

Purpose

This workshop is designed to help Christians think critically about the relationship of humans with other animals. In the course of the study participants will:

- Consider their understandings of and relationships with animals.
- Examine the historic place of animals in Christian theology.
- Explore biblical and theological foundations for concern for animals.
- Consider ways to align values and practices in everyday life.

Time Frame: 2 hours with one 10-minute break

Workshop Outline

- I. Welcome and Introduction (15 minutes)
- II. The Historic Place of Animals in Christian Theology (15 minutes)
- III. Theological and Biblical Foundations of Concern for Animals (25 minutes)
BREAK (10 minutes)
- IV. Implications: Values and Practices (25 minutes)
- V. Conclusion (15 minutes)

Preparation

- Review the workshop content, handouts and the following videos.
 - Craig Watts: *A Chicken Factory Farmer Speaks Out* (for Section IV)
<https://www.youtube.com/watch?v=YE9I94b3x9U> (or search the title online)
 - On the emotional lives of animals: (optional) select one to play during the break):
 - *Animals Have Human Emotions*
https://www.youtube.com/watch?v=qtP0sGWF_d8
 - *Do Animals Experience Emotions Like Humans Do?*
<http://www.bing.com/videos/search?q=video+animals+and+emotions&view=detail&mid=8B5921BE9055FB4C747D8B5921BE9055FB4C747D&FORM=VIRE>
 - *Proof! Animals Have Feelings*
<http://www.bing.com/videos/search?q=video+animals+and+emotions&view=detail&mid=018601FA1F13E1D80E3B018601FA1F13E1D80E3B&FORM=VIRE>
- Set up to play video(s).
- Print the Ground Rules from Page 2 on newsprint and post on the wall.
- Make copies of the handouts. **Note:** In some cases, you may opt to put the information into a PowerPoint rather than make copies to hand out.

Gather Materials

- Bibles
- Pens/pencils
- White board and markers/chalk board and chalk or newsprint
- Refreshments (optional; vegetarian suggested)
- Copies of Handouts
- Name tags (optional)

I. Welcome and Introduction (15 minutes)

As participants gather, ask them to put on name tags (optional). Welcome everyone and express appreciation for their interest in exploring how our faith relates to animals. If the participants do not know each other, invite them to share names, where they are from, and what drew them to this workshop.

Explain (read or paraphrase): *This workshop is designed to provide a brief overview of the place of animals in Christian theology and to consider what it means to be faithful Christians in relationship with other animals.*

Review the workshop outline, noting the break. Point out where facilities (and refreshments) are and encourage them to feel free to take comfort breaks as needed.

Review the following **ground rules**:

- Everyone's voice and perspective is to be honored.
- Everyone who wants to talk gets to talk.
- Responses and sharing are by invitation—no pressure.
- We covenant to listen to one another without judgment.
- We trust that we are all here for the same reason—to grow in faithfulness.

Reflection Activity

Invite the participants to spend some time thinking about their understandings of animals, considering these questions:

- What have been your experiences with animals?
- What did those experiences teach you?
- What feelings do you have about animals?
- What were you explicitly taught about animals, especially in relationship to Christian faith?
- Do your experiences or feelings align with what you have been taught?

Offer an opening prayer of your choice or use the following:

Lord of all creation, thank you for the work of your hand, evident in the world all around us. Please let us listen to one another today and to the whispers of your Spirit. Help us to stretch our holy imagination as we explore the possibilities of your Peaceable Kingdom. We ask these things in Jesus' name. Amen.

II. The Historic Place of Animals in Christian Theology (15 minutes)

Distribute and review Handout #1 "Historic Christian Thought on Animals"

Distribute and provide time to review Handout #2 "Alternative Voices."

Explain (read or paraphrase): *Recent times have seen increased interest in animals among Christian theologians, ethicists and activists. The most highly influential theologian focused on animals is Andrew Linzey, Director of the Oxford Centre for Animal Ethics and faculty member at Oxford University.*

III. Theological and Biblical Foundations of Concern for Animals (25 minutes)

A. Andrew Linzey's *Animal Theology*

Explain: Andrew Linzey's "animal theology" attempts to relate Christian thinking to contemporary debates about the status and rights of the non-human creation drawing on scripture, classic Christian doctrine, and unheeded alternative voices throughout history.

