



REVERENCE FOR LIFE PROGRAM



Unitarian Universalist Animal Ministry Reverence for Life Program

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Who Are UUAM Members?



UUAM is a group of concerned Unitarian Universalists and UU friends who desire to grow and express their faith as compassion towards all beings. We do this by asking these fundamental religious questions: What does it mean to be human in mixed species communities? What is our response to this understanding?

To answer these questions we draw on our UU principles and sources, traditions, and congregational life to deepen our awareness of the interdependence of life. We then support one another in not just learning how caring for all beings is a moral and religious issue, but also engaging in concrete actions that bring about change on the individual, family, congregational, community, and societal level.

We do this not just for nonhumans, but for ourselves and all of life. For as we live a life of awareness based on our interdependence (UU 7th Principle) and the inherent worth and dignity of all beings (UU 1st Principle) we live fully, deeply, and authentically. As we come to love our neighbors as ourselves, we liberate not just others, but ourselves as well.

What We Do



We serve as a central source of nonhuman animal awareness and education for UUs by relating the religious and spiritual aspects of our tradition to justice and ethical issues.

We provide a community to support one another. Whether we are undertaking personal changes in our everyday choices, or engaging in advocacy for nonhuman animals, we cannot do this work alone. We need one another.

We promote and support justice-making efforts for nonhuman animals within congregations and within UUA as a whole.

Our Guiding Principles

The seventh principle of Unitarian Universalism calls us to respect the interdependent web of existence of which we are a part. We of UUAM understand that human beings are only a strand in the intricate web of life.



While our Unitarian Universalist principles affirm the inherent worth and dignity of every person and call us to seek justice and compassion in human relations, we extend these principles to include other species who also possess an intrinsic value.

Recognizing the beauty and interconnectedness of all species that call us to wholeness and toward justice for all beings, we dedicate ourselves to:

Growing our Unitarian Universalist faith in the interdependence of all life that reveals itself in the inherent worth and dignity of all beings.

Informing ourselves about nonhuman suffering

Seeking and promoting ecological justice

Inspiring respect and reverence for the earth and all its creatures

Living in harmony with the natural world, which includes a deep respect and commitment to human as well as nonhuman animals.

Introduction

In everything you recognize yourself again. Wherever you see life—that is you! What is this recognition, this knowledge apprehended by the most learned and the most childlike alike? It is reverence for life, reverence for the impenetrable mystery that meets us in our universe, an existence different from ourselves in external appearance, yet inwardly of the same character with us, terribly similar, awesomely related. Reverence before the infinity of life means the removal of the strangeness, the restoration of shared experiences and of compassion and sympathy. ~ Albert Schweitzer

The *Reverence for Life Program* assists Unitarian Universalists interested in understanding human relationships with other species, and what might be the response of both individuals and congregations to this understanding. Grounded in Unitarian Universalist principles and our rich religious and philosophical traditions, most importantly Albert Schweitzer's Reverence for Life Ethic, the program aims to deepen awareness that all life is interconnected and interdependent (UU 7th Principle) and all beings have inherent worth and dignity (UU 1st Principle). This awareness gives humans a chance for nourishment, healing, and a sense of belonging to the web of life, so that they may in turn nourish and heal the world. This nourishing and healing leads us to examine moral questions as we begin to share a vision of liberation that includes all creation.

For this aim, the *Reverence for Life Program* supports congregations in the process of beginning, growing, and revitalizing their animal ministries. Although primarily aimed at Unitarian Universalist congregations, this program is also suitable for groups or organizations that exist at the

multicongregational level, such as clusters, districts, and regions. Other organizations may also become involved, whether secular or faith based. We will use the term "congregation," which we mean to cover any organizing group that has come together for this program.

Congregations in this program may elect to become a UUAM chapter. Alternatively members within an entire congregation can covenant with each other to be on a path of learning about the inherent worth and dignity of every being and becoming advocates for all life. Congregations may also seek certification as a Reverence for Life Congregation. Furthermore, individuals may become certified as "Reverencers."

Whatever the path, deepening one's faith and enlarging one's action by committing to reverence for life calls on each of us to make a commitment to life. Specifically these commitments are:

- *Commitment to reality*
 - *tragedy*
 - *suffering*
 - *beauty*
 - *interconnection*
 - *science*
 - *behavior*

- *Commitment to communication*
- *Commitment to practice*
- *Commitment to community*

This manual guides congregations and individuals through these commitments by outlining steps of this program with accompanying information and suggestions. It is part of several resources that compose the *Reverence for Life Program*. Its complements are the Seeking Circle Sessions Guide, the Reverence for Life classes, the Reverence for Life Team and Coordinator, and a Reverence for Life facilitated workshop (formerly known as a Multispecies Awareness Encounter workshop).

In this manual are three sections, with three appendices. In this first section we examine how animal ministry is a matter of faith and of justice. Here we lift up how having reverence for life not only heals the human heart and spirit, but can bring justice to our communities of multiple species. Specifically we examine the issues of institutionalized animal abuse, mistreatment, and exploitation deeply embedded in a wide range of familiar spheres of daily living. This systematic cruelty often is so visible, so customary and so prevalent that it is accepted by many without examination. The authors intend that this section might disquiet the readers, startle them and move them to raise questions about how, with heightened awareness, Unitarian Universalists in general, and these readers in particular, can begin to end these practices and make our world a more compassionate home for all beings, human and nonhuman.

The second section provides a map for this journey. The diagram shows the process that a typical congregation will follow. The remainder of the section guides the participants on a path that leads to the options of becoming a UUAM Chapter, making a "Congregational Reverence for Life Covenant" and seeking "Congregational Reverence for Life Certification." The section includes recommendations for adult, youth, and child exploration of multispecies questions. Suggestions for successful leadership and self care are made. Resource recommendations are included to assist individuals and congregations as they move more deeply into exploration of the relationships between humans and other animals and begin to refine their multispecies ethic.

The third section outlines how individuals may become certified as "Reverencers." This is a new section for this manual edition, included because of the energetic and copious requests received over the last year.

Appendix A provides additional, non-annotated supporting resources including blogs, podcasts, and other electronic offerings. Appendix B provides a historical context for this moral imperative of our time. Appendix C includes materials to use in the program, including applications, multispecies surveys for use in congregations, and a guide to Compassionate Communication.

For further information or support:

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UUAM website

<http://www.uuam.org>

(to get a copy of the Seeking Circle Session Guide, view classes, and join)

Reverence for Life Program manual

<http://www.uuam.org/docs/reverence-for-life-program.pdf>

If you are unable to download and print the manual from the internet, contact Rev. Joyner at amoloros@gmail.com to receive a hard copy, or mail a request to

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An Issue of Justice and Faith

We need to love the world through reverence that fosters observant attention to the intricate, relationality of life. Reverence is a form of love that needs to be learned and affirmed. And this is what congregations are for: to teach us to give reverent attention to life. The task given to us here and now is to do what we can to advance reverence for life and deepen the promise of love.

~ Rev. Dr. Rebecca Parker

Reverence for life..it is the whole ethic of love in its deepest and its highest sense. And it is the source of renewal again and again for the individual and for humankind. (adapted)

By having a reverence for life, we enter into a spiritual relation with the world. By practicing reverence for life we become good, deep, and alive.

Until we extend our circle of compassion to all living things, humanity will not find peace.

~Albert Schweitzer

Each of us, of course, must assume responsibility for awakening. Others may be responsible for our being born, but what we make of our lives, how deeply and intensively we live, is our responsibility, and ours alone. Part of being born again, in a Unitarian Universalist way, lies in waking up to the fact that all of life is a gift.

~ Rev. Forrest Church

Our Unitarian Universalist faith stands tall on a foundation crafted by our forebears. We revere its many sources and celebrate its evolution. Ours is a faith of reason, vision and hope, with social justice as its mission. We move with conviction against inequity and oppression, uniting with others to create a more just, equitable, compassionate, and peaceful world.

For centuries, Unitarian Universalists have worked to secure rights and equity for all people. Abolitionists, suffragists, civil rights activists, and countless other reformers fill our history. Even today, our efforts and commitments bring change around the world: for prisoners, women, victims of disaster, child soldiers, people with mental

illness, immigrants, migrant workers, gay, lesbian, bisexual, and transgender people, and many more with whom we partner in the work of liberation.

Our efforts, passions, and commitments gradually change inequitable systems and the lives of individuals. As Unitarian minister Theodore Parker wrote in 1853, though the arc of the moral universe is long, “it bends toward justice.”

That arc curves toward justice still; we stand not at the end of history but in the midst of it. Drawing on science, experience, and reason, ethicists, theologians, academics—and many of the rest of us—now know that the animals with whom we share the planet are sentient

beings, capable of both pleasure and suffering. They have emotions, complex social arrangements, intraspecies and interspecies communication, and family units. Regardless of their characteristics, we are compelled to ask, "Does it matter?" Tom Regan speaks of species as if they were a cup, saying that each individual is a beautiful cup (or chalice in our case) full of his or her own inherent worth and dignity, no matter what qualities or characteristics we humans many choose to fill it with.

The biblical concepts of "dominion" and "stewardship" over these beings, if taken to mean domination or resource management, may no longer be an appropriate interspecies ethic. In the words of Alice Walker, describing Marjorie Spiegel's argument in *The Dreaded Comparison*, "The animals of the world exist for their own reasons. They were not made for humans any more than black people were made for white, or women created for men." Science, spirituality, and contemporary ethics raise unsettling questions about how to live in right relations in this multispecies world.

We join many other thoughtful people questioning longstanding assumptions about humans' relationships with other animals. In the past five years, bestselling authors have brought unprecedented attention to human relationship with other animals. Recent books by Peter Singer, Jonathan Safran Foer, Jeffrey Masson, and Unitarian Universalists Gary Kowalski and Norm Phelps challenge us to bring our daily choices into alignment with our principles and values. Our popular culture reflects society's concerns in films like *Food, Inc.*, *Peaceable Kingdom* and *The*

Cove.

While some might consider these bold ideas radical, they are far from new. They build on a foundation set down by our Unitarian Universalist forebears. Our history is dotted with passionate ministers and laypeople who spoke up about animal use and abuse. To choose just one example from the scores, in 1789 Unitarian supporter, abolitionist and philosopher Jeremy Bentham called for the end of animal abuse, writing,

"The question is not, Can they reason?, nor, Can they talk?, but, Can they suffer? Why should the law refuse its protection to any sensitive being?"

Even as our forerunners in this faith inspire us, we do well to look toward the future. What kind of world do we want to build for those who will come after us? The Rev. Peter Morales, president of the Unitarian Universalist Association, writes that "when we truly learn to suffer with other creatures and accept our intimate connection with all beings we will begin to end exploitation, violence, war, racism, hatred, and oppression."

Thus, we are challenged! In the present, how might we engage in respectful, generative conversation about our relationships with other animals? How could we use the transforming power of love to guide our journey? How would the practice of extending care and compassion beyond humanity to other experiencing beings change our own lives? How would we covenant with one another if we decide to make changes in our daily habits? And how far might

any of this go for us as people of faith?

To answer these questions, which the Reverence for Life Program helps us raise, we must begin with a commitment to reality.

Commitment to Reality

Until we have the courage to recognize cruelty for what it is—whether its victim is human or animal—we cannot expect things to be much better in this world...

~ Rachel Carson, author of *Silent Spring*

People who dare to advance that animals are but animated machines can never have observed with attention the character of animals; not to have distinguished among them the different voices of need, of suffering, of joy, of pain, of love, of anger, and of all their affections. It would be very strange that they should express so well what they could not feel.

~ Voltaire

Remember the excitement of your first circus? The sights, the smells, the sounds, the exotic animals, the fascinating people. You were transported! Remember the vague unease that accompanied your second, or maybe third, visit? You may have wondered how those animals felt... those incredible lions and tigers goaded to anger by the snapping of whips. Was that majestic elephant chained alone to the post lonely, separated from her family, not able to roam with her herd? What about those colorful parrots on the midway, born to soar, whose wings were clipped, ending all ability to fly free over the jungle? Or the amazing sea mammals, pulled away not only from the rhythms of the tide, but also from their families

and social groups?

You may have felt a compassionate connection to these animals from faraway places. Perhaps you observed that they, like you, felt pain and experienced pleasure. And perhaps repudiation of cruelty awakened within you. Maybe this experience was your first awareness of oppression.

Indeed, many children show acute concern about unjust treatment of animals. Over time, however, many of us numb ourselves to the unnecessary abuse of animals used for our entertainment, beauty products, clothing, and food, while retaining our care for companion animals.

Our compassion for animals of different species varies according to our cultural lenses. We love, adore, and even organize our lives around the animals who live as our companions, going so far as to knit them coats, buy them toys, and respond half-awake to their demands to be fed. When we witness or see a story about someone who inflicted cruel or harmful treatment on a puppy or kitten, we may feel shock at the moral wrongness of such behavior.

Do we feel shock at the living conditions and mistreatment of the billions of animals raised for food in this country each year? Or the animals used for our entertainment, and in the exotic animal trade, the elephants, the dolphins and the exotic birds? Greyhounds and horses whose bodies are broken by racing? Dogs surgically altered to conform to a breed standard? Bulls and horses deliberately caused pain so they will throw riders off their backs? And rabbits with eyes burned to test products we use to

scent ourselves? Is the skin in our belt worth the life of the animal to whom it belonged? Do we tacitly sanction unnecessary research and experimentation in laboratories and universities across our countries?

