links.

Church of South India

In June 2009, the CSI Synod urged all its 4 million members to plant at least one tree during the month of June 2009. This was linked to the UN Environment Programme's tree-planting initiative. It also urged individual parishes to manage their churchyards to benefit wildlife eg through planning a Nature Trail pointing out different trees, plants, wildlife, and stone used in the building and gravestones

Eco-leadership Programme The Synod Ecological Concerns Committee decided to give Green Leader Manager Training to Diocesan leaders. A Green Leader should: "organise programmes, raise funds, propagate ecological ideas, be a coordinating link between the diocesan authorities and the people... Training is necessary for uniform activities in all the dioceses." The first regional conference in Eco-leadership took place in Andhra Pradesh, Tamilnadu, Karnataka and Kerala between September, and November 2008. On each occasion the host Diocese bore the expense of boarding and lodging, with travelling allowances given from CSI Synod. In addition an eco-leadership programme was held from 21-22 August 2008 at CSI Centre, Chennai, which included a dynamic full day's training based on the UN-ARC Seven Year Plans. Three leaders from each diocese attended the programme, and reported greatly improved motivation to act on ecological issues. In July 2008 a three day Training programme in biodiversity, stewardship and conservation was organized for 16 teachers representing all our Diocesan Higher Secondary Schools and each in charge of a branch of the National Green Corps (NGC). The training included a field trip to the **Indira Gandhi Wildlife Sanctuary**.

8. Protect threatened and endangered species and their habitats: Dioceses are urged to love nature, animals and plants as you love yourself. When animals or birds are domesticated to provide food or other products or services, pay attention to ensure their proper care and welfare. Modern biotechnology techniques have made it possible to introduce changes in animals and birds to enhance the quality and or productivity of products derived from them life milk, meat, leather, etc., but such changes affect their natural lifestyles and may some times cause them considerable discomfort. The ethics of introducing such changes in living creatures needs to be examined in the light of scriptural teachings. In addition, animals in the wild must be recognised as having certain needs for maintaining their life, their "creatureliness" as willed by their Creator, their habitats, and their kinds. Destroying the animal world upsets not only the animals but also the ecological balance. Such destruction results from poaching, abusive use in entertainment, animal sacrifices and pollution and destruction of their homes and habitat. Abusive use always takes place when cruelty is involved, and/or the species is over-exploited. Trade in animals and animal parts must always be done in accordance with strict ethical criteria.

*** Encouraging rediscovery of old agricultural techniques:** Modern methods of agriculture with their inputs of chemical fertilizers and pesticides may lead to pollution of groundwater and other

problems. Such pollution can produce health problems for human and **animal populations**. Chemical fertilizers fail to sustain the natural nutrients in the soil, resulting in reduction of crop productivity and eutrophication of surface waters. Often in the past, pests were controlled and the nutrient status of the soil maintained by practices such as crop rotation, inter-cropping, multiple cropping, etc. It is necessary to identify successful traditional practices and upgrade them as appropriate in order to develop or recover appropriate site-specific technologies which enhance crop productivity without degrading the environment.

1. PARTNERSHIPS AND ECO-TWINNING

“Gather information on soil contamination, air and water pollution and endangered species and make it available to church members. Invite learned persons to speak at your church” From the CSI Eco-Resources book.

“The degradations of creation can be summed up as 1) land degradation; 2) deforestation; 3) species extinction; 4) water degradation; 5) global toxification; 6) the alteration of atmosphere; 7) human and cultural degradation.”

Lutheran Church of Tanzania

Changes, however minute in any one factor in an ecosystem can influence success of a particular plant or animal specie in its environment.

Organisms and their environment constantly interact and both are changed by this interaction. Like all other living creatures, humans have clearly changed their environment and have done so generally on a grander scale than have all other species. Some of these human-induced changes such as destruction of the world’s tropical rain forests to create farms or grazing lands have led to altered climate patterns. In turn, altered climate patterns have changed the way in which animals and plants are distributed in different ecosystems.

Plant and animal species will shift their ranges toward the poles or to higher elevations seeking cooler temperatures, and species that cannot do so may become extinct. The potential consequences of global warming are so great that many of the world's leading scientists have called for international cooperation and immediate action to counteract the problem.

Daoist

We prohibit the use of ingredients from endangered animal and plants in any Daoist healthcare food and medicinal remedies.

The China Daoist Association, based in White Cloud Temple, has approved this Daoist Eight Year Plan, which now represents the long term environmental strategy of all Daoist temples in mainland China. Daoists believe that humanity should obey nature's rules, maintain the balance of our ecological systems and protect the species that live beside us.

From ancient times, Chinese Daoism has always put a great emphasis on Dao following nature. It pays a great attention to the harmony and balance of heaven, earth and humanity, and the balance between Yin and Yang. Humanity should obey nature's rules, maintain the balance of our ecological system and protect the species that live beside us. In the past, Daoist monks have left many examples of wisdom and of moving stories of their encounters and experiences with nature.

Hindu

Cruelty-free milk

Current milk production practices are not in line with Hindu ethics. Cows, which can live up to twenty years, are slaughtered after an average age of four years. Coupled with this, cows are mistreated and subject to a range of diseases.

The Bhumi project will work closely with the lotus trust, which wishes to pioneer the production of cruelty-free milk for the Hindu community where no animals are sent for slaughter.

The final aim is to set up a cruelty-free certification system and an ahimsa label for milk showing where milk has been produced with kindness.

Through this we hope to effect wholesale change in the way cows are treated and create a demand in the market for cruelty-free milk - a demand that will potentially draw support from many non-Hindus.