Review Primary Premises drawn from Andrew Linzey's *Animal Theology*:

- Any decent theological insight about animals must be grounded in God and in particular, in God's attitude toward creation.
- As creations of God, animals have a nonreducible intrinsic value and are cared for by God; therefore God alone has the right to determine how they are treated.
- The fall of humanity profoundly affected all aspects of creation, so we cannot take our cue for human relationship with animals from the way things are in the natural world. To do so is tantamount to idolatry and the deification of nature.
- Our powerful God relates to creation with grace and generosity. Jesus surrendered his power and modeled sacrificial service to the weak. Animals are vulnerable to human power. Therefore humans are compelled to treat animals with moral generosity.
- Christ is the source, destiny, redeemer, and reconciler of all things; we anticipate a future kingdom in which the entire created order will be transformed.
- Human beings have much in common with animals, but we also have unique power and therefore unique responsibility. We are singularly qualified to participate in Christ's redemptive work on behalf of all of creation liberating our world and its creatures from oppression.

B. Scripture

Distribute Bibles and Handout 3, "The Bible on Animals."

Explain that a significant number of scripture passages speak to the issue of animals and human treatment of animals. The handout provides a number of those cites, way more than you can review together, so it is provided as a resource for them.

Continue (read or paraphrase): *For now, we are going to look at a few highlights of the biblical foundation of concern for animals.*

► The Creation Story (Genesis 1–2)

- **Nephesh Ḥayah:** Nephesh means spirit, breath, living being, self. Ḥayah means living. The sense is that God breathes and creatures become living beings. Both humans and animals are *nephesh ḥayah*. Compare the translation in Genesis 1:24 with that in Genesis 2:7.

- **Reproduction:** All animals—human and otherwise—were commanded to be fruitful, multiply and fill the earth. (Genesis 1:22).
- **Tovah:** Most commonly translated as “good,” the word means that part of God’s own essence (goodness) is invested in the thing deemed “good.” All of creation, including animals are called “tovah” by God. (Genesis 1:25)
- **Relative Dominion:** While dominion has predominantly been equated with dominance (perhaps because the words sound similar in English), the word translated as “dominion” is the Hebrew rada'. It has a broad range of meanings, ranging from “accompany” to “tread.” Immediately after giving people power over creation, **God sets limits** (Genesis 1:30). There are limits to how humans use creation and God’s provision was not only for humans, but for other animals, for “*everything that has the breath of life in it.*” Human “dominion” is relative to God’s sovereignty over us. We are God’s envoys, earthly representatives of the Creator, commanded to live out dominion in ways that reflect divine intent and generosity. This responsibility is evident in explicit instructions in the Old Testament on the treatment of animals.

► Righteous Living and Animals

- **Righteousness** requires kindness to animals as explicitly stated in Proverbs 12:10: *The righteous care for the needs of their animals, but the kindest acts of the wicked are cruel.*
- **The Sabbatical year** dictates that some of yield of the land go to domesticated and wild animals. (Ex 23:11 and Lev 25:6-7)
- The command to keep the Sabbath specifically includes allowing the animals to rest. (Ex 23:12; Deut 5:14)
- **Cruel practices** are prohibited, for example:
Deuteronomy 25:4: *Do not muzzle an ox while it is treading out the grain.*
Deuteronomy 22:6: *If you come across a bird's nest beside the road, either in a tree or on the ground, and the mother is sitting on the young or on the eggs, do not take the mother with the young.*

► Animals Participate in Redemption:

- **Read** Isaiah 65:17-25
- **Read** Romans 8:18-25 and **Explain** (read or paraphrase):

Scripture is clear that all of creation was affected by the fall; an innocent victim of human sin. Therefore all of creation is also necessarily affected by the redemption promised in Jesus. In fact, creation is longing for humans to do their part in the fulfillment the Kingdom. Humans tend to have a preoccupation with their unique status in the created order focusing on the parts that give us privilege. However, we consistently resist the obligations of our uniqueness. Our role in the created order includes the responsibility to care for creation and to participate in God’s work on behalf of all creation, including other creatures.