Humans have learned that other sentient beings experience awareness, consciousness, pain, and pleasure. Mainstream science today accepts that these capacities extend across species from pigs to puppies, cows to chimpanzees, whales to wolves. Biologists and ethnologists document the complex social structures, even cultures, of many species, reporting group hierarchies, childrearing practices, social learning and knowledge transmission, and social roles. Studies confirm flexible ritual practices, mourning behaviors, and other activities consistent with complex emotional states.

In response to this deepening understanding of our companions in creation, many religious people are rising up to call for an end to animal mistreatment at human hands. We proclaim that all sentient beings have the right to a life free of unnecessary suffering inflicted by humans. In the United States and Canada, citizens are slowly securing legislation extending protection of animals beyond companion animals to farmed animals and individuals used for entertainment. Animal justice and animal rights groups are more visible and better funded than ever before. In the European Union, the legal system recently mandated protection for all animals,¹

¹ “In formulating and implementing the Union's agriculture, fisheries, transport, internal market, research and technological development and space policies, the Union and the Member States shall, since animals are sen-

recognizing them as sentient beings and affording them certain rights.

Grounded in truth and endowed with compassion, ours is a prophetic faith. We are called by science, our principles and a reverence for life to examine issues of justice as they relate to all animals—human and nonhuman. As we address inequities, let us stand with love and extend our circle of compassion to end unnecessary suffering for all creatures. With our conscience as our guide, let us embrace the inherent worth of every creature of all species and come closer to creating a truly just world.

Talking about creating justice and ending cruelty in abstract terms is relatively easy. Cruelty does not pain us if we keep it “out there.” On the other hand, non-euphemistic, concrete descriptions invite us to face (or rationalize) realities rather than ignore them. The *Reverence for Life* program does not require any participant to exhaustively study the routine inhumane treatment of animals raised or used for human food, clothing, entertainment, or desire.

The program does ask that participants briefly acquaint themselves with the effects of contemporary animal management practices on animals, the people who work with them, and human health.

tient beings, pay full regard to the welfare requirements of animals, while respecting the legislative or administrative provisions and customs of the Member States relating in particular to religious rites, cultural traditions and regional heritage.” From the Lisbon Treaty of the European Union 9/05/2008.

To understand the breadth of animal mistreatment, we must first recognize the routine ways our culture relates to other animals. So, let us briefly look at—

What Really Happens...

...to beef cattle?

Soon after birth, male cattle have their testicles removed without anesthetic. Most are dehorned. Then the horn buds are cut out or burned (with chemicals or hot irons) deep into their skull socket so as not to grow back, through nerve tissue without anesthetics. Most are then given a few months of freedom to do what cattle do, forage for food. Then they are rounded up and transported on trucks to feedlots. Standing cheek-to-jowl with other cows, standing in their own manure for months, sickness can run rampant, so antibiotics are a staple of their artificial diet. While ruminants' stomachs evolved to digest grass, the cows are instead fed a corn/grain mix usually laced with recombinant Bovine Growth Hormone (banned since 2000 in Canada, Australia, New Zealand, and most of Europe), all to achieve rapid weight gain, since they will be sold by the pound.

After a few months in the feedlot, the cattle are transported by truck once more, this time to slaughter, often over long hauls and in freezing conditions. When cattle are forced into the chute to walk toward their death, hearing and smelling what is happening in front of them, handlers shock them with prods in sensitive areas (eye, rectum, etc.) to get them moving. Most are then stunned with a bolt to the head, though some are left conscious as machines hoist them

up by one leg to have their throats cut and be bled to death. Too many an animal is still alive and frightened when the saws and cleavers begin to take her apart. Though her natural lifespan is twenty years, she has likely not reached her fourth.

...to dairy cattle?

Many of us used to believe that cattle on dairy farms lead a pretty good life. In today's factories nothing could be further from the truth. Like beef cattle, healthy animals are injected and fed with antibiotics to keep them from getting sick. According to the Union of Concerned Scientists, up to 70% of antibiotics administered in this country are administered to farmed animals. However, less than 25% of these antibiotics are fully digested; the rest pass through the body into the environment, where they can create resistant strains of bacteria. Nonetheless, many cows contract mastitis, a painful inflammatory condition of the teats and udder.

Like any mammal, a cow must be impregnated in order to give milk. Calves that are female are impregnated within a year so they can be put into milk production. They are forcibly impregnated about once each year. After she gives birth, her calf is taken from her. Distress at being separated from her calf is common. Mother cows will bellow for hours, even days, for their missing calf. As Michael Klaper M.D. recalls: "The very saddest sound in all my memory was burned into my awareness at age five on my uncle's dairy farm in Wisconsin. A cow had given birth to a beautiful male calf...On the second day after birth, my uncle took the calf from the mother and placed him in the veal pen in the barn—only ten yards away, in plain

view of his mother. The mother cow could see her infant, smell him, hear him, but could not touch him, comfort him, or nurse him. The heartrending bellows that she poured forth—minute after minute, hour after hour, for five long days—were excruciating to listen to. They are the most poignant and painful auditory memories I carry in my brain."

But what about males? A dairy farm needs only a few. Male dairy calves are most often put into veal crates so small they cannot turn around, heads chained so they cannot move, in order to keep the flesh supple. They are given an iodine-free drink so the flesh of their muscles will be the milky color preferred. They are killed after several months.

After several impregnation and milking cycles, a cow's milk production typically drops. Considered "spent" after an average of five years, dairy cows are replaced with younger females and ground up and sold as hamburger.

...to chickens?

Chickens may be the most abused of all animals raised for food. A "battery cage," so small that one caged hen cannot stretch her wings, will house six or seven crammed together for their entire lives. The cages are stacked one upon another and have wire floors. The excrement from above falls onto those chickens below.

Chickens are social animals. Their pecking order is very important. In the unnatural confinement of cages, chickens will sometimes peck their cagemates to death. To prevent this, producers "debeak" chickens a young

age. Without anesthesia, the chick's head is placed in an apparatus that shears half the beak off. The blade often slices through nerve tissue; some chicks develop neuromas, and some die from the experience.

Since male chicks cannot produce eggs, and cost-effectiveness the primary industry concern, they are almost always discarded quickly. While some producers toss them into garbage bags and throw them away alive, others grind up the males alive and feed them to their sisters.

Creative labeling by corporations and local farms has misled many into thinking their choice of eggs is humane or environmentally sound. Labels such as "cage free", "natural", and "free range" are not meaningfully regulated at this time, and generally have little to do with the most inhumane practices in egg production.

...to pigs?

Pigs are some of the most intelligent and social animals we slaughter. Females are forcibly impregnated every five or six months. For most of her life, a typical mother pig is confined to a "gestation crate," not large enough for her to turn around, slick with her excrement and urine in the bottom. Many develop chronic, painful urinary tract infections. For birth, she is driven to the even smaller "farrowing crate," where her offspring must suckle between the bars of her cage. Piglets spend only two or three weeks with their mother until they are taken away for meat production. Many sows never see daylight until the day they are transported to slaughterhouses.

The slaughter of pigs is, as one may imagine, no more humane than the slaughter of other animals. Many are stunned before they are hoisted up by one leg to have their throat slit, but some are conscious throughout the process. Some are even alive when dipped into a vat used to scald the hair off their bodies. Slaughtered pigs typically have not reached their first birthday.

...to sheep?

Workers are commonly paid for the number of sheep they shear, incentivizing rushed handling. A common practice called *mulesing* removes folds of skin on the backside of sheep, as these folds retain excrement and attract flies. The large folds of skin are cut off by shears, with no anesthesia. In July 2009, representatives of the Australian wool industry reneged on their 2004 promise to phase out the mulesing in Australia before 2011.

Sheep are often given an electric shock at their temples to stun them for slaughter. Some lambs wake up as their throats are cut, and others regain consciousness as they are bleeding to death.

...to animals used for fur?

Most animals used for fur are born in captivity and know no life other than the inside of a cage. To avoid damage to their coat during slaughter, most are electrocuted. Their mouth is forced onto a metal plate, or an electric rod is forced into their rectum for anal electrocution. Some must be shocked multiple times in order for death to occur.

...to fish?

Whatever our parents may have taught us, ichthyologists agree that fish feel

pain when hooked in the mouth, so even catch-and-release angling is not humane. But its harms pale in comparison to the commercial fishing industry, which uses football-field sized factory ships and “drift nets” miles long to deplete our oceans. Today’s nets pick up virtually everything they encounter as they drag through water or along the sea bottom—this means both target fish and “bycatch.” Target fish are brought on deck for sorting, where they suffocate to death. Sea animals considered “bycatch” are often so damaged from the nets and poor treatment aboard ship that they die by the thousands as well.

Farmed fish live in such crowded conditions that producers must give them large doses of antibiotics in their food so they might live long enough to be killed. Large concentrations of farmed fish in natural bodies of water cause habitat degradation.

....to animals in zoos or circuses?

Circus animals experience a range of situations that impact their health and flourishing, including consistent confinement, long hours of transportation stress, and training that targets behavior not consistent with the species' evolutionary physiology, ecology, and biology. Furthermore, the training can rely on punishment, and not positive reinforcement. From 1994 to 2005, 31 circus elephants died from inhumane conditions. Humans too suffer: since 1990 there have been 12 deaths related to circus elephants and 123 cases of lion attacks.

Zoos too confine animals and provide them habitats that are not suitable to their species needs. Evidence of this is

seen in behavioral abnormalities such as the stereotypic behavior of repetitive body movements and pacing. In addition, animals can inflict harm on others or themselves, including excessive licking and feather picking. Of the 2,400 animal exhibitors licensed by the Department of Agriculture, fewer than 10 percent meet American Zoos and Aquariums Association standards. The benefit of zoos for conservation and education is controversial, especially given the harm animals experience.

....to wildlife?

Hunted for trophies, food, and skins, wild animals suffer physical and mental injury and stress. Wild animals also experience diminished flourishing and stress through loss of biodiversity, exposure to human habitations, climate change, and extinction. Illegal wildlife trade is at an all time high, such as killing elephants for their tusks or removing parrot chicks from their nests and families for pets.

....to animals used in entertainment and sports?

Multiple animal species are harmed in a variety of sporting events and entertainment. Most noted are cast off grey hounds and horses that do not make the "grade" for racing or whom are harmed during training and racing. Horses are given drugs to mask their sickness and injuries, resulting in further injury, fractures, and euthanasia. Providing gambling and entertainment opportunities for humans, animals are pitted against one another including dogs and roosters. In rodeos, electric prods, spurs, and bucking straps are used to irritate and enrage the animals. Animals are also severely injured and killed in rodeos. Whales and other marine mammals,

chimpanzees, and birds are used in shows, exhibiting behavior and conditions not conducive to their natural state.

....to animals used in research?

The Animal Welfare Act (AWA) is the only federal law in the United States that regulates the treatment of animals in research, exhibition, transport and by dealers. It excludes, among others, birds, rats of the genus *Rattus*, and mice of the genus *Mus*, bred for use in research. This means that the research industry can subject birds, rats and mice, which make up about 95% of the million laboratory animals, to procedures and conditions that would be illegal for animals that are covered. In the United States, some 13 million research animals are used every year, often undergoing procedures that result in pain (43% of animals used in research experience painful procedures). The benefit of many of these experiments is of controversial value.

....to companion animals?

Companion animals, though often more highly valued and cared for than other species, are not immune from cruelty and abuse. Animals entering the pet trade may have been raised in puppy mill situations where adults receive inadequate care and housing, and females give birth too frequently for their health. Many medical conditions are the result of inbreeding, such as hip dysplasia and cancer, or breed specific diseases, such as facial deformities that cause eye and respiratory disease (such as in bulldogs). Animals are also abandoned, struggling to survive in feral conditions or inadequate shelters and hoarding situations. In recent years the euthanasia rates have fallen, but in the U.S. ap-

proximately 3 million to 4 million dogs and cats are euthanized every year.

...to your health?

Many medical professionals argue that eating animals at levels common in the United States is a leading cause of poor health of our population. Cholesterol levels are often much higher on an animal-based diet. Incidences of stroke, heart attack and disease, the most common cancers (breast, colon, prostate) increase substantially for populations who consume animals and animal products. On average, those who follow a plant-based diet enjoy better health and longer lives.

...to the people involved?

The people working in slaughterhouses and animal industries are affected by their labors both physically and psychologically. Most industrial animal settings, including factory farms, experience unusually high turnover. The worker injury rate is among the highest of all industries in the United States, and higher rates of domestic violence and alcohol and drug abuse are reported in this population.

...to the planet?

The Food and Agriculture Organization attributes 18% of greenhouse gas emissions to animal agriculture. Other organizations, such as Worldwatch Institute, have put that number significantly higher. All parties agree that animal agriculture contributes more to climate change than all forms of transportation combined. Switching to a plant-based diet does more to mitigate climate change than would switching from an SUV to a hybrid car.

In addition, overgrazing of lands causes erosion. It takes about a century to rebuild an inch of topsoil. As human populations grow, rangeland shrinks, increasing the predicament.

Additional information about most of these topics can be found in the *Ethical Eating: Food and Environmental Justice Resource Guide* (see Appendix A).

