

OUR PROJECT HELP US MAKE A BETTER WORLD

We could like to create a vibrant place, surrounded by nature, for

- **Orphans** children
- **Forgotten** seniors
- **Abandoned** animals

Our objectives are to give the opportunity to these **excluded people** to live together, to love each other and to share in mutual respect.



Famille Chrétienne n° 1520 bis

We wish fervently that this action becomes a model of the Love that God intended us to share, through saint Francis of Assisi.

....please cut and send to your bank + one copy to the FSIRA for a receipt.....

[] **I wish to make a special donation for this project**

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**Our Sacerdotal Fraternity recommends
ANIMAL THEOLOGY, from theologian
Andrew LINZEY :**

This disturbing book is based on a series of conferences given at the Faculty of Theology of Oxford University. It argues that today's food industry, centred on the reification of animals, is immoral and not defensible theologically

**Editor: University of Illinois Press
(1 janvier 1995)**

It is an elaborate text with good arguments on the theology of animal rights. In this text, the author calls upon the communion of faithful to our modern day blindness concerning central elements in Christian tradition that preach responsibilities in respect to animals.

ANIMAL THEOLOGY



ANDREW LINZEY

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CONFESSION OF GUILT

We confess to God, creator of animals,
and to fellow humans:

We have failed as Christians because in our faith
we have forgotten the animals.

As theologians, we were not ready to face opposing
tendencies regarding Life in the natural sciences
and in philosophy with theology of creation.

We have betrayed Jesus' invitation to humbly serve
our smaller brothers, the animals.

As priests and pastors we were afraid to hold
a space for animals in our churches and our parishes.

We were deaf as an institution (the Church)
to the cries of the mistreated and exploited creatures.

Glauberg (Germany), spring 1988

**Glauberg's Confession of Guilt
is justified by theology**

We read with new interest everything concerning creation and humans in the Bible as "cocreatures". We know that the human species is at the core of nature and it is linked to every living thing – and threatened in the same way. By this discovery of the theology of creation, we see animals in a new light, as our brothers and sisters. As Christians, we must convert ourselves to them and include animals in our theological research and pastoral care.

**Glauberg's Confession of Guilt
is justified by the load of heart**

For many years, many people are involved actively in animal protection. They expect from us, pastors and priests, that we do the same. **But, because theologians have not developed this aspect of Christianity, many of them are disappointed and have even turned their back on the Church, because their parish or any other level of the church has not given them true witness – words or actions – for the animals. We wish to regain confidence from these men and women, that give a large amount of time, money, energy and sometimes their health to the reconciliation with animals: This is a pastoral challenge !**

**Glauberg's Confession of Guilt
is justified by ecumenical interests**

With the example of the "blessing of animals", we have seen the problems the Protestant Church has with animals. The Catholic Church has less problems in this matter – so we wish to learn from it. 'Oikumene' (gr. *Οικουμένη*) means the "whole inhabited earth" and comprises of relations between all life. Here, Christians, catholic or protestants, **have a common responsibility.** This is why we send this act to all our colleagues, catholic or protestant, with prayer, that our work for animals will be ecumenical

**Glauberg's Confession of Guilt
is justified by political reasons**

To us, the Church does not have real power in society (at least, not in France) to fight against economic associations that are hostile to life or against branches of production that include cruelty to animals. But our experience shows that **the Church has moral authority, and its witness influences society by word and action.** If we speak out loud, as pastors and theologians, of this politically sensitive subject – in the form of a Confession of Guilt – it will have a detonator effect. The first step for real change is not action, but actually admitting our faults. This is true for relations with animals or any other political change. **'If we don't confess our faults, reconciliation is not possible'** – for us, this is a political dogma.

On 30.03.2007, this confession had been signed by **371** priests, pastors, religious and theologians of ecumenical horizons,

including father Olivier JELEN.