Invite discussion of the following questions:

- Did you learn anything new from these passages?
- Did any of the biblical teachings surprise you or conflict with what you've been taught in the past?
- If so, how do you feel about those differences?

Break (10 minutes) Optional: During the break play one of the videos below that address the emotional lives of animals.

- **Animals Have Human Emotions** https://www.youtube.com/watch?v=qtP0sGWF_d8
- **Do Animals Experience Emotions Like Humans Do?**
<http://www.bing.com/videos/search?q=video+animals+and+emotions&view=detail&mid=8B5921BE9055FB4C747D8B5921BE9055FB4C747D&FORM=VIRE>
- **Proof! Animals Have Feelings**
<http://www.bing.com/videos/search?q=video+animals+and+emotions&view=detail&mid=018601FA1F13E1D80E3B018601FA1F13E1D80E3B&FORM=VIRE>

VI. Implications: Values and Practices (25 minutes)

A. Values

Distribute Handout 4, "Theological Reflections on the Human-Animal Relationship"

Invite small group discussion in response to the quotes as follows:

- What would faithfully fulfilling our role in the created world look like?
- What rights and responsibilities come with being made in the image of God?
- What values might appropriately guide our involvement with the created order, especially with animals, based on what we've learned so far?

Invite each group to print some of their identified values on newsprint or whiteboard.

Review the values listed.

B. Practices

Invite participants to:

1. Identify all the ways their lives are connected with animals. List their responses on newsprint or white board. Encourage them to consider the connections they may have overlooked such as shared habitat with wildlife, food, entertainment, clothing, using products tested on animals.

2. Consider these questions:

- Are there distinctions in how you categorize animals, assess their value, or evaluate your treatment of different animals?
- If so, what are those distinctions based on?

Distribute and give them time to **review** Handout 5, "Animal Use."

Explain (read or paraphrase):

With more than 70 billion land animals and up to 7 trillion sea animals killed for food each year worldwide, species extinction, a booming pet industry, and ongoing use of animals in entertainment and experimentation, faithfulness in relationship with animals demands consideration by Christians.

99% of animals raised for food in our country are raised in factory farms. We are going to watch a video interview with Craig Watts, a farmer who works for Perdue. The video may be disturbing but it is not graphic or gruesome. However, if anyone is uncomfortable watching, please feel free to excuse yourself and return in 5 minutes.

Play video "Chicken Factory Farmer Speaks Out"

Discuss the following:

- Was anything in this video was surprising to you?
- How does the practice of factory farming align with the values we identified?
- Listen to the words of Jesus from Matthew 23:37:

Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.

How does it feel to juxtapose the image of the chickens in the video with Jesus using a mother hen gathering her chicks as an image for God's love?

C. Aligning Our Values and Our Practices

Invite discussion on their relationships and interactions with animals versus the values they've identified. Where do they align? Where do they diverge?

Explain: *One of the premises of Andrew Linzey's animal theology is that in a fallen world, there is no pure land. In this earthly life we can never be free from participation in evil. So we need to be gracious with ourselves as God is gracious with us. However, we are called to strive to live according to Kingdom values. So let's take some time to think about practical steps we can take to live more faithfully in our relationships with God's other creatures.*

Distribute Handout 6 "Making Changes for Change" and give them time to work on it.

Invite volunteers to share some of their thoughts.

V. Conclusion (10 minutes)

A. Lingering Questions

Explain that before you close for the day, you want to look at two questions that commonly arise when discussing animal welfare.

► **Question One:** "What about the Old Testament Sacrificial System?"

Explain (read or paraphrase): *The practice of sacrifice by the people of Israel is a complex topic. It is a question that scholars have wrestled with for centuries.*

Distribute and Review together Handout 7 “Animal Sacrifice in the Bible.”

Reiterate that however we understand animal sacrifice, we must remember:

- All animals were to be cared for according to compassionate laws.
- Sacrifice was handled by religious leaders as part of religious rituals.
- Sacrifice was carried out in prescribed ways that minimized suffering, in reverence, and with the belief that all life is sacred and belongs to God.

► **Question Two:** “Why concern ourselves with animal suffering when there is so much human suffering in the world today?”