An Issue of Faith is an Issue of Justice

“The greatness of a nation and its moral progress can be judged by the way its animals are treated” ~ Mahatma Gandhi

“Animals are living souls. They are not things. They are not objects. Neither are they human. Yet they mourn. They love. They dance. They suffer. They know the peaks and chasms of being ... In a wonderful and inexpressible way, therefore, God is present in all creatures.” ~ Rev. Gary Kowalski

“One sort of love does not need to block another, because love, like compassion, is not a rare fluid to be economized, but a capacity which grows by use.” ~ Mary Midgley

Kindness and compassion towards all living beings is a mark of a civilized society. Racism, economic deprivation, dog fighting and cock fighting, bullfighting and rodeos are all cut from the same defective fabric: violence. Only when we have become nonviolent towards all life will we have learned to live well ourselves. ~ Cesar Chavez

Many ask, “When so many humans across the globe are suffering, why

should we be concerned with animals? Why is the suffering of animals an issue for Unitarian Universalists?"

Western attitudes about non-human animals evolved primarily from profoundly human-centered Jewish and Christian sources. Organizers within these traditions often base their work on Biblical ideas of *dominion* and *stewardship*—concepts used just as readily to justify animal exploitation. Stewardship and dominion imply a hierarchy in which God has placed humans above other animals: we are to treat other animals well as we go about using them for our own purposes.

In his bestselling science- and faith-based book *Dominion: The Power of Man, the Suffering of Animals and the Call to Mercy*, Roman Catholic Matthew Scully proposes our treatment of animals as a measure of our humanity. He argues that some practices, such as whaling and factory farming, are incompatible with the biblical concepts of stewardship and dominion. Scully's book and others like it are prompting an increasing number of mainline Christians to reexamine their responsibility to other creatures, given new awareness of the depth and scope of animal suffering.

Judaism also harbors voices that speak of human responsibility for other animals. In many instances, texts and teachings accord animals the same sensitivity as human beings. As a Jewish author writes of the Hebrew phrase *tsa'ar ba-alei chayim*, 'pain of living things':

Jews are called to recognize that animals are just as much creatures of God as is humankind; and that hu-

mans have the responsibility, not only to respect the needs and the feelings of animals, but also to treat them with compassion. Judaism recognizes that animals feel pain, sorrow, and are prohibited from inflicting pain upon them. (Pity for the Living)

Andrew Linzey, Anglican priest and one of the world's leading animal theologians, moves beyond the issue of "stewardship" of animals to describe the inherent worth that all animals possess. In an interview, he stated, "All the stuff about animals not having language, not having rational souls, not having culture, not being persons—all of these are human constructions...In God's eyes, all creatures have value whether we find them cuddly, affectionate, beautiful or otherwise."

Several of Mohammed's teachings about food acquisition speak to compassion for animals in his own context, and both the Qur'an and Hadith describe animals as members of the community and the family of Allah.

Eastern religions have as many diverse traditions within them as Western religions, yet most explicitly recognize and honor animals' inherent worth. Hinduism describes a kinship among all forms of life and calls humans to accept moral responsibility for that relationship. Hindu texts describe all creation as sacred, and warn adherents to avoid cruelty to any being. Jains refrain from killing any living being, by wearing masks to reduce death to inhaled insects and stepping over worms in the rain.

Both Hindu and Buddhist traditions promote *ahimsa*, the avoidance of vio-

lence toward any sentient life form. Buddhists have known for millennia that animals are conscious, sentient beings, capable of suffering pain. Most Eastern Buddhists practice or strive for vegetarianism based on this principle...as do some Western Buddhists.

Neo-paganism and other earth-based spiritualities also encourage adherents to seek harmony with all life. Pagans believe that all beings have souls of inherent value, and all life is spiritually interconnected. Therefore, pagans seek to walk gently on the earth, caring for the planet as one would care for one's own beloved mother.

An increasing number of people from diverse religious perspectives find that their work for peace and justice leads them directly to work for non-violence and compassion for all beings. For example, some Quakers (members of the Religious Society of Friends) practice vegetarianism or veganism as a reflection of the Peace Testimony. Many peace activists, including Alice Walker, Coretta Scott King, Dexter Scott King, Cesar Chavez, Dick Gregory, Thich Nhat Hanh, Mahatma Gandhi and Father John Dear, have opposed the oppression or killing of animals as a way to bring us one step closer to a peaceful world.

The Rev. Peter Morales, president of the Unitarian Universalist Association, has called awareness of our connection to all life and the universe a "pillar of spiritual maturity." Describing humane treatment of animals as an issue of faith, he makes this connection: "As president I would want to encourage compassion and awareness of interconnectedness in every aspect of our lives. When we truly learn to suffer with other creatures and

accept our intimate connection with all beings we will begin to end exploitation, violence, war, racism, hatred, and oppression. The ethical treatment of animals is a natural and inevitable part of acting from a place of compassion."

Our Unitarian Universalist faith binds us together through covenant, not creed. No scripture or doctrine can compel us to agree that domination is the one way to live in right relationship with the world and its creatures. Our faith asks us to weave our own tapestry of beliefs and practices. We seek truth and find faith to confront oppression, to work for justice, to practice peace, and to live with compassion.

Ours is an evolutionary faith. UUs boldly examine and re-examine their own beliefs and actions, always seeking better ways to live in right relationship with all. As we embrace new science, hone our ethical questions and answers, deepen in empathy, and discover better ways of living, we adjust our views and actions, encountering a renewed sense of the meaning of life.

Unitarian Universalists covenant to be part of a marvelous, challenging lifetime search for truth and for purpose. Our faith, historically and today, stands against injustice, oppression, and cruelty. Unitarian Universalists led (and lead) the way to justice for all humans— to end slavery, to extend civil rights beyond the white male and legal marriage beyond heterosexual couples, and establish rights for all workers.

Now is the time to expand the Unitarian Universalist vision of a better world to include other beings. Like countless times years past, our faith

calls us to step beyond our inherited view...in this case, that the view that other species are on earth for the use of *Homo sapiens*.

Our Unitarian Universalist second source guides us to look to "the words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love."

Henry Bergh, Unitarian and founder of the American Society for the Prevention of Cruelty to Animals [ASPCA] (1866), was one such prophetic man. Recognizing the infinite nature of compassion and the human ability to extend it to suffering humans and animals, Bergh held that mercy to animals awakens the human conscience and leads to greater mercy for our fellow humans. Animal justice advocate Diane Beers describes how he viewed the human relationship with other animals when he founded the ASPCA:

As his voice filled the hall that February night, it became clear that his pleas for animals arose not from any sentimental attachment to them but rather from the moral teachings of his religion, Unitarianism. Throughout his life, he demonstrated no personal affection toward those species he championed, and he never shared his house with any companion animals.... For Henry Bergh, the ethical recognition of nonhumans involved no emotion, no complex theories, and no extraordinary intellect. It was a moral struggle between right and wrong.

A few years after the government

enacted the animal anticruelty laws he had championed, Bergh joined forces with lawyer Gerry Elbridge to craft the first anti-cruelty laws addressing abuse and neglect of children.

Unitarian Universalists, clergy and laity, call upon our denomination to extend our principles of inherent worth and dignity and justice, equity and compassion to our relationships with other sentient beings who also possess an intrinsic value, who are vital to the interdependent web of existence and who deserve to live full lives without cruelty and without abuse.

Rev. LoraKim Joyner, avian veterinarian and Unitarian Universalist minister, describes the marvel of human life but cautions:

We are not separate from life. We are neither less nor more than other species. But underneath there is a greater truth, we are not alone and hence we evolved out of the beauty that is our web of life, to care compassionately for those we understand, and hence come to love. I have ultimate faith that we as a species are capable of so much more than the terrible handling of exotic animals in the animal trade. If we could just see our beauty, understand one another and other species, then out of that empathetic embrace, we would seize the day, and not capture the beauty that was born in freedom and lives in our hearts.

The chair of the Ethical Eating: Food and Environmental Justice Congregational Study Action Issue for 2008 – 2012, Rev. John Gibb Millspaugh moves this discussion deeper when he writes,

As a minister, I'm all too aware that current procedures in slaughterhouses and factory farms are out of step with society's desire that animals be treated humanely, for their sake and for ours... To believe in creationism or evolution is to believe that animals and humans come from the same source and are literally kin—that is to say, family. To believe that meat-eating is an archaic practice that should be left in the past, or to believe that meat-eating is natural and should be treated as such, is to take a moral stance against the mechanized, systemic abuse of animals in modern animal agriculture.

Whether we believe that God has a plan for humanity, or that spirituality has more to do with actions than beliefs, or that we are on our own to make way in this universe, we must grow to understand the special responsibility these beliefs place on us: to build a more decent society.

Spiritually eclectic Unitarian Universalist author Norm Phelps posits:

Neither Judaism nor Christianity can be true to its core teaching, its Prime Directive of universal love and compassion, until nonhuman animals are welcomed into the circle of their protection....Animal exploitation is the most entrenched form of injustice that our planet has ever seen. Every human society from prehistory to the present has been founded on and maintained by animal enslavement and murder. It will take generations to overcome. We are the only hope that animals have.

Unitarian Universalists as a body passed in 2010 the Statement of Conscience, Ethical Eating: Food and Environmental Justice.

Unitarian Universalists aspire to radical hospitality and developing the beloved community. Therefore, we affirm that the natural world exists not for the sole benefit of one nation, one race, one gender, one religion, or even one species, but for all. Working in the defense of mutual interests, Unitarian Universalists acknowledge and accept the challenge of enlarging our circle of moral concern to include all living creatures.

In a sermon selected for the Albert Schweitzer Reverence for Life Sermon Award in 2006, Rev. Beth Johnson and current President of UUAM wrote,

It is time that we, as a species, begin to act on behalf of nonhuman life, to account for the suffering of other beings, and I would call us, as Unitarian Universalists, to take our place, no, I call us to lead the way, among those who call for reverence for life, for the taking of life sparingly and with compassion, and for the dismantling of the systems that support the disregard for the suffering of animals and the denigration of the Earth. How we decide to live matters – to other beings, to the web of life. This web of life is challenging and rewarding, beautiful and tragic, tender and terrible. Entering into conversation with the web of life means that we will be open to possibilities of relationship that are at once demanding and stunning.

Now is the time for Unitarian Universalists to lead the way and call for

“Reverence for Life.” We must extend our circles of compassion and celebrate the worth and dignity of all beings. Our consciences tell us - and we know in our hearts - that now is the time to right some of the wrongs we have allowed to persist - wrongs done other animals. We have the tools to do this. We can lead the way and, by our actions, help bring an end to unnecessary suffering.

What is most hopeful is that Unitarian Universalists can be leaders in thinking differently. We have a history of doing this. We changed our thoughts with regard to slavery and racial issues early. We changed our thoughts of women’s rights and ordination early. We supported and advocated for the Gay, Lesbian, Bisexual, and Transgender community early. Unitarian Universalists have witnessed injustice and participated in changing hearts and minds in the past. And, needless to say, not everybody agreed initially. But a voice has to rise in order to be heard. We can do something very similar with animal advocacy.

~ Rev. Dr. Russell Elleven

The Reverence for Life Program - A Pathway of Commitments

The realization that how we treat animals is an ethical issue grows out of this spirituality of compassion and awareness of connection. There is no reason compassion should stop at human beings. Our sense of connection must go beyond the human as well. Of course we should be concerned with the treatment of animals. This is a spiritual and religious issue.

~ The Rev. Peter Morales,
President of the Unitarian Universalist Association

The *Reverence for Life* program emerged in response to calls from justice-seeking Unitarian Universalists to stretch our faith's vision of love and justice to embrace all beings. Complementing other programming for adults, youth, and children, it can be used to stimulate discussion and growth in congregations and individuals, offering new ways to experience Unitarian Universalism. Congregations may choose to use it a springboard to develop policies and practices that revere all life.

The *Reverence for Life* program suggests specific activities and projects to guide Unitarian Universalists as we deepen our understanding of one of the most urgent moral and faith issues of our time, our relationship, as human animals, with nonhuman animals. Unitarian Universalists' commitment to honest engagement with our world is funda-

mental to the *Reverence for Life* program, which places love at the center of this journey.

Many will use the guide to develop a multispecies ethic. Others will embrace it as one in a series of steps to end oppression entirely. Some will desire to grow their faith and spiritual relationship with all life, including the members of their congregation. As participants engage the program, they:

- enter into deep, honest, and caring conversations that build connections, expand relationships, and develop trust.
- build strong individual and collective foundations for multispecies ethics, gaining tools to align their interspecies relationships with their values.
- discover new paths to spiritual growth and Unitarian Universalist-

- ist faith development, drawing from many sources to deepen understandings of justice, inclusivity, interdependence, peacemaking, and the nature of love.
- increase awareness of the inherent worth and dignity of all beings.

Participants' faith journeys lead to congregational shifts as well:

- Formal and informal discussions throughout the congregation about how our connections with other species relate to our spirituality and our ethical convictions.
- Activities providing experiences across species lines, leading to deep reflection about the beauty and challenge of living in a multispecies world.
- Resources that support congregations and individuals as they move from celebrating the "interdependent web of all existence" to practices affirming compassion, respect, and interdependence in their everyday spiritual, personal, social, economic and political lives.

Establish a Reverence for Life Team and Hold a First Meeting

- Look for others in your congregation who will companion one another while investigating a congregation's role in multispecies ministry.
- Generally a core group of five people will be most effective for initial planning. Look for people with compassionate hearts, open minds, knowledge of congregational life, and respect within the community.