The Lotus Trust is currently working to pioneer cruelty-free dairies in the UK. We will support this endeavour and work with them over the next nine years to achieve the stated aims.

Interfaith

Green Faith US

1. Protecting All Living Things and the Web of Creation

Consistent with our belief that the entire cosmos is an embodiment of the creative power of the Holy, we affirm that humanity is commanded to **protect the diversity of the natural world**, through **protecting different forms of life and the ecosystems** that support them. Recognizing the serious threats that some forms of human activity pose to the earth, we will advocate for policies that support the protection of endangered life forms and ecosystems.

Jewish

Tza'ar Balei Hayim:

The Torah prohibits inflicting emotional or physical pain on animals. For example, if on your way, you happen upon a bird's nest in a tree or on the ground, with baby birds or eggs in it, do not take the mother with her young. Drive away the mother and take only the young. "This way you will live a long life." (Deuteronomy 22, 6-7). Nachmanides explains that the crime here is that by catching the mother and young together one is taking a step towards the animal's extinction. This Mitzvah is a directive to preserve biodiversity and not to extinguish natural species. At the current rate, up to 30% of the world's species may be extinguished because of climate change.

Kashrut:

We need to recover the ecological value of *kashrut*. Judaism has evolved a detailed system of laws governing what is fit for us to eat. While some of the original reasons for the *kashrut* laws are today opaque, it is clear that part of the motivation was to cause the animals that we eat the minimum of suffering, (see e.g. Maimonides Guide of the Perplexed, Book 3, Chapter 48) and to treat them with a dignity that recognized our interconnectedness with them.

Today, our understanding of *kashrut*- what is fit for Jews to eat should be challenged to expand. The system of food production contributes between 25% and 37% of all United States greenhouse gas emissions. Eating is the one thing we all do that has the most far-reaching, negative ecological consequences.

Kashrut can consider whether produce that is grown at the cost of huge ecological damage, food that travels thousands of miles to reach us, factory farmed animals that are raised in great cruelty are fit to eat. We seek to build upon, paradoxically, also to move beyond the concept of *eco-kashrut* that was coined in the 1970s. "Eco-*kashrut*" suggests that the ecological destructiveness of our food choices is a fringe concern lying outside the purview of mainstream *kashrut* itself. Today we need to question this notion. The often destructive nature of industrial food production challenges both ordinary Jews and *halakhic* decision makers to consider whether and how *kashrut* should take account of these new realities.

We would argue that reducing meat consumption as a communal norm is fully in the spirit of the Kosher Dietary laws. The Laws of *Kashrut*, are, at least in part, about minimizing the pain and suffering to the animal in the slaughtering process. We now know that it is only possible to eat large quantities of affordable cheap, kosher meat if the animals that are consumed are industrially raised in ways that cause them suffering throughout their lives and at their deaths.

Reducing meat consumption would also have tangible environmental and ethical benefits. According to the UN, 18% of global greenhouse gases are produced by livestock. At a time of global food shortages, 50% of grain grown in the US is fed to animals.

We will therefore propose a goal of cutting communal meat intake by half by 2015.

Further, meat that is eaten should be humanely and locally raised where possible. Initiatives such as Mitzvah Meat and Kol Foods are making kosher, pasture-fed, meat available in the United States. Supporting these startups will help make humanely produced kosher meat much more widely available.

The fair treatment of workers in the meat processing industry is an essential element of kashrut. We propose reframing berakhot as mindfulness meditations so as to make them accessible for non-Orthodox Jews. By 2015 the goal should be that a greater proportion of Jews will say berakhot, mean them, and reflect on the sources of the food that they eat and the process by which that food reaches their supermarket shelves and dinner plates.

Muslim

Our planet is in great danger as a result of human behavior towards the natural resources that God created for us. These resources have become threatened by continued human encroachment and careless use of energy. These also exacerbate environmental problems such as air and water pollution, soil erosion, destruction of forests, and reduction in biodiversity of animal and plant life. As a result of air pollution damaging the ozone layer, dangerous cosmic rays will be directed onto the earth surface causing serious damage to humans and animals. This is in addition to the greenhouse gases that threaten to change our planet.

There are many components of the environment - plants, animals, soil - which overlap and interact with each other in a complex web of mutual relationships, and any change or damage to any one of these elements leads to a change in the others. Thus, any kind of corruption, such as the destruction of forests by logging or destroying crops and poisoning water, which leads to the elimination of life forms, whether plant or animal, would affect that balance.

Environmentally appropriate - ensures that the harvest of timber and non-timber products, as well as care of sacred areas, maintains the forest's biodiversity, productivity and ecological processes. Also, that those who manage the forest pay attention to environmental concerns, including recycling and non-use of pollutants.

Ecosikh

"...Yours are the robes of a dervish, a holy saint, which must shed love, light, compassion, not only on human beings, but even on animals and plants. The more tender and weak a creature of Akaal Purakh, the more love, sympathy and compassion he deserves."

Baba Har Rai Sahib Ji fell at the feet of his beloved Guru and grandfather and sought his forgiveness. Baba Har Rai Sahib Ji promised his grandfather, that he would in the future never show the slightest heedlessness in his responsibilities towards man, animals and plants. Restraint and self control boundless compassion and charity, were reflected in all his actions and dealings with others through Baba Har Rai Sahib Ji's life.

- Support seed banks and biodiversity initiatives: many organizations in India are combating the negative fallout of the "Green Revolution" and need help to secure the preservation of biodiversity.