Share this Response (read or paraphrase):

- *This question overlooks the interrelated nature of life. Recent research has demonstrated a clear link between animal abuse and human violence, confirming what many of us knew intuitively—human suffering and animal suffering are interconnected.*
- *Compassion is not a limited commodity. It increases and expands as we practice it.*
- *Caring for creatures is part of our Christian heritage both by divine mandate and historic practice. While not the prevailing “official” perspective, animal welfare has always had proponents among Christians who considered it intrinsic to their faith. In 1903, the American Baptist Publications Society published Beautiful Joe, the story of an abused dog. The book, written by Margaret Marshall Saunders, became a best-selling children’s novel that promoted animal welfare worldwide. In the words of Beautiful Joe, we must:*
“. . . be kind to dumb animals, not only because you will lose nothing by it, but because you ought to; for they were placed on the earth by the same Kind Hand that made all living creatures.”

B. Closing

Distribute Handout 7 “Sources and Resources.”

Close with a prayer of your own or with the following:

*Hear our humble prayer, O God, for our friends the animals,
 especially for animals who are suffering;
 for animals that are overworked, underfed and cruelly treated;
 for all wistful creatures in captivity that beat their wings against bars;
 for any that are hunted or lost or deserted or frightened or hungry;
 for all that must be put death.
 We entreat for them all Thy mercy and pity,
 and for those who deal with them we ask a heart of compassion
 and gentle hands and kindly words.
 Make us, ourselves, to be true friends to animals,
 and so to share the blessings of the merciful. **

*historically attributed to Albert Schweitzer

Handout 1 Historic Christian Thought on Animals The Prevailing Perspective

Western Christian theology has dealt with animals in an ad hoc manner. The prominent perspective on animals, which was established and supported by influential thinkers within Roman Catholicism and Protestantism, is characterized by belief in a divinely ordained hierarchy, a focus on the preeminence of human beings, and a utilitarian view of animals.

Influential Roman Catholic Thinkers

- **Augustine of Hippo**, (354-430 CE) held to:
 - the superiority of the rational soul of human beings
 - dominion (Genesis 1) as dominance of human beings over creation
- **Thomas Aquinas** (1224—1274) held that:
 - Rationality is the key to spiritual status.
 - Non-rational beings are to be ruled by rational beings by divine imperative.
 - The “inferior” (animals and plants) are always governed by the “superior” (humans).
 - The value of animals lay solely in their usefulness to human beings.
 - Humans cannot have the friendship of charity towards irrational creatures, but can care for animals to the extent that the care is about desiring good things for other humans.

Influential Protestant Theologians

- **Martin Luther** (16th century Protestant Reformer) considered the suffering of animals as a consequence of the fall, he described the relationship to humans as "subjection as to a tyrant who has absolute power over life and death"— a gift from God that demonstrates God's favor towards humans.
- **John Calvin** (16th century Protestant Reformer) held that:
 - The universe was established for the sake of humankind.
 - Animals are subjected to humanity as "lord of the world."
 - All things were created so that none of the conveniences and necessities of life might be wanting to human beings.
- **Karl Barth** (influential 20th century theologian), while acknowledging that “We do not know what particular attitude God may have to animals . . . we can accept them as our fellow-creatures with all due regard for the mystery in which God has veiled them,” he also maintained that:
 - “Man is the measure of all things, since God became man.”
 - Reverence and responsibility (in critique of Schweitzer’s *Reverence for Life*) belong solely to human-to-human relationships.

Multiple less-heeded voices that valued animals and called for kindness are evidenced throughout Christian history. Here is a sampling.

St. John Chrysostom (349–407, Archbishop of Constantinople): *Surely we ought to show kindness and gentleness to animals for many reasons, and chiefly because they are of the same origin as ourselves.*

St. Basil the Great (329–379): *We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty so that the voice of the earth, which should have gone up to thee in song, has been a groan of pain. May we realize that they live, not for us alone, but for themselves and for Thee and that they love the sweetness of life.*

St. Francis of Assisi (1181–1226) in reference to animals: *Not to hurt our humble brethren is our first duty to them, but to stop there is not enough. We have a higher mission—to be of service to them wherever they require it.*