Resources include:

- This *Reverence for Life* program guide
- The "Seeking Circles Sessions Guide"
- The optional Multispecies Encounter Experience
- The support of the Reverence for Life Team

Some congregations that complete the program will choose to continue as centers for animal compassion: providing education, offering celebrations, and supporting activism. The diagram will help you visualize the *Reverence for Life* program and certification process.

Theologian, philosopher, and Nobel Peace Prize recipient Albert Schweitzer wrote, "By ethical conduct toward all creatures, we enter into spiritual relationship with the universe." Widening the circles of compassion may be easy for some and challenging for others. We embark on the journey buoyed by the dynamism of our faith, our passion for justice, our commitment to peacemaking, and our power to reduce suffering."

- Follow the procedure that your congregation uses to form new groups. Meet with the minister(s), board of trustees, president, social justice chair, program council chair, or any others, and ask them what you need to consider while undertaking this beginning ministry. Also ask them what they need from you so they can support your program.
- Talk with groups within the congregation about interests and alliances. The Religious Education program,

Green Sanctuary (or other environmental group), social justice group, CUUPs, Buddhist Unitarian Universalists and others may be eager to be part of this effort.

- Advertise within the congregation that you are forming a Reverence for Life Team.
- Plan an organizational meeting of all those interested. Personally invite those you think will be interested, recognizing that their passion and perspective may differ from yours. The faith and justice issues of multi-species relationships are profound and nearly infinite. A diverse team will emphasize the breadth of the issue attracting broader support.
- Before the meeting, spend time thinking about the results you want from your first gathering. Let people know your goals in advance, and if possible, get coaching on how to hold a meeting. Ask participants to review online materials before the first meeting, by clicking the Reverence for Life link at www.uua.org.
- We humbly suggest this as a basic agenda for the meeting:

Chalice lighting

Welcome

Everyone introduce themselves
Intention of meeting and agenda shared

Check-in/sharing

Have everyone in circle or in pairs share about their most meaningful relationships with other species and their most passionate transspecies justice issue

Visioning

What would people like to see happen in regards to an

animal ministry or project within the congregation?

What does their dream of the beloved community of all beings look like?

Write up what you hear on newsprint for all to see

Review/Background

Have leaders share what has been done so far

Share materials of the program with explanations

Solicit questions, concerns, and comments

Next Steps

Solicit ideas for specific next steps/projects - this is just making a list without a group decision process to limit ideas

See if there is enough interest to continue with the Reverence for Life program

Whether the group decides to go forward with this program or another plan, decide on concrete actions by specific people

Get a list of those willing to be on the Reverence for Life Team

Set a date for this Team to meet and take the first Reverence for Life class, "Reverence for Life: Transforming Our Beliefs into Practice." This could happen as part of the next meeting date.

Set another meeting date to see how thoughts and feelings may have changed, to share new information, and to organize further.

Look at the draft forms (Appen

dix c) - Multispecies Competency Worksheet and Multispecies Attitude Worksheet and decide how to use these forms as a guide for discussion and to guide the learning of this group. We suggest not doing this during the first organizational meeting, but shortly thereafter. Remember that these are draft forms and that we would like your feedback on the forms and to here of your experience.

Check-out

What are people taking with them? Celebrations? Concerns?

Chalice extinguishing

- After the meeting, let congregational leaders know the results and plans of this first meeting. Ask for their advice and support

Fill Out an Application of Intent Form

After this meeting and having decided that you have enough interest and desire, contact UUAM. Specifically: make contact with the Reverence for Life Coordinator and fill out the "Application of Intent" (see Appendix C). The Coordinator will then inform UUAM's Reverence for Life Team and insure that someone is in contact with you throughout this process. You may of course contact the RFL Coordinator well before this step for guidance or support.

Once you have filled out this Application of Intent you are officially in the RFL Program. There is no cost to do so, however, we invite you to ask your RFL Team members to become UUAM mem-

bers, your congregation to submit annual dues or become a UUAM Chapter, or make a one-time donation. UUAM is a 501c(3) organization and our work is made possible by the generous donations of groups and individuals such as yourself. Thank you! You can find the membership application online at: <http://www.uuam.org/docs/UUAMbrochure.pdf>

Take the First Online Course

There is a prerecorded course available for your RFL Team to take at this time. You can find it on the UUAM website - *Reference for Life: Transforming Belief into Practice*. This course will help your team know if they wish to go further into the program. They will also hopefully gather important information and inspirational messages. You may also ask for a "live webinar," especially for your congregation. Also, this webinar will be offered "live" at various times. Check the UUAM website for future dates.

Offer Seeking Circle Sessions

The Seeking Circle Sessions Guide is available for you online at the UUAM website. These circles are a form of small group ministry (covenant groups) and are designed to build trust and relationships for your growing ministry. Participants discover and express their beliefs and thoughts in a non-judgmental and supportive environment. The sessions also help guide determination of action steps. Seeking Circles also provide a means to increase congregational involvement in the Reverence for Life program during the early stages. We recommend that you advertise heavily for these sessions and invite everyone, as the circles are intended for those not just on the RFL Team.

This guide provides eight thought-provoking sessions, progressing in focus from the individual to the congregation and the larger community. They encourage thoughtful exploration and development of multispecies ethics grounded in faith and reason.

Determine Course of Action

After completing the Seeking Circle Sessions, hold a meeting for the newly expanded RFL Team to identify their major goals, which may include one or more of the following outcomes:

1. Develop an action plan to bring issues of transspecies and relationships before the greater congregation. (see *Activities* below)
2. Establish a Unitarian Universalist Animal Ministry chapter in the congregation (see *Chapter* below)
3. Participate in the Reverence for Life Program leading to congregational Covenant or Certification.
4. If none of these are possible, individuals may choose to enter the program on their own. We generally discourage this choice as we have great power and faith development in a community setting. However some congregations may not be large enough to accommodate a formal animal ministry at this time, and some individuals may belong to the Church of the Larger Fellowship, or may not even be a member of any Unitarian Universalist congregation. The individual program is open to non UU members of congregations. (see *Reverencer* below)

Take the Second Online Course

If you have decided to become a UUAM Chapter this course is optional, but highly recommended. This course is a

requirement if you decide to embark on Reverence for Life certification. In addition we strongly encourage inviting members of the congregation, as well as community members. You can use this online course as an outreach effort to support your community and their organizations. You may also ask for a "live webinar," especially for your congregation. Also, this webinar will be offered "live" at various times. Check the UUAM website for future dates.

The online course encompasses six sessions, roughly an hour long (the first session is nearly 1.5 hours). Actual time for each session will be longer as we encourage pausing the recording and engaging in discussion and the various activities. You can find it on the UUAM website - *Connecting Our Hearts to All Life: Compassionate relationships, care, and advocacy*. During this interactive course, participants will gain tools in how to deepen their transspecies relationships and to care for themselves and others.

Inform the RFL Coordinator when you have taken this course, and the names of people who attended (we offer a certificate).

Optional: Offer a Reverence for Life Workshop

This weekend event celebrates and affirms interspecies connections, focusing on understanding, embracing, and caring for our interspecies connections. Using an interactive format, the workshop

- Provides a safe and fertile environment for sharing, reflecting, and deepening.
- Builds trust and relationships among participants;

- Strengthens the use and understanding of covenants within a congregation;
- Deepens spirituality and UU faith development in a multispecies context;
- Assists congregations in mourning interspecies harm, healing past wounds, holding the complexity of a multispecies world, and planning next steps.
- Gives congregations an opportunity to provide service to other congregations as well as to the larger community, as these weekends can be adapted to go beyond the congregational level.

Led by facilitators who model multispecies and multicultural ethics, the workshop features group discussion, didactics, multimedia presentations (videos, music, and slideshows) and activities. Congregations meet the expenses of the facilitator(s) such as travel, and also provide an honorarium to be determined between the facilitator and the RFL Team in the congregation.

The full workshop consists of approximately five hours on Saturday followed by a worship service on Sunday. Optional Friday night and Saturday evening events, such as movies and lectures, can also be offered. After these experiences, congregations and individuals find themselves better able to care for the human spirit—their own and others’—while healing earth’s multispecies communities. Furthermore they

1. the UUAM website and the list of activities/goals for chapters below and see if they are part of

2. your ministry within and outside your congregation.
2. If your goals are in line with UUAM's, then you may begin the steps to form a chapter.
3. You need to begin with having two or more UUAM members within the chapter.

Hold a meeting inviting receive direct and ample guidance for their RFL or Animal Ministry Team.

Contact the RFL Coordinator for further information and if are interested in having this experience at your congregation.

Becoming a UUAM Chapter

Chapters work to promote compassion for all species at the local level. In return, by being a chapter your leadership is prominently displayed on our UUAM webpage where people can find you, as well as other UUAM chapters and congregations. Also as a chapter your leadership and experience matters in what we do as UUAM, and what happens in the greater association of congregations. By being a chapter you know that you are part of something larger and can give and receive to other chapters and congregations; we are stronger together than alone.


There are many ways to form a UUAM chapter. Contact the UUAM Board Chapter Liaison if you have questions or would like support and guidance. Here are the basic steps and requirements:


1. Review other members within the congregation, perhaps coupled with an activity such as a


- meal, outing, or discussion group.
2. Determine that you have a ministry as a small group within your congregation. Work with your leaders, staff, and ministers as to the proper protocol for organizing groups within your congregation.
 3. Take the online course, "Reverence for Life: Transforming Belief into Practice."
 4. Decide whether to take the second online course, "Connecting Our Hearts to All Life."
 5. Decide on a name for yourself (we suggest calling yourself the "UUAM Chapter of "such and such a congregation"). However you may pick any name you choose, and perhaps have the UUAM chapter as part of your second line.
 6. Decide on a vision/goal for your group.
 7. Contact UUAM Board Chapter Liaison with your intention to be a chapter with your history to date, name, goal/visions, and contact person.
 8. After the UUAM Board approves you as a chapter, finalize your membership by submitting the \$100 dues via this online form: <http://www.uuam.org/joinuuam.php>.
 9. Congratulate yourself on becoming a chapter and bringing about the change you wish in the world.
 10. UUAM chapters are self-organizing and autonomous. We do ask however for that you report to the UUAM Board Chapter Liaison on a yearly basis with any changes in your organization


(such as the contact person), with updates for our website, and with a brief summary of your activities.


UUAM Activities/Goals


 To support individual and congregational exploration and deepening of UU faith as it concerns the understanding of humans in communities of mixed species, and our response to this understanding;


 To encourage and support UU ministers, lay leaders, and congregants to open a dialogue about this challenging moral and religious issue;

 To inform UUs and other people of conscience about the widespread abuse of animals;

 To incorporate humane education materials and attitudes into our religious education programs at all age levels;

 To encourage UU ministers to deliver sermons on animal rights issues and to develop services on animals during the yearly calendar;

 To develop and support social action programs to implement our goals of justice and compassion for all creatures;

 To work, along with other people of humane and compassionate beliefs, toward the exclusion of cruel, wasteful and repetitive testing of commercial prod-

ucts; duplicative, unnecessary, wasteful and even frivolous biomedical research using animals; the widespread abuse of "food" animals on factory farms and in transit to slaughter, the destruction of fur-bearing animals for profit; "sport hunting", and events which mistreat animals for entertainment;

🐾 To encourage UUs and others to explore and adopt a more humane lifestyle, focusing on ethical consumerism, vegetarianism and veganism, the use of cruelty-free products and the development of alternatives to the use of animals in research and products testing.

Craft a Congregational Action Plan for Covenanting or Certification

Now is the time to engage the entire congregation if your RFL Team is considering either covenanting and certification. The last sessions of the Seeking Circles, especially number seven, offers a path to bring dialogue about multi-species ethics into the conversation of the greater congregation. The most significant decision to make at this point is whether the team will work for a congregational Reverence for Life Covenant or for certification as a Reverence for Life Congregation. That is, they can either:

Become a Reverence for Life Covenanting Congregation.

This is a step where the RFL Team has a general sense that the congregation wishes to become a Reverence for Life Covenanting Congregation. This means all members of the congregation will be

invited to enter into a covenant with one another (see below). This congregational covenant entails important work and will constitute a spiritual milestone for your faith community. As a community, you believe that now is the time to embark upon this journey.

After creating the right conditions in the congregation (meetings for information and learning, discussions with leaders on how to proceed, etc) draft a covenant that will be presented to the congregation. Ask your leaders as to the correct process for having the congregation covenant as a whole. If you feel that the whole congregation is not ready for this step, or if the covenanting process falters along the way, a smaller subset of the congregation may enter into covenant with one another (such as the Social Justice Committee, the RFL Team, the UUAM Chapter, the Buddhist group, the Green Sanctuary, or just a group of people). Coordinate with your congregational leaders as to your intentions and actions in this regard.

With whomever the covenant includes, you may use this language (or something similar and more specific to your congregation):

We agree to give love a central place in our work together so that we may nourish one another and heal the world, which comprises so many species. Growing our skills and capacity for compassion, we seek to deepen our reverence of and commitment to all life, including all individuals of all species.

We further undertake to strengthen our commitments to practices that grow our faith, to actions

that support our multispecies communities, and to compassionate communication.

We will communicate with truth, compassion and respect, being gentle and forgiving with others, and with ourselves.

