

# Ethical Eating: Is it Kosher?

## Teen Group Meeting #10

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### Text #1:

A Rabbi/Humorist, Jack Moline, noted, "Everyone who keeps kosher will tell you that his version is the only correct version. Everyone else is either a fanatic or a heretic." (*Growing Up Jewish*, 1987).

### **QUESTION:**

#### **1. What realities are reflected in Jack Moline's joke?**

### Text #2:

In his book "To Be a Jew", Rabbi Hayim Halevy Donin suggests that the dietary laws are designed as a call to holiness. The ability to distinguish between right and wrong, good and evil, pure and defiled, the sacred and the profane, is very important in Judaism. Imposing rules on what you can and cannot eat ingrains that kind of self control, requiring us to learn to control even our most basic, primal instincts.

Donin also points out that the laws of kashrut elevate the simple act of eating into a religious ritual. The Jewish dinner table is often compared to the Temple altar in rabbinic literature. A Jew who observes the laws of kashrut cannot eat a meal without being reminded of the fact that he is a Jew,

### **QUESTION:**

#### **2. What do you think about this argument in favor of *kashrut*? Do you find it compelling?**

Text #3: from Judaism 101

### **Kashrut: Jewish Dietary Laws**

Kashrut is the body of Jewish law dealing with what foods we can and cannot eat and how those foods must be prepared and eaten. "Kashrut" comes from the Hebrew root Kaf-Shin-Resh, meaning fit, proper or correct. It is the same root as the more commonly known word "kosher," which describes food that meets these standards. The word "kosher" can also be used, and often is used, to describe ritual objects that are made in accordance with Jewish law and are fit for ritual use.

Contrary to popular misconception, rabbis or other religious officials do not "bless" food to

make it kosher. However, in our modern world of processed foods, it is difficult to know what ingredients are in your food and how they were processed, so it is helpful to have a rabbi examine the food and its processing and assure kosher consumers that the food is kosher.

Food that is not kosher is commonly referred to as treyf (lit. torn, from the commandment not to eat animals that have been torn by other animals).

### **Why Do We Observe the Laws of Kashrut?**

Health is not the reason for Jewish dietary laws. Many of the laws of kashrut have no known connection with health. To the best of our modern scientific knowledge, there is no reason why camel or rabbit meat (both treyf) is any less healthy than cow or goat meat. In recent years, several secular sources that have seriously looked into this matter have acknowledged that health does not explain these prohibitions. Some have suggested that the prohibitions are instead derived from environmental considerations. For example, a camel (which is not kosher) is more useful as a beast of burden than as a source of food. In the Middle Eastern climate, the pig consumes a quantity of food that is disproportional to its value as a food source. But again, these are not reasons that come from Jewish tradition.

The short answer to why Jews observe these laws is: because the Torah says so. The Torah does not specify any reason for these laws, and for a Torah-observant, traditional Jew, there is no need for any other reason. Some have suggested that the laws of kashrut fall into the category of "chukkim," laws for which there is no reason. We show our obedience to G-d by following these laws even though we do not know the reason. Others, however, have tried to ascertain G-d's reason for imposing these laws.

### **General Rules**

Although the details of kashrut are extensive, the laws all derive from a few fairly simple, straightforward rules:

1. Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.
2. Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law.
3. All blood must be drained from the meat or broiled out of it before it is eaten.
4. Certain parts of permitted animals may not be eaten.
5. Meat (the flesh of birds and mammals) cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat). [misleading without further explanation]
6. Utensils that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be

used with kosher food. This applies only where the contact occurred while the food was hot. [not quite true – kavoush]

7. Grape products made by non-Jews may not be eaten. [misleading – grape jam is okay]

## The Details

### Animals that may not be eaten:

- **Of the "beasts of the earth" (which basically refers to land mammals with the exception of swarming rodents), you may eat any animal that has cloven hooves and chews its cud. Lev. 11:3; Deut. 14:6. Any land mammal that does not have both of these qualities is forbidden. The Torah specifies that the camel, the rock badger, the hare and the pig are not kosher because each lacks one of these two qualifications. Sheep, cattle, goats and deer are kosher.**
- **Of the things that are in the waters, you may eat anything that has fins and scales. Lev. 11:9; Deut. 14:9. Thus, shellfish such as lobsters, oysters, shrimp, clams and crabs are all forbidden. Fish like tuna, carp, salmon and herring are all permitted. [Should mention "real" fish that are prohibited – like catfish]**
- **For birds, the criteria is less clear. The Torah lists forbidden birds (Lev. 11:13-19; Deut. 14:11-18), but does not specify why these particular birds are forbidden. All of the birds on the list are birds of prey or scavengers, thus the rabbis inferred that this was the basis for the distinction. Other birds are permitted, such as chicken, geese, ducks and turkeys. [Feels like some key concepts left out and specifically Ostrich and its kind are not kosher]**
- **Of the "winged swarming things" (winged insects), a few are specifically permitted (Lev. 11:22), but the Sages are no longer certain which ones they are, so all have been forbidden. [Very Ashkenazic!]**
- **Rodents, reptiles, amphibians, and insects (except as mentioned above) are all forbidden. Lev. 11:29-30, 42-43.**

Some authorities require a post-mortem examination of the lungs of cattle, to determine whether the lungs are free from adhesions. If the lungs are free from such adhesions, the animal is deemed "glatt" (that is, "smooth"). [Misleading – actually can be glatt with adhesions—the bes yosef Sephardic standard is no sirchas.] In certain circumstances, an animal can be kosher without being glatt; however, the stringency of keeping "glatt kosher" has become increasingly common in recent years. [Misleading – this is a divide between the modern Orthodox and the fervent Orthodox on one hand and the liberal Orthodox and the Conservative on the other hand.]

As mentioned above, any product derived from these forbidden animals, such as their milk, eggs, fat, or organs, also cannot be eaten. Rennet, an enzyme used to harden cheese, is often obtained from non-kosher animals, thus kosher hard cheese can be difficult to

find. [Actually rennet itself is almost always from calves – but not kosher slaughter. Other enzymes used with certain cheese may come from non-kosher animals.]

### **Draining of Blood**

The Torah prohibits consumption of blood. Lev. 7:26-27; Lev. 17:10-14. This is the only dietary law that has a reason specified in Torah: we do not eat blood because the life of the animal is contained in the blood. This applies only to the blood of birds and mammals, not to fish blood. Thus, it is necessary to remove all blood from the flesh of kosher animals [mammals and birds].

The first step in this process occurs at the time of slaughter. As discussed above, shechitah allows for rapid draining of most of the blood.

The remaining blood must be removed, either by broiling or soaking and salting. [What about deveining] Liver may only be kashered by the broiling method, because it has so much blood in it and such complex blood vessels. This