St. Birgitta of Sweden (1303–1373): *Let a man fear, above all, me, his God, and so much the gentler will he become toward my creatures and animals, on whom, on account of me, their Creator, he ought to have compassion.*

John Wesley (1701–1791): *[Creatures] encourage us to imitate Him whose mercy is over all His works. It may enlarge our hearts toward these poor creatures to reflect that not one of them is forgotten in the sight of our Father which is in heaven.*

Humphrey Primatt (1736—1779, Anglican priest, author of “A Dissertation on the Duty of Mercy and the Sin of cruelty to Brute Animals”): *Let no views of profit, no compliance with custom, and no fear of the ridicule of the world, ever tempt thee to the least act of cruelty or injustice to any creature whatsoever. . . . But our Mercy and Regard is not to rest there. It is further our duty to be always ready to relieve and succour the Miserable, whether known or unknown to us. Any beast in distress, be it Ox, or Ass, or Sheep, or other Animal, has a claim upon us of Assistance. ... We may pretend to what religion we please, but cruelty is atheism. We may boast of Christianity; but cruelty is infidelity. We may trust our orthodoxy; but cruelty is the worst of heresies.*

Cardinal John Henry Newman (1801–1890): *Cruelty to animals is as if humans did not love God.*

Albert Schweitzer (1875—1965): *Whenever an animal is in any way forced into the service of man, every one of us must be concerned with the sufferings for that reason it has to undergo. None of us must allow to take place any suffering for which does not concern him... While so much ill-treatment of animals goes on, while the moans of thirsty animals in railway trucks sound unheard, while so much brutality prevails in our slaughter-houses...while animals have to endure intolerable treatment from heartless men, or are left to the cruel play of children, we all share the guilt.*

C. S. Lewis (1896—1963) the author of *The Chronicles of Narnia* and *Screwtape Letters* also wrote a tract against the practice of vivisection which was published and distributed by several animal welfare societies. He attributed animal suffering to "satanic distortion" and the failure of human beings to accept their responsibility to restore peace to the animal world. He speculated about the possibility of animal resurrection and suggested that human superiority necessitates acknowledging duties to animals, which they cannot, in turn, acknowledge to human beings, and insisted that cruel treatment of animals is morally reprehensible.

Below are some often overlooked biblical themes related animals and the human-animal relationship.

Humans and animals have much in common.

- Genesis 1:24-31; 2:7, 19
 - Land animals and people were created on the same day.
 - Both were fashioned out of the soil of earth.
 - Both were commanded to be fruitful and multiply.
 - Both have the “breath of life” and are “living beings” or “living souls” (*nephesh hayah*, is used for both in the Hebrew text, although often translated differently for humans and for animals).
 - Both are blessed by God and called “good.”
- Ecclesiastes 3:19-20—Humans and animals:
 - have the fate
 - have the same breath
 - go to the same place
 - come from dust, and return to dust

God has a direct relationship with animals.

- God enters into covenant with animals. Gn 9:8-10; 11-13, 14-15, 16, and 17; Ho 2:18).
- God cares about animals. (Nu 22:32-33; Jon 4:11; Ps 36:6)
- God provides for animals. (Job 12:9-10; 38:41- 39:1, 5-6, 9; Ps 50:11; Ps 104:10-12; 27-28).
- Animals are used as images of God. (Dt 32:11-12; Ps 149:14; Mt 23:37; Lk 13:34).
- Animals serve as teachers, ministers, and examples. (Jb 12:7-8; 1 Kgs 17:2-4; Is 1:3; Jr 8:7).

God commands people to care for animals.

- *The righteous care for the needs of their animals.* (Prov 12:10)
- The Sabbatical year requires that some of yield of the land go to domesticated and wild animals. (Ex 23:11 and Lev 25:6-7)
- The command to rest on the Sabbath specifically includes rest for animals. (Ex 23:12; Dt 5:14)
- People were required to help an injured donkey of both a friend and an enemy. (Ex 23:5; Dt 22:4)

God prohibits cruel practices, including:

- plowing with animals of different strength together (Dt 22:10)
- cooking a young goat in its mother’s milk (Ex 34:26; Dt 14:21)
- taking a mother bird and her young from a nest (Dt 22:6)
- muzzling an ox to keep it from eating while it is treading out grain (Dt 25:4)
- eating meat with blood in it (in contrast to the local practice of cutting flesh off of living animals to ensure fresh meat) (Dt 12:23)
- sexual assault (Lv 18:23; Dt 14:3-21)

Animals participate in redemption and the fulfilled Kingdom.