We enter into this covenant with one another, as members of this congregation, this ___ day of _____, the year of _____.

A team working towards the covenant is encouraged to engage in several of the activities and actions described below, as a way to move the congregation toward the covenant. See the "Resource" section of this Manual for still more ideas about possible activities and actions, as well as the "Resource Packet" on the UUAM website.

Once you have a covenant in place, contact the UUAM RFL Coordinator and forward a copy of the covenant so that we may record and celebrate this achievement.

Become a Reverence for Life Certified Congregation.

Consider the following before you develop your Action Plan:

- What is the character of your congregation? Its strengths and challenges? Its culture?
- What groups in the congregation might you look to for resources and support (e.g. the Green Sanctuary or social justice committee, religious education, or an earth-centered spirituality group)?
- Is there a process to be followed? In some congregations an announcement that a group was moving forward with an initiative might be all it takes to be an official congregational group. In others, the Board of Trustees, church administrator and/or the Minister may need to be consulted first.
- How will the group communicate with the congregation? Will it use the congregational newsletter, website, education area, information tables, email or order of service announcements?
- What obstacles do you anticipate? How might they be avoided or minimized?
- How will you document your progress? Well-kept notes about your activities, including participants and their responses, will be very helpful as you assess progress. Congregations that decide to seek certification will need these records in the future.

If you decide to proceed, craft your Congregational Action Plan.

Obtain Congregational Affirmation to Proceed

A thoughtful, carefully compiled Action Plan will jump start the Reverence for Life Program in your congregation. Your Action Plan will include these activities:

- Arrange to present the plan to the appropriate body in your congregation (leadership council, Board, social justice council) for support and permission to proceed, if necessary.
- Prior to the meeting, speak to representatives of the leadership body. Talk through the plan, ask what

questions to anticipate, and identify areas of flexibility.

- Contact the UUAM RFL Coordinator for guidance as necessary.
- Approach the minister, if appropriate, asking for his or her assistance in launching the program.
- Work with other congregational groups.
- When approval with the proper groups is obtained, complete your Action Plan including the required activities below.

Required Activities for Certification

As eager as your group may be to adopt and live out a congregational covenant, or achieve certification, keep in mind that the primary goal of your work is to grow mutually with one another in trust and compassion so that you may be the change you wish in the world. The hope is that you along with others will affirm ever more powerfully that humans and all species belong on this planet. Out of this faith affirmation, your choices and actions will spread to others your sense of interconnecting beauty and suffering, and hence change behaviors accordingly. **Take all the time necessary to do this well.**

Generally these activities guide a congregation in growing the commitments that arise out of living reverence for life:

Commitment to Reality
 Commitment to Community
 Commitment to Practice
 Commitment to Communication

Groups pursuing the covenant option are encouraged to offer activities from the list below. Those groups work-

ing toward the certification option should provide at least the listed number of events. These activities are a suggestion - please be creative and specific to your congregation, communities, and passions.

- **Worship, Spirituality, and Celebration.**

Minimum of 2 events

- Organize an annual Reverence for Life worship service (a separate event from any Blessing of the Animals Service). Work with the minister or the service planning committee.
- Celebrate significant people or dates in animal justice efforts.
- Plan a festival or plant-based potluck to celebrate making (and renewing) the covenant.
- Organize or support an annual Blessing of the Animals event.
- Create a collection of hymns, blessings, meditations and prayers to be used in services and events that focus on justice for all beings.
- Invite members of your community on a nature walk that includes meditation, bird watching, journaling, sharing, etc
- Hold mourning rituals for animals that have died or vigils for those who are suffering. This helps us all process grief and loss. Look to Joanna Macy's books for these rituals.
- Have a party on National Bird Day or on any other memorable dates for multispecies awareness

- **Religious Education:**

Minimum of one offering for children, one for youth, and one for adults

Children

- Learn about other animal families, family names (pods, herds, gaggles, etc), family structure, practices (hibernation, migration, etc.), and emotions other animals have (see “Children’s Resources” under “Resources,” below).
- Visit a local animal shelter or sanctuary.
- Make dog biscuits for distribution.
- Youth
 - Explore labeling of food products. Who decides, who regulates them, and what do they mean?
 - What do our Unitarian Universalist principles have to say about living with other species? (See “Resources,” below.)
- Adults
 - Discuss what our Unitarian Universalist principles have to say about living with other species.
 - Discuss what other faiths have to say about interspecies relationships.
-
- **Adult Exploration**
Minimum of 4 activities or events
 - Take a field trip to a farmed animal (or other animal) sanctuary, or a slaughterhouse.
 - Organize a food and thought discussion series. Provide thought-provoking readings and recipes for delicious, sustainable, compassionate food. Share a plant-based potluck meal followed by discussion.
 - Offer cooking classes featuring sustainable, humane, plant based food.
- Create a congregational recipe collection featuring delicious plant-based food.
- Host a forum featuring speakers from Animal Sanctuaries, animal advocacy groups, etc.
- Provide a class exploring the lives of animals used for food, entertainment, in research, etc.
- Form a study group investigating the behavior and ecology of animals (For example, Marc Bekoff's books).
- Become more familiar with Albert Schweitzer's Reverence for Life Ethic by reading with others one of his books, or books about him.
- **Social Justice:**
Minimum of 2 projects, one an on-going collaborative project with another group
 - Contact elected officials urging them to take a stand against cruel industry practices such as gestation crates, veal pens, puppy mills, racing, bear traps, etc.
 - Join organized boycotts against exploitive animal entertainment practices.
 - Participate in informational actions against harmful practices of the fur trade, exotic animal industry, industrialized animal agriculture or other industry.
 - Support an animal rescue program or farm sanctuary with volunteer hour commitment.
 - Find out what type of animal research takes place in your state or locale. Explore conditions and regulations.
 - Study the situations of wildlife in your area and commit to an activity to improve their well being. (such as a conservation project)

- Do a fund raiser for animal or conservation groups near or far from your congregation.
- **Compassionate Living:**
Minimum of 3 projects, including at least one advocacy activity
 - Work with congregational board to establish a policy to offer plant-based options at all church-wide events where food is served. Assist in the congregational implementation of the policy.
 - Research and provide congregation with list of cruelty free cosmetics and household products.
 - Develop and submit a policy that indicates that the congregation will not feature a slaughtered animal (e.g. a pig roast) or harsh treatment, or exploitation (e.g. circus or zoo field trips) of animals as part of fund raising or other church activities.
 - Develop and submit policies encouraging the purchase of cruelty-free supplies (like cleaning products).
 - Develop and submit policies encouraging humane management of mice, squirrels and other creatures unwanted in your buildings/property.
 - Establish a relationship with an animal rescue group to organize for the needs of nonhuman animals during natural disasters.
 - Establish an educational/information center in the congregation (or on the congregational website) that promotes and guides congregants to reduce suffering of animals.
 - Offer a Compassionate Communication course for the congregation or greater community.

Call for Congregational Vote to Gain Certification

After you have completed these activities, you will need to procure a congregational vote (or whatever procedure your congregation does to make a statement of congregational practice, statements, or beliefs). Procedures for congregational votes vary among congregations. Review your congregational by-laws to determine the requirements in yours. Check with the church administrator or a board member to be certain you understand the process as it is actually carried out. Frequently there are timelines, communication requirements and instructions for wording.

The following guidelines adapted from *Congregational Decision-Making about Controversial Social Justice Issues*, written by the Rev. Bill Gardiner, may help some congregations.

1. Plan for several months of discussion and educational activities. It is better to err on the side of talking too long about an issue than of not talking enough.
2. Use as many opportunities as possible to educate people, making use of the Sunday service, adult forums, discussion groups, and other formats.
3. Allow proponents of all positions on the issue to be represented with adequate time.
4. Set guidelines that focus on facts and issues rather than personalities.
5. Make it clear that the integrity of all participants will be respected at all times and any behavior that does not treat people with digni-

- ty will not be tolerated.
6. After the agreed-upon time of education and dialogue has passed, use a voting method affirming the spirit of an inclusive democratic process. Consider hosting a preparatory informational meeting a week or more before, at which people can express strong feelings and deal with clarifying the language of a resolution.
 7. Ensure ample time for discussion before a vote is taken at the meeting. Set aside a minimum of an hour for dialogue and debate if needed. Give everyone who wants to speak an opportunity to do so.
 8. If after education and dialogue it looks like a vote will damage the community, DON'T VOTE. The congregation isn't ready. Sometimes, this means more information or dialogue is needed. Sometimes it means that everyone needs more time to absorb the information. Sometimes it means the issue should be dropped.

Once you have obtained congregational approval, fill out the application for Certification, making sure you have met the requirement. Send this to UUAM for their approval. Then wait for your certificate and celebrate like crazy! You've done wonderful ministry for the benefit of all!

Becoming an Individual "Reverencer"

This option is available for any individuals who are in sympathy with UU Principles and Sources, as well as UUAM

goals and objectives. The goal is to produce people who can live with reverence for life so as to nourish their lives, and help nurture the world with their compassionate choices and actions. Furthermore, this option helps develop leadership skills and tools so as a Reverencer one has a more powerful presence within organizations and communities. Also by becoming a Reverencer you enter with others into a committed community of support and belonging.

If you are planning on pursuing this avenue, fill out an Application of Intent Form (in Appendix C).

Upon receiving this application, the RFL Coordinator will then inform UUAM's Reverence for Life Team and insure that someone is in contact with you throughout this process. You may of course contact the RFL Coordinator well before this step for guidance or support.

Once you have filled out this Application of Intent you are officially in the RFL Program. There is no cost to do so, however, we invite you to ask to become a UUAM or make a one-time donation. UUAM is a 501c(3) organization and our work is made possible by the generous donations of groups and individuals such as yourself. Thank you! You can find the membership application online at:

<http://www.uuam.org/docs/UUAMbrochure.pdf>

Requirements/steps are:

1. Fill out an Application of Intent

2. Fill out the Multispecies Competency Worksheet and the Multispecies Attitude Worksheet and use your responses to guide your learning and progress in this program
3. First take the online course, "Reverence for Life: Transforming Practice into Belief."
4. Then take the second online course, "Connecting Our Hearts to All Life."
5. Read one of the suggested books on Albert Schweitzer
6. Complete the required number of activities under "Requirements for Congregational Certification" (adapt them to your organization or to your situation - contact the RFL Coordinator for advice)
7. Write out a plan for how you will follow through in the future on the RFL commitments. These commitments are explained more fully in the second online course. (Contact the RFL Coordinator for advice and guidance)

Commitment to Reality

Commitment to Practice (including self care)

Commitment to Communication

Commitment to Community

8. Fill out an Application of Reverencer Certification

Once you have completed this form and obtained UUAM certification, you will be mailed a certificate and invited to join an online community of Reverencers.

9. Celebrate!

As this is a new project in the Reverence for Life Program, we solicit your feedback, comments, and suggestions.

Self Care

Working for social justice can be challenging. In a culture so steeped in animal abuse and exploitation, animal advocacy can be particularly stressful. Those new to these issues can feel daunted and overwhelmed, and even longtimers at times may find the seeming lack of progress discouraging. Feelings of anger, frustration, discouragement, grief, loneliness, and burnout are all too common.

Remember that we are animals, too. We need to respect our own rights and feelings and take care of ourselves physically, mentally, and spiritually. Know your limits. Sometimes you may have to say no to a project. Far better to skip doing one thing than to tackle too much and burn out. Pace yourself.

Know your limits as to how much (info, videos, etc.) you can take in at a time. While knowing what happens in factory farms, slaughterhouses, laboratories, circuses, etc., is important, give yourself generous breaks from seeing and reading about animal exploitation. Otherwise, you risk being overwhelmed to the point of inaction—mistakenly feeling that what one person (or a few) does isn't going to make a difference. Gauge your emotional and mental state to determine when you are able to learn and watch more, and when you need to back off a bit. Find a sympathetic person to talk to.

Spending time with nonhuman companions can serve to remind us why

we're working on these issues as well as provide a much-needed (and often comic) break. Remember amidst the heartbreak that there are many heartwarming stories, and take time to celebrate those. Check out the list of resources under "Self Care." To get started, remember the basics:

- Eat a healthy diet. With the amazing array of plant-based convenience foods available, it's becoming very easy to be a "junk food vegetarian" or even vegan. Make sure to include plenty of fruits and veggies in your diet!
- Care for your body. Exercise regularly. Drink plenty of water, get sufficient rest. Get a massage. Try yoga.
- Care for your mind. Read a humorous or inspirational book, or escape in a good novel. Visit a museum. Meditate. Watch a funny movie or favorite TV show.
- Care for your spirit. Spend time with friends. Spend time in nature by walking in the park or gardening. Cry - sometimes it's the most therapeutic thing you can do. If possible, visit or volunteer at an animal sanctuary. Start a journal or a blog. Take up a spiritual practice or join a spiritual practice group.

And, perhaps most importantly, realize that you are part of a community of compassionate, dedicated individuals who are working to raise awareness and bring about change. Connect with others who are confronting these issues, in person or online. Contact the UUAM RFL Coordinator or support. Join a Vegetarian, Vegan, or Animal Rights Meetup group in your area, or think about starting one if none are available (see

www.meetup.com). And don't overlook the many online communities and websites. You are NOT alone!

Finally, see "Self Care Resources," below.

Participant Feedback

The *Reverence for Life* program will improve from the suggestions of those who implement it. We consider this an evolving program. Please let us know your experiences and suggestions by contacting the RFL Coordinator.

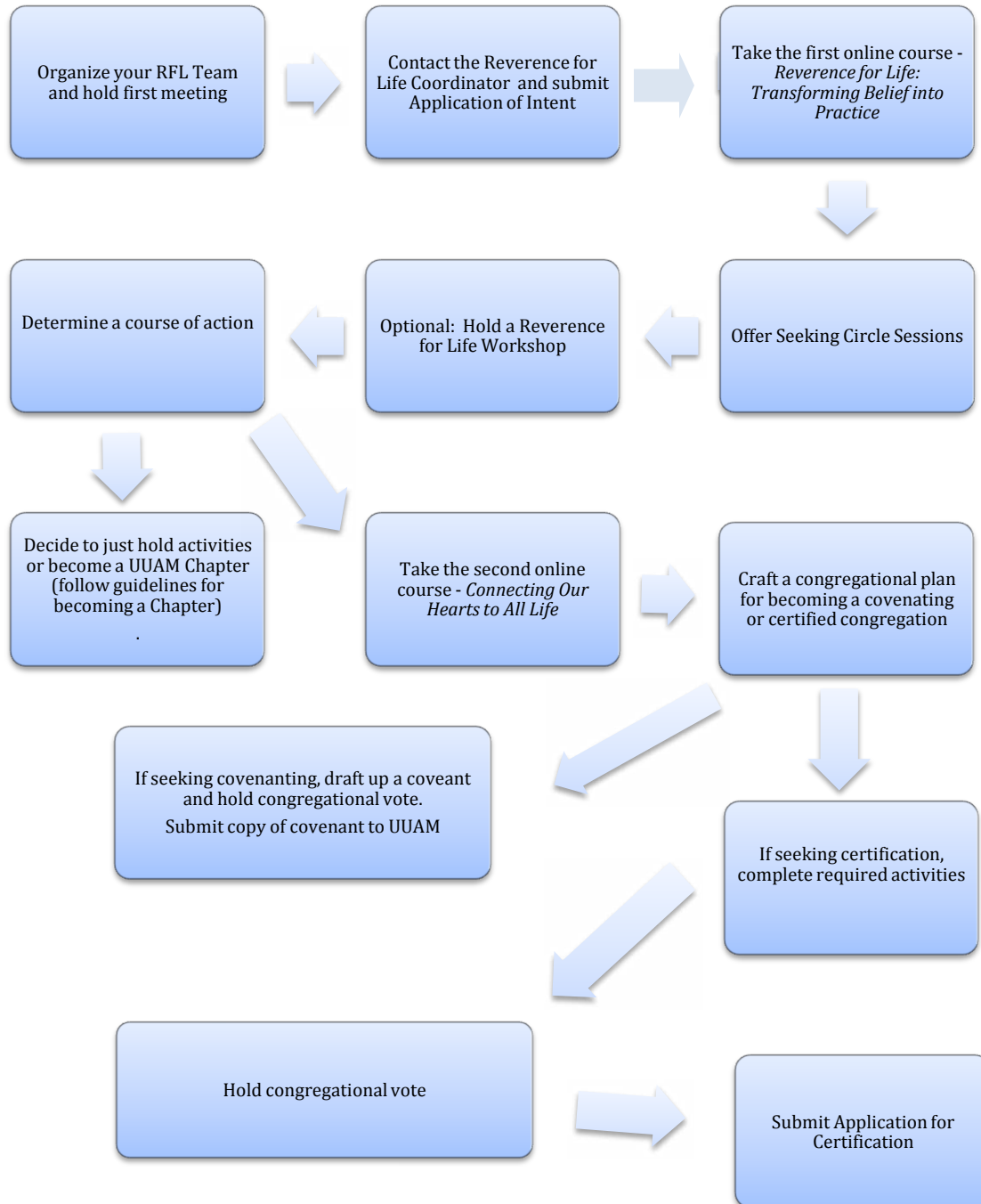
Contact Information

General Website: www.uuam.org

Reverence for Life information:
www.uuam.org/reverence.php

Reverence for Life Coordinator: Rev. LoraKim Joyner, DVM
amoloros@gmail.com

Diagram of Process



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<http://animalsreligion.org/Transforming%20Conversations%20sermon.pdf>
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www.satyamag.com
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<http://www.escholarship.org/uc/item/1gx7m9vb?display=all>
- Morales, Peter. Unitarian Universalists for the Ethical Treatment of Animals. Thoughts about UUs and the Ethical Treatment of Animals
www.uua.org/ufeta/moralesstatement.html
- Pity for the Living*, Union for Reform Judaism, Hebrew Connection,
<http://tmt.urj.net/archives/2socialaction/013007.htm>
- Quaker Peace Testimony*, Quaker Home Service,
http://www.quaker.org/minnfm/peace/quaker_peace_testimony_uk.htm
- Vaughn, Claudette. *Abolitionist on Line*. Dominion of Love - Animal Rights According to the Bible. www.abolitionist-online.com/_06phelps.html

Appendix A

Specific Resources for Reverence for Life Programs

For a longer list of general resources, go here:

<http://www.uuam.org/docs/resource-packet.pdf>

A. Worship and Celebration

Amazing Grace. www.youtube.com/watch?v=gPtbd2pweq. Five minute video about love, compassion and the multispecies relationship. Appropriate to be viewed by all.

Ball, Matt. *A Meaningful Life: Animal Advocacy, Human Nature, and a Better World.* (2008).

<http://www.veganoutreach.org/advocacy/AMLDec08.pdf>

Macy, Joanna. *Active Hope: How to Face the Mess We're In Without Going Crazy*

World as Lover, World as Self: Courage for Global Justice and Ecological Renewal

Coming Back to Life: Practices to Reconnect Our Live, Our World

Emotional World of Farm Animals, The.

<http://www.youtube.com/watch?v=c5qDloKW7vM>

Ethical Eating: Food and Environmental Justice Worship Supplement.

http://www.uua.org/socialjustice/issuesprocess/currentissues/ethical_eating/index.shtml. Includes sample services that make crafting your own worship service easier.

UUAM Website. www.uua.org/ufeta/resources.htm. Offers links to sermons, mediations and thought-provoking articles that affirm species interdependence in our everyday personal, social, economic and political lives.

Volpe, Tina & Judy Carman. (2009). *The Missing Peace.* Dream River Press. Inspirational stories on finding inner peace through compassionate living.

B. Religious education

Institute for Humane Education

www.humaneeducation.org/sections/view/animal_protection_activities. Animal Protection Humane Education Activities feature lesson plans that explore issues related to the protection and welfare of nonhuman animals and our connections to them.

Kowalski, Rev. Gary. *The Souls of Animals*. (1991). Walpole, New Hampshire: Stillpoint Press. A Unitarian Universalist minister examines the deeper connections shared by humans and other beings and offers compelling insights into their spirituality in the context of love, mystery, play, joy and self-consciousness.

Sandpoint Vegetarians. Vegetarianism and the Major Religions.

img.sandpointveg.org/Vegetarianism_and_Major_World_Religions.pdf
Beautiful PowerPoint presentation of perspectives from the major religions on the human-nonhuman relationship. Appropriate for viewing by most.

Scully, Matthew. (2003). *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*. New York: St. Martin's Griffin. The author, political conservative and former assistant and speechwriter for President George W. Bush, describes our moral imperative to respond to the exploitation and cruelty of current practices. This work offers a strong scientific, religious and philosophical foundation for mercy.

Walker, Alice. (1988). *Am I Blue? Living by the Word*. New York: Harcourt, Brace & Company. This short essay is simple and simply profound. Alice Walker describes her meeting with a horse. From this starting point, her reflection exposes an interconnected web of oppression. It expands from the divisions, objectification, and alienation between species to that between races, genders, and generations.

C. Congregational Life/Compassionate Living

A Life Connected. www.nonviolenceunited.org/veganvideo.html. Excellent video, without graphic images. Fewer than 12 minutes; suitable for viewing by anyone. Produced by Nonviolence United, this video seeks to help people live a "connected life" by aligning their everyday choices with their values of justice, kindness and compassion for all beings

Animal Voice. www.animalsvoice.com/. News, legislation, commentary, articles, essays, campaigns, and resources in all aspects of animal welfare.

Emotional World of Farm Animals -

<http://www.youtube.com/watch?v=c5qDloKW7vM>

Ethical Eating: Food and Environmental Justice Resource Guide.

www.tinyurl.com/WeAllEat or

www.uua.org/documents/washingtonoffice/ethicaleating/studyguide.pdf

Humane Approach to Wildlife Control. Humane Society of the U.S.

www.humanesociety.org/animals/resources/tips/humane_approach_wildlife_control.html. Offers non-lethal methods to control wild life conflicts without killing and, in many cases, without relocating the wild animals.

Position of the American Dietetic Association and Dietitians of Canada: Vegetarian Diets. *Journal of the American Dietetic Association*. (2003, June). 103, 6, 748-765. www.tinyurl.com/adaposition. The American Dietetic Association indicates “that appropriately planned vegetarian diets are healthful, nutritionally adequate, and provide health benefits in the prevention and treatment of certain diseases.”

Unitarian Universalist Animal Ministry. www.uua.org/ufeta/resources.htm. UUAM website offers articles, books, and resource packets.

Wildlife. www.helpinganimals.com/wildlife. People for the Ethical Treatment of Animals gives suggestions for reducing and controlling conflicts with wild life.

D. Adult Exploration

Barsam, Ara Paul (2008). *Reverence for Life - Albert Schweitzer's Great Contribution to Ethical Thought*.

Bekoff, Marc. *The Emotional Lives of Animals: A Leading Scientist Explores Animal Joy, Sorrow, and Empathy - and Why They Matter*
Wild Justice: The Moral Lives of Animals
Minding Animals: Awareness, Emotions, and Heart
 These are books on animal thinking, feeling, and behavior.

Cottrell Free, Ann. (1988). *Animals, Nature, and Albert Schweitzer*

Foer, Jonathan Safran. *Eating Animals*. (2009). New York: Little, Brown and Company. www.eatinganimals.com/. Accessible, non-judgmental, thoroughly researched look at the issues of using animals for food.

Joy, Melanie. *Why We Love Dogs, Eat Pigs, and Wear Cows: An Introduction*

- to Carnism* (2009). Lantern Books. Examination of carnism, the belief system that conditions us to regard the eating of (certain) animals as normal, natural, and necessary.
- Masson, Jeffrey Moussaieff. *The Pig Who Sang to the Moon: The Emotional World of Farm Animals*. (2002). New York: Ballantine Books. Masson interweaves folklore, science and literature with his observations of farm animals' behaviors in this intense, compelling look at the emotions of animals.
- Meyer, Marvin & Bergel, Kurt (eds). (2002). *Reverence for Life - The Ethics of Albert Schweitzer for the Twenty-first Century*.
- Pollan, Michael. (2002, Nov. 10). An Animal's Place. *New York Times Magazine*. www.michaelpollan.com/article.php?id=55, & B. R. Meyers, Hard to Swallow. *Atlantic Monthly*. (2007 Sept.). www.tinyurl.com/2e63gw. Michael Pollan's article makes a moral case for omnivorism, as does Pollan's book, *The Omnivore's Dilemma*. While Pollan abhors many practices of factory farming, he dismisses the arguments for vegetarianism. Myers challenges Pollan's thesis supporting animal consumption, examining Pollan's assertions in the context of what we know today about the individual and social lives of animals and human responsibilities to them. Read in conjunction, these two short articles lead to a deeper understanding of the issues of ethical eating.
- Regan, Tom. (2004). *Empty Cages: Facing the Challenge of Animal Rights*. Lanham, Maryland: Rowman and Littlefield. A long-time advocate for animals and professor emeritus of philosophy at North Carolina State University, Mr. Regan addresses the complex issues of animal rights. This book posits the view that animals deserve moral consideration.
- Singer, Peter and Jim Mason. (2007). *The Ethics of What We Eat: Why Our Food Choices Matter*. Rodale Press. Authors follow three typical American families and their motivations for choosing foods. Five principles for better food choices from the perspectives of the environmental health, human health, sustainability, and reducing cruelty are presented.
- Vlachos, Eleni. (2008). *Seeing Through the Fence*. Durham, North Carolina: Front Porch Productions. www.porchlifeproductions. Documentary examining the food industry and our relationship to the animals we eat.

Waldau, Paul (ed). (2009). *A Communion of Subjects: Animals in Religion, Science, and Ethics*. This is perhaps the best book for understanding various world views on transspecies relationships.

E. Children's Resources

Goodall, Jane & Alan Marks. *Rickie & Henri*.

www.janegoodall.org/product/rickie-henri-hardcover

Goodall, Jane. *The Chimpanzees*, www.janegoodall.org

Gottfried, Maya. *Our Farm*, paintings by Robert Rahway Zakanitch,
www.ourfarmbook.com

King-Smith, Dick. *Babe the Gallant Pig*. www.amazon.com/Babe-Gallant-Pig-Dick-King-Smith/dp/0679873937

Roth, Ruby. *That's Why We Don't Eat Animals*. wedonteatanimals.com/

Vegan for Life, vegan-for-life.blogspot.com/2010/06/episode-1-going-vegan-as-teenager.html. Blog by a New Zealand teenager about moving to a plant-based diet.