- Isaiah 11:3-9
- Isaiah 65:25
- Romans 8:18-25

On the Image of God

God is many things, but at the core, God is love. Out of love, God created the world. Out of love, God sent Jesus to redeem us. Out of love, God offers the opportunity for reconciliation, rather than condemnation. God's love is so expansive that worlds, planets, stars, the sun, the moon, all life flows out of, into, and through God. God's love is life creating, life sustaining, and life-saving. Our first job as followers of Christ is to love God. Our second, to love one another. God doesn't love human creatures exclusively. The earth is full of God's creatures, and God loves this very good world. Catherine La Cugna says, "The very nature of God...is to seek out the deepest possible communion and friendship with every last creature on this earth." This is the imago Dei in us. This is the way of being to which we aspire. And no part of our life is exempt. Every relationship, every interaction, is and ought to be indwelled with this spirit. (Sarah Withrow King, "Is it a sin to eat bacon?")

On Being Creaturekind

Seeing ourselves as one creature among many is therefore a profound truth of Christian faith. There are two kinds of things: God and God's creatures. We're one of the second kind: we're creaturekind. Like every other creature, we are made by God. Like every other creature, we have a beginning and end. Like every other creature, we exist in a particular time and place. Like every other creature, we glorify God in our existence. Like every other creature, we are called to offer praise in our particular creaturely way. So seeing ourselves as creaturekind changes the way we see ourselves. But it also changes the way we see other creatures. We see that we are one among many of God's beloved creatures, each of them also a creature with a beginning and end. Just as we are well aware of our vulnerability as human creatures, and the vulnerability of the humans we love, so we become aware of the vulnerability of the creatures around us, many of whose lives are even more fragile than our own. We become aware of the power we exercise over these other creatures: how our lives impact on theirs without us even noticing. (David Clough, Why CreatureKind)

On the Kingdom

We know through the scriptures that God is reconciling all creation, that the process of that reconciliation has already begun, and that when we work with the Spirit in us, we are a part of that process. When we choose to live towards this world that is "on earth, as it is in heaven," we are choosing to live in a way that is eschatomorphic; we become reshaped by living out the implications of the eschaton, when mourning and crying will be no more, when the wolf will lie down with the lamb, the lion will eat straw like an ox, and a little child will play over the adder's den. (Sarah Withrow King, "Is it a sin to eat bacon?")

On Loving: *The Rime of the Ancient Mariner* by Samuel Taylor Coleridge

And to teach, by his own example,
 Love and reverence
 To all things that God made and loveth.
 Farewell, farewell! but this I tell
 To thee, thou Wedding-Guest!
 He prayeth well, who loveth well
 Both man and bird and beast.
 He prayeth best, who loveth best
 All things both great and small;
 For the dear God who loveth us,
 He made and loveth all.