F. Social Justice

Ethical Eating: Food and Environmental Justice Resource Guide

pdf.www.uua.org/documents/washingtonoffice/ethicaleating/studyguide.pdf or word

www.uua.org/socialjustice/issuesprocess/currentissues/ethicaleating/121903.shtml

Ethical Eating: Food and Environmental Justice Statement of Conscience.

<http://www.uua.org/statements/statements/185320.shtml>

Johnson, William. (1994). *The Rose-Tinted Menagerie*. Iridescent Publishing. Describes behind-the-scenes action in circuses, aquariums, and zoos.

Phelps, Norm. (2007). *The Longest Struggle: Animal Advocacy from Pythagoras to PETA*. New York: Lantern Books.

G. Communication

Newberg, Andrew & Waldman, Mark Roberts. (2012). *Words Can Change Your Brain: 12 Conversation Strategies to Build Trust, Resolve Conflict,*

and Increase Intimacy

Rosenberg, Marshall. (2003). *Non-violent Communication*. Puddle Dancer Press.

Weil, Zoe. (2009). *Most Good, Least Harm: A Simple Principle for a Better World and Meaningful Life*. Beyond Words/Atria Press.

H. Religious Resources

Barsam, Ara Paul (2008). *Reverence for Life - Albert Schweitzer's Great Contribution to Ethical Thought*.

Best Friends Animal Society.

<http://www.bestfriends.org/nomorehomelesspets/>. Provides resources and information as well as assistance, and training to people and grassroots groups who are looking to create no-kill communities.

Born Free USA. www.bornfreeusa.org/. Information about the status of animal advocacy campaigns and avenues for action.

Catholic Concern for Animals. www.all-creatures.org/ca/usa-about.html

Cottrell Free, Ann. (1988). *Animals, Nature, and Albert Schweitzer*

Christian Vegetarian Association. www.all-creatures.org/cva/

Episcopal Network for Animal Welfare. www.all-creatures.org/discuss/mission-enaw.html

Humane Society of the United States Animals and Religion. allcreatures.hsus.org/

Institute of Humane Education. www.humaneeducation.org/home. Information and classes for effective teaching of humane education.

Interreligious Voices for Animal Compassion. animalsreligion.org/steeringcommittee.

Jewish Vegetarians of North America. www.jewishveg.com/

Meyer, Marvin & Bergel, Kurt (eds). (2002). *Reverence for Life - The Ethics of Albert Schweitzer for the Twenty-first Century*.

Quaker Vegetarians. quaker-animals.co.uk, and www.vegetarianfriends.net/

Society for Ethical and Religious Vegetarians (SERV). www.serv-online.org/

Waldau, Paul. (2009). *A Communion of Subjects: Animals in Religion, Science, and Ethics* This is perhaps the best book for understanding various world views on transspecies relationships.

I. International Resources and Connections

Canadian Federation of Humane Societies. www.cfhs.ca. Describes legislative efforts to stop animal cruelty in Canada; also material including guidelines on Humane Education in Schools and the Humane Education Resource Pack.

J. Self Care

Adams, Carol. *Living Among Meat Eaters: The Vegetarian's Survival Handbook*. Vegetarian Food for Thought podcasts.
www.feeds.feedburner.com/VegetarianFoodForThought

Compassionate Cooks. www.compassionatecookscommunity.com/

Greenspan, Miriam. *Healing Through the Dark Emotions: The Wisdom of Grief, Fear, & Despair*. www.miriamgreenspan.com/

Jones, Patrice. (2007). *Aftershock: Confronting Trauma in a Violent World*. Lantern Books.

Macy, Joanna. *Active Hope: How to Face the Mess We're In Without Going Crazy*

World as Lover, World as Self: Courage for Global Justice and Ecological Renewal

Coming Back to Life: Practices to Reconnect Our Live, Our World

Rettig, Hillary (2006). *The Lifelong Activist: How to Change the World Without Losing Your Way*. Lantern Books.

Appendix B

A Historical Context

Many Unitarian Universalists have been influential in thinking and action regarding multispecies. You can read more here:

<http://www.uuam.org/docs/honoree-bios.pdf>

PYTHAGORAS

Most people associate this Greek philosopher with his work in mathematics. The Pythagorean Theorem may have predated Pythagoras but he is typically given credit for its discovery and proof. Pythagoras gathered many men and women to his teachings and he was fluent in philosophical, mathematical, and religious ideas. In fact, Pythagoras very much believed these areas of thought were highly interrelated.

Like many other Greeks of his day (born c. 570 BCE – died c. 495 BCE), Pythagoras believed in metempsychosis, the transmigration of the soul, often called reincarnation. He believed we could be reincarnated as human beings, animals, or vegetables. We would be reincarnated again and again until we became moral beings. Pythagoras is said to have been able to remember vividly four of his previous lives.

By many accounts the ideal moral diet was one that caused the least harm to animals by leaving them out of one's diet because they too shared had a soul. Ovid quotes Pythagoras as saying, "As long as man continues to be the ruthless destroyer of lower living beings he will never know health or peace. For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love." Interestingly, until the word "vegetarian" was conceived in the middle of the 19th century, people who abstained from meat were called Pythagoreans.

KING ASOKA

Asoka the Great ruled almost the entire subcontinent of India from 269 BCE to 232 BCE. He is known for his devotion to *ahimsa*, the idea of doing no harm. He witnessed the slaughter of thousands of men during a war ef-

fort under his command. This vision of violence moved Asoka into the religious arms of Buddhism.

Asoka attempted to influence the entire realm to take on a vegetarian diet. He also encouraged the discontinuation of hunting to those living under his authority. One of his edicts stated, "I have enforced the law against killing certain animals and many others, but the greatest progress of righteousness among men comes from the exhortation in favor of non-injury to life and abstention from killing living beings." While Asoka's idea of having a kingdom devoted to ahimsa was not realized, he is probably the first and only major ruler of the world to have tried.

SOME INTERESTING TEACHINGS OF THE BIBLE

Many are of the opinion that one can find and justify about any kind of behavior in the Bible. Because of this, some will be very interested in what the Bible might say about eating nonhuman animals. Other Unitarian Universalists may have little interest in this area.

This is, in no way, an exhaustive review of the biblical literature. In fact, the Bible says a great deal about how to eat nonhuman animals (among many other matters) within the kosher dietary laws of Judaism. At the same time, there are several areas and passages within the Bible we might do well to think about.

Hebrew Bible

Within the Hebrew Bible, there are several items of note for those who advocate for animals. For instance, it is interesting that, in the very first chapter of the Bible, after creating all there is on the planet, and even after telling us to "subdue" the earth, God then tells us what to eat.

The 29th verse of the New Revised Standard Version (NRSV) the Bible states, "God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.'" This is followed by, "And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so."

It then appears that everyone in the Garden of Eden survived on a plant-based diet. The place the God of the Bible created, with the initial intention of it always being this way, was one in which all animals (human and non-human) lived in harmony with one another and one did not eat the other.

It is also interesting to note, what God told the newly-freed slaves of Egypt to eat as they followed Moses in the desert in their search for the promise land. It is assumed that God could have provided anything at all for the chosen people to consume. What God chose to offer in Exodus 16 was *manna*. Manna appears to have been a sweet bread-like substance.

The idea of “manna from heaven” has survived in popular usage. Jesus would later be identified as the bread of life in the Gospel of John.

The Book of Daniel reveals some interesting passages. It could very well be that Daniel did not consume animal flesh. While imprisoned by Nebuchadnezzar, Daniel refused to eat the meat and drink the wine of those who imprisoned him (1:8). He then went further to advocate for a plant based diet in 11:1:

Then Daniel asked the guard whom the palace master had appointed over Daniel, Hananiah, Mishael, and Azariah: Please test your servants for ten days. Let us be given vegetables to eat and water to drink. You can then compare our appearance with the appearance of the young men who eat the royal rations, and deal with your servants according to what you observe.’ So he agreed to this proposal and tested them for ten days. At the end of ten days it was observed that they appeared better and fatter than all the young men who had been eating the royal rations.

Bible does say explicitly “Thou Shall Not Kill” in the Ten Commandments. Some might argue the sixth commandment was not intended for nonhuman animals. Animal advocates might say, “Why not?”

Early Christian Writings

There is some literature that makes the case for Jesus as a member of the Essene or Ebionite Jewish groups. Both of these groups are reported to

have supported vegetarian diets for religious reasons. It could be that Jesus' fight with the money changers at the temple gates was a fight over sacrificing animals. Jesus' last supper as depicted in the Bible is often said to be a Passover Seder. However, the meal is often shown to consist only of bread and wine; there is no mention of meat.

JEREMY BENTHAM

Bentham was a British philosopher and educator with Unitarian sympathies. He is most well known for his contributions to the philosophy of utilitarianism. This philosophy basically states that an action's moral worth is only derived from its utility in providing happiness. Bentham's ideas were further refined most famously by John Stuart Mill.

He is probably best known within the animal rights world for the following words from his 1789 book titled, *Introduction to the Principles of Morals and Legislation*:

“The day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny . . . a full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day, or a week or even a month old. But suppose the case were otherwise, what would it avail? The question is not, can they reason? Nor can they talk? But, *can they suffer?* Why should the law refuse its protection to any sensitive being? The time will come when humanity will extend its mantle over everything which breathes...”

The idea that the ability to suffer rather than the ability to reason should be the standard by which to judge the lives of animals was quite remarkable.

HENRY BERGH

Henry Bergh was a powerful force in the 19th century. He was born into the wealth of a ship builder family. When his father died he used the inheritance to become a man of leisure. Subsequently, he was sent to Russia by Abraham Lincoln as a diplomatic representative. It was there that Bergh became more aware of animal abuse. During his return trip to the United States, Bergh stopped in England and spoke with the president of the Royal

Society for the Prevention of Cruelty to Animals, providing an impetus for the 1866 establishment of the American Society for the Prevention to Animals (ASPCA). Bergh had assistance from his many contacts in New York's high society in the raising of funds for the new organization. His efforts were also aided by Henry Whitney Bellows, the minister of his church, now known as the Unitarian Church of All Souls. Several women from the congregation were instrumental in building the organization. There seems to have been an uneasy relationship with Universalist showman, P.T. Barnum. The ASPCA continues its work today. The organizational website says the ASPCA exists to "rescue animals from abuse, pass humane laws and share resources with shelters nationwide."

MORE RECENT CALLS FOR JUSTICE FOR HUMAN AND NON-HUMAN ANIMALS.

ALBERT SCHWEITZER said that "until we extend our circle of compassion to all living things, humanity will not find peace." Schweitzer was an extraordinary human being. He was an accomplished musician, theologian, medical doctor, and philosopher. He excelled in each of these areas. He wrote theological and ethical works. He traveled to Africa as a medical missionary in an attempt to alleviate suffering. When he won the Nobel Peace Prize in 1952, all of his prize money went towards his work in Africa.

Animal advocates recognize Schweitzer for his ideas concerning Reverence for Life. In his autobiography he said he believed this idea to be his greatest contribution to the world. Schweitzer purposefully did not delineate between human and nonhuman animals in his ideas of Reverence for Life. He said we could not determine whether any sentient being had a greater will to live than any other. Respect for the will to live was paramount.

Interestingly, that respect did not always extend to the flesh of animals, as Schweitzer is reported to have eaten meat frequently. His thought that a person "is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives" is something animal advocates can strive to emulate.

PETER SINGER, an Australian philosopher and currently professor of bioethics at Princeton University, is viewed by many of today's animal advocates as a launching pad to their awareness of the rights of all sentient be-

ings. The book that captured these ideas was titled *Animal Liberation*, which is considered by many to be the Bible of the animal rights movement.

Singer popularized the term “speciesism”. The word was originally coined by Richard D. Ryder, a British psychologist who works vigorously against animal testing. It was Singer, however, who brought the word into more popular usage. Speciesism connotes the discrimination practiced by human beings against other species. Interestingly, Ryder now prefers the term “painism” in an effort to denote that any being who feels pain deserves rights.

JEFFREY MASSON, author, student of Sanskrit, and psychoanalyst, taught at the University of Toronto for several years while training to become a Freudian analyst. For many years Masson was best known within Freudian circles. In fact, he eventually became curator of the Sigmund Freud Archives. But he was not content.

He went on to study and write extensively and powerfully about the emotional life of animals, bringing to the popular press revelations about the expressions of the emotions - love, joy, anger, fear, shame, compassion, and loneliness - by nonhuman animals. Of his many books, the most well known are *When Elephants Weep: The Emotional Lives of Animals* and *The Pig Who Sang to the Moon* which examines the emotions and intelligence of farm animals.

HOWARD LYMAN is a fourth generation Montana cattle rancher and lobbyist for the National Farmers Union. He is a Unitarian Universalist. He earned a degree in agriculture from Montana, hoping to increase the profits of the family business. After seeing the deterioration of his land and health brought on by exposure to agricultural chemicals, he decided to go back to farming the natural organic way. At some point Lyman began to really see the atrocities perpetrated against farmed animals and was no longer willing to continue his role in the slaughter business. He began to speak out against these practices and became known as the Mad Cowboy.

In 1996 as a guest on the Oprah Winfrey Show, Lyman told Oprah what went into the hamburgers she had eaten. After Oprah said she would never eat another hamburger again, she and Lyman were charged with disparag-

ing the cattle industry under the so-called Food Disparagement Laws and faced a multimillion dollar law suit. Lyman and Winfrey were acquitted. He continues to speak out on behalf of the animals and, in 2010, spoke at the UU General Assembly where he was sponsored by the Commission on Social Witness as part of the Ethical Eating: Food and Environmental Justice Congregational Study Action Issue effort.

MATTHEW SCULLY is a conservative speechwriter who has written speeches for George W. Bush, Dick Cheney, and Dan Quayle. He has also written for John McCain and Sarah Palin. More notably, he has used his writing talents to deliver a book that has been hailed by individuals regardless of political affiliation. This book, *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*, written from Scully's perspective of a practicing Roman Catholic, examines how humans can be better stewards of the animal life on this planet and reduce suffering.

Appendix C

Forms and Materials

- 1. Application of Intent**
- 2. Application of Congregational Certification**
- 3. Application of Individual Reverencer Certification**
- 4. Multispecies Competency Worksheet - DRAFT**
- 5. Multispecies Attitude Worksheet - DRAFT**

1. Application of Intent



Reverence for Life Program
Unitarian Universalist Animal Ministry
Application of Intent

To be a part of this program, you (as an individual), or your congregation/organization is required to fill in this application and to get approval from UUAM's Reverence for Life (RFL) Coordinator. The purpose of this application is to ensure that UUAM can support you in your process. You can request a copy of this form in Word so you can type in your answers, or print it out and mail it in.

This application is for a congregation/organization Y N

This application is for an individual Y N

Date:

Congregation/Organization Information

Congregation/Organization Name:

Address:

Website:

Minister or Congregational/Organizational Leader (President):

Name of Individual Applicant or Contact Person (i.e., you):

Email:

Phone:

Animal Ministry Information

Do you have a current animal ministry of some kind? Y N

If so, please explain briefly (how many participants, activities):

Are you a current UUAM chapter? Y N

Are you a current UUAM member? Y N

How many members of your congregation are UUAM members? _____

Why do you wish to be part of the Reverence for Life Program at this time?

What challenges do you foresee?

What benefits do you foresee?

What else should we know or would you like to tell us?

Please fill this form out electronically and then send via email to
Rev.LoraKim Joyner, DVM
UUAM Reverence for Life Coordinator
amoloros@gmail.com
or mail to:
4531 Winnequah Road
Monona, WI 53716

2.



Reverence for Life
Unitarian Universalist Animal Ministry
Application of Congregational Certification

Congregation/Organizational Information

Congregation Name

Address

Web site

Reverence for Life contact

Address

Phone

Email

Minister or Congregation Leader

Congregation Profile

(Please type in this section and provide a brief introduction to your congregation. This should include, but not be limited to: membership, average attendance, RE enrollment, and demographics of congregant.)

Reverence for Life Team (or Animal Ministry Team)

(Please type in this section and provide information about your RFL Team (which may be the same thing as your Animal Ministry Team or UUAM Chapter Members). List by name members on this team and their roles. Also include particular challenges and celebrations you had along the way.)

Please check off that you have completed:

- Application of Intent
- First Organizational Meeting. How many attended? _____
- Contacted and Sought Input from Congregational Leaders
- Took First Online Course - *Reverence for Life*. How many attended? _____
- Held Seeking Circle Sessions. How many attended? _____
- Took Second Online Course - *Connecting Our Hearts*. How many attended? _____

- Completed and discussed Multispecies Competency Worksheet. How many completed? _____
- Completed and discussed Multispecies Attitude Worksheet. How many completed? _____
- Held optional Reverence for Life Workshop
- Received Congregational Approval/Vote for Certification
- Have asked RFL Team Members to become UUAM members, or for individuals or the congregation to make a one-time donation to UUAM
- Completed Required Activities (see below)

Required Activities

For each category, Please describe each activity and how many participated

Worship, Spirituality and Celebration Projects (2 required)

Religious Education and Faith Development Projects (2 required, 1 for children, 1 for youth, and 1 for adults)

Adult Exploration (minimum 4 required)

Social Justice (minimum 2 projects, one an ongoing project with another group)

Compassionate Living (minimum 3 projects including at least 1 advocacy activity)

Please fill this out electronically and send this via email to
 Rev.LoraKim Joyner, DVM
 UUAM Reverence for Life Coordinator
 amoloros@gmail.com
 or mail to:
 4531 Winnequah Road
 Monona, WI 53716

3.



Reverence for Life
Unitarian Universalist Animal Ministry
**Application of Individual Reverence
 Certification**

Congregation/Organizational Information

Name

Organizations

Web sites

Address

Phone

Email

Your Profile

(Please type in this section and provide a brief introduction of yourself. This should include, but not be limited to organizations to which you belong, your work with animals, and challenges and benefits you experienced in this program).

Please check off that you have completed:

- Application of Intent
- Took First Online Course - *Reverence for Life*.
- Took Second Online Course - *Connecting Our Hearts*.
- Read at least one book on or by Albert Schweitzer
- Completed and discussed/journaled about Multispecies Competency Worksheet
- Completed and discussed/journaled about Multispecies Attitude Worksheet
- Considered becoming a UUAM members, or to make a one-time donation to UUAM
- Completed a plan for a course of growing in your commitments to Reverence for Life
- Completed Required Activities (see below)

Required Activities

For each category, Please describe each activity and how many participated

Worship, Spirituality and Celebration Projects (1 required)

Religious Education and Faith Development Projects (1 required)

Adult Exploration (1 required)

Social Justice (minimum 1 project)

Compassionate Living (minimum 2 projects including at least 1 advocacy activity)

Briefly describe your plan for growing your commitments to Reverence for Life

For each category write activities in which you will engage. How will you insure self care as well as accountability for each activity?

Commitment to Reality

Commitment to Communication

Commitment to Practice

Commitment to Community

Please fill this out electronically and send this via email to
Rev.LoraKim Joyner, DVM
UUAM Reverence for Life Coordinator
amoloros@gmail.com
or mail to:
4531 Winnequah Road

Monona, WI 53716

4.

Multispecies Competency Worksheet

Unitarian Universalist Animal Ministry

Instructions: Rank where you are as an individual below on a scale of 1-5 with 5 being the highest understanding, ability or competency. This worksheet is meant as a discussion tool and a guide to learning and increasing multispecies awareness and competency. We discourage its use to pass judgment on others, or otherwise label or categorize people by their thoughts and actions. You will find that there are many commonalities between multicultural and multispecies competencies.

As speaking of multispecies awareness and competency is part of a new paradigm and exploratory field, we encourage your feedback on how this worksheet worked for you and how we might improve it. (www.uuam.org).

1. I can discuss evolution leading up to *Homo sapiens* (humans).

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

2. I can identify the species of great apes and their similarities and differences to *Homo sapiens*.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

3. I am aware of how my cultural background and experiences have influenced my attitudes towards other species.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

4. I am able to discuss with others how my culture has influenced the way I think of other species and transpecies relationships.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

5. I can recognize when my attitudes, beliefs, and values are interfering with providing the best services, care, and behavior to my organization, and human and ecological communities.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

6. I can discuss with other humans my views on other species in an accepting and non-judgmental way.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

7. I verbally communicate my acceptance of different species and that they have inherent worthy and dignity (with humans and with other species).

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

8. I nonverbally communicate my acceptance of different species and that they have inherent worth and dignity (with humans and with other species).

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

9. I can discuss my family's perspective regarding acceptable and non-acceptable codes of conduct to other species.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

10. I can define speciesism.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

11. I can define institutional speciesism.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

12. I can define stereotypes.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

13. I can identify the cultural and species basis of my communication style.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

14. I can identify the cultural and species basis of other species' communication styles.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

15. I can identify my negative and positive emotional reactions towards those of other species.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

16. I can identify my reactions and behavior that are based on stereotypical beliefs about different species.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

17. I can identify when I characterize other species by projecting human qualities upon them without considering their unique species and individual traits.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

18. I can identify when I communicate (listen and speak) with other species without regard to how that particular species communicates.

1 Not at all 2 Very little 3 Somewhat 4 Well enough 5 Very well

19. Is there anything else you would like to explore or discuss at this time in regards to transspecies relationships?

5.

Multispecies Attitude Worksheet

Unitarian Universalist Animal Ministry

This worksheet is a working draft designed for congregations beginning or currently engaged in Animal Ministry. We intend it as a tool to foster discussion and self and group awareness and not as a means to pass judgment on individuals or to dictate what any one person or congregation "should" think or do. Please use it as best fits your circumstances and community. As this worksheet is in development, we welcome any comments or suggestions you have for redesigning this questionnaire. To offer feedback, please contact the Reverence for Life Program Coordinator, (www.uuam.org).

This simple questionnaire can help to determine a group's attitude towards same and other species and explore the issues that affect the lives in our multispecies communities. There are several ways it can be used.

- The leadership of the congregation, the staff, or members of your animal ministry team or social justice committee might complete it and discuss the results.
- It can be passed out at a worship service devoted to the subject of animals. The results can be compiled and later shared.
- A small group participating in one of the programs, such as the Multispecies Awareness Encounter, a Vegetarian Potluck, or a Faith Development Activity could complete and discuss the questionnaire.

Many congregations are surprised by the level of discomfort and distrust that exists when we discuss our relationship with other animals. Keeping the individual results anonymous will help to reveal true feelings—information that should be valuable to a congregation involved in or considering animal ministry or entering the Reverence for Life Program of the Unitarian Universalist Animal Ministry. Only by being honest can a congregation hope to make progress toward affirming the inherent worth and dignity of all beings.

We suggest offering this questionnaire when there is plenty of time for the participants to fill it out, and then time afterwards to discuss it. You might wish to set up the discussion of this questionnaire as a covenant-style gathering with guidelines for deep listening, such as equal time for everyone, no advice giving, speaking in "I" statements, etc. We also suggest that if the group so desires, to make the general results available as an article in the congregational newsletter.

This questionnaire is an educational and discussion tool designed for you to assess the way you feel and think about animals of various species. It is not a test and there are no right or wrong answers. The results are anonymous. Please consider each item carefully and answer to the best of your ability by circling the appropriate number.

1. Would you be uncomfortable learning that your neighbor had a

1 yes 2 somewhat 3 don't know 4 probably not 5 No

dog	1	2	3	4	5
cat	1	2	3	4	5
wild animal	1	2	3	4	5
large domestic animal (such as cow or horse)	1	2	3	4	5
bee colony	1	2	3	4	5

Why? _____

2. Would you be uncomfortable learning another describe their best friend as a . . .

1 yes 2 somewhat 3 don't know 4 probably not 5 No

Dog or cat	1	2	3	4	5
bird	1	2	3	4	5
reptile	1	2	3	4	5
insect	1	2	3	4	5
marine mammal	1	2	3	4	5

Why? _____

3. Would you be uncomfortable being in a group that was (otherwise) 100% . . .

1 yes 2 somewhat 3 don't know 4 probably not 5 No

Omnivores	1	2	3	4	5
vegetarians	1	2	3	4	5
vegans	1	2	3	4	5
hunters	1	2	3	4	5
animal right activists	1	2	3	4	5

Why? _____

4. At a congregational potluck, would you be uneasy sitting next to someone who was eating a diet that was...

1 yes 2 somewhat 3 don't know 4 probably not 5 No

Vegan	1	2	3	4	5
Vegetarian	1	2	3	4	5
Carnivore	1	2	3	4	5

Omnivore	1	2	3	4	5
Other _____	1	2	3	4	5
Why? _____					

5. Would you be uncomfortable knowing that your minister...

1 yes 2 somewhat 3 don't know 4 probably not 5 No

Was vegetarian	1	2	3	4	5
Was vegan	1	2	3	4	5
Ate animals	1	2	3	4	5
Promoted animal ministry in the congregation	1	2	3	4	5
Was an animal advocate	1	2	3	4	5
Enjoyed hunting or fishing	1	2	3	4	5

Why? _____

6. Would you feel uncomfortable having nonhumans in the congregational buildings, such as during the annual Animal Blessing?

1 yes 2 somewhat 3 don't know 4 probably not 5 No

Why? _____

7. Are you comfortable with humans having domestics animals as pets?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

8. Are you comfortable with humans having wild animals as pets?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

9. Are you comfortable with others hunting animals?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

10. Are you comfortable with others eating animals ?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

11. Are you comfortable with others fishing ?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

12. Are you comfortable with wild animals kept in zoos?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

13. Are you comfortable with using animals in research?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

14. Are you comfortable with using animals as entertainment, such as horse and dog racing, and circuses?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

15. Would you be comfortable if the Unitarian Universalist First Principle, which currently reads "we covenant to affirm and promote the *inherent worth and dignity of every person,*" was changed to "*inherent worth and dignity of every being*"?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

Why? _____

16. Would you be comfortable if the Unitarian Universalist Second Principle, which currently reads "we covenant to affirm and promote *justice, equity, and compassion in human relations,*" was changed to "*justice, equity, and compassion in all relations*"?

1 yes 2 somewhat 3 don't know 4 probably not 5 no

Why? _____

17. Are you comfortable with this statement, "Humans are a species with their own unique and special traits, just as are all other species. As one of many species in multispecies, ecological communities they merit the same moral consideration as all others."

1 yes 2 somewhat 3 don't know 4 probably not 5 no

Why? _____

18. Which species of animal do you connect with the most? Why?

19. Which species of animal do you connect with the least? Why?

20. Would you like to share anything else regarding your relationship with nonhuman beings?