Companion Animals in the U.S.		Enter Shelters Each Year	Euthanized Each Year
total (estimated)		6.5 million	1.5 million
dogs		3.3 million	670,000 dogs
cats		3.2 million	860,000 cats
Habitat reduction	85% of all species officially classified as "threatened" and "endangered" is a result of habitat reduction due to the expansion of agricultural land, intensive harvesting of timber, and other forest products, as well as overgrazing. Seven species reportedly became extinct in 2016.		
Sports & Entertainment	<ul style="list-style-type: none"> • Some zoos and aquariums do rescue some animals and work to save endangered species, but most animals in zoos were either captured from the wild or bred in captivity for the purpose of public display. • When facilities breed too many, animals are sold to laboratories, traveling shows, canned hunting facilities, or private individuals. • Rodeos use electrical prods, sharp spurs, and “bucking straps” that pinch their sensitive flank area to get horses and bulls to give a “good” ride. • Racing greyhounds are kept in small cages for more than 20 hours a day. Dogs who are considered too slow are often sold to research facilities or killed (20,000 each year) • Racing horses are bred for to make money. Those who don’t are sent to slaughter (hundreds every year). 		
<p>Limits of Animal Protection Legislation: The Animal Welfare Act provides minimum standards for housing, handling, nutrition, and veterinary care for zoos, aquariums, research facilities, puppy mills, animal dealers, and circuses. The Animal Welfare Act excludes from its protections:</p> <ul style="list-style-type: none"> • farms and livestock used for food or fiber • commercial animals like pedigree dogs • pet stores • hobby breeders • birds, rats or mice used in research • reptiles, amphibians, fish and invertebrates 			
Experimentation/Research in the United States			
100 million mice, rats, frogs, dogs, cats, rabbits, hamsters, guinea pigs, monkeys, pigs, chimpanzees, fish, and birds die each year in labs where they are deprived of sunlight, fresh air or any comfort.		Used for biology lessons, medical training, curiosity-driven experimentation, and chemical, drug, food, and cosmetics testing. The Federal Food, Drug, and Cosmetic Act does not specifically require the use of animals in testing.	
Fur (farm raised or trapped /culled)		Killed Annually Around the world	
		8 million foxes 87 million mink 350,000 seals	
Labor Globally	400 million work in fields or carry loads		
Consumption in the United States		Global Consumption	
<ul style="list-style-type: none"> • 99 percent of U.S. meat comes from factory farms. • Feeding takes 70% of agricultural land and 1/3 of grain production. • Livestock account for 55% of erosion and sediment, 37% of pesticide use, 50% of antibiotic use, and 1/3 of nitrogen and phosphorous loading of water supplies, 15% of water depletion, and 14%–50% of greenhouse gas emissions. 		<p>Killed Annually</p> <p>324 million cattle & buffalo 975 million sheep & goats 1.2 billion rabbits 1.5 billion pigs 61 billion chickens 2.5–6.8 trillion fish</p>	

Handout 6

Making Changes for Change

One of the premises of Andrew Linzey's animal theology is that in a fallen world, there is no pure land. In this earthly life we can never be free from participation in evil. So we need to be gracious with ourselves as God is gracious with us. However, we are also called to strive to live according to Kingdom values in the midst of our fallenness.

Practical steps that we can take to live more faithfully in relationship with animals can be categorized as: Lifestyle Changes; Advocacy and Education; Direct Service; and Congregational Life.

Spend some time thinking about some changes you would like to make or ways in which you can help your congregation become more faithful in relationship with animals.

Lifestyle Changes	Advocacy and Education	Direct Service	Congregational Life

- The ancient Hebrews likely adopted animal sacrifice from Mesopotamia, which used ritual sacrifice to justify meat consumption by the elite of society and as a way to feed their gods.
- The Bible has a variety of perspectives on animal sacrifice.
- Many texts reject sacrifice as a cultural practice that was in reality unacceptable to God, including:
 - *But whoever sacrifices a bull is like one who kills a person, and whoever offers a lamb is like one who breaks a dog's neck; whoever makes a grain offering is like one who presents pig's blood, and whoever burns memorial incense is like one who worships an idol. They have chosen their own ways, and they delight in their abominations.* (Is 66:3)
 - *“Go to Bethel and sin; go to Gilgal and sin yet more. Bring your sacrifices every morning, your tithes every three years. Burn leavened bread as a thank offering and brag about your freewill offerings- boast about them, you Israelites, for this is what you love to do,” declares the Sovereign LORD.* (Am 4:4-5)
 - *I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the insects in the fields are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it. Do I eat the flesh of bulls or drink the blood of goats?* (Ps 50:9-13)
 - *You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. My sacrifice, O God, is[a] a broken spirit; a broken and contrite heart you, God, will not despise.* (Ps 51:16-17)
 - *For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.* (Ho 6:6)
 - *Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. . . . First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”-though they were offered in accordance with the law.* (Hb 10:5-9)
- According to the Noah story:
 - Animals were not killed for food until after the flood as a concession to a fallen world.
 - Meat could not be eaten with blood in it (Gen. 9:4)—a challenge to the common practice of cutting sections off live animals as evidenced in A Jewish Targum comment on the blood prohibition: “But the flesh which is torn from a living beast at the time that its life is in it, or which is torn from a beast while it is slain, before all its breath is gone out, ye shall not eat.” This effort to minimize suffering morphed into the cruel modern-day practice of keeping animals fully conscience throughout slaughter.
- In addition to sanctifying meat eating, sacrifice was also used to consecrate agreements and impart significance to certain religious rituals and eventually as a means of atoning for transgressions.
- All animals were to be cared for according to compassionate laws.
- Every day folks did not slaughter animals. Their flocks were needed for milk and wool.
- Sacrifice was handled by leaders (patriarchs and priests) as part of religious ritual according to practices that minimized suffering, and reflected a belief that all life is sacred and belongs to God.
- Sacrifice also had practical purposes. For example, the meat nourished the Israelites for their flight from Egypt (Ex. 12); was eaten as a communal meal during religious celebrations; and along with the grain offering, provided for the priests, who did not have land to provide for themselves.

Handout 8 Sources and Resources

Websites and Organizations

BeCreatureKind.org and www.becreaturekind.org/blog: engages the church on farmed animal welfare

ChristianVeg.org: the Christian Vegetarian Association

DominionInTheImage.com: a blog discussing Christians, animals and the way we live

Farm Forward: an organization working to change the way the world eats and farms

Books for Adults

Animal Ethics and Theology: The Lens of the Good Samaritan, Daniel K. Miller (Routledge, 2012)

Animal Theology, Andrew Linzey (University of Illinois Press, 1995)

Animals Are Not Ours (No, Really, They're Not): An Evangelical Animal Liberation Theology, Sarah Withrow King (Cascade Books, 2016)

Beyond Words: What Animals Think and Feel, Carl Safina (Picador, 2016)

Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy, Matthew Scully (St. Martin's Griffin, 2003)

Eden's Other Residents: The Bible and Animals, Michael J. Gilmour (Cascade Books, 2014)

A Faith Embracing All Creatures: Addressing Commonly Asked Questions about Christian Care for Animals, Tripp York and Andy Alexis-Baker, eds. (Wipf & Stock Pub, 2012)

For Love of Animals: Christian Ethics, Consistent Action, Charles C. Camosy (Franciscan Media, 2013)

The Inner World of Farmed Animals: Their Amazing Social, Emotional, and Intellectual Capacities, Amy Hatkoff (Stewart, Tabori and Chang, 2009)

The Link between Animal Abuse and Human Violence, Andrew Linzey, ed. (Sussex Academic Press, 2009)

Living with Other Creatures: Green Exegesis and Theology, Richard Bauckham (Baylor University Press, 2011)

The Pig Who Sang to the Moon: The Emotional World of Farm Animal, Jeffrey Moussaieff Masson (Ballantine Books, 2004)

Prayers for Animals, Carol J. Adams (Continuum, 2004)

Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible, Ellen F. Davis (Cambridge University Press, 2008)

Vegangelical: How Caring for Animals Can Shape Your Faith, Sarah Withrow King (Zondervan, 2016)

When Elephants Weep: The Emotional Lives of Animals, Jeffrey Moussaieff Masson and Susan McCarthy (Delta, 1996)

Books for Children

Beautiful Joe, Margaret Marshall Saunders (The American Baptist Publications Society, 1903, available from the Beautiful Joe Heritage Society)

The Chronicles of Narnia (especially *The Magician's Nephew*), C. S. Lewis (Bodley Head, 1955)

Steven the Vegan, Dan Bodenstein (Totem Tales Publishing, 2012)

Articles

"The Origin of Israelite Sacrifice," William W. Hallo (Biblical Archaeology Review 37:6, November/December 2011) (<https://members.bib-arch.org/biblical-archaeology-review/37/6/8>)

"Consuming Animal Creatures," David Clough (available BeCreatureKind.org)

"Worshipping Together: How to Include Animal People in the Life of the Church"

(www.becreaturekind.org/blog-posts/2016/04/worshipping-together-how-to-include-animal-people-in-the-life-of-the-church)

"[10 Biblical Truths About Animals](#)" by Barrett Duke (The Ethics and Religious Liberty Commission of the Southern Baptist Convention, (<https://erlc.com/resource-library/articles/10-biblical-truths-about-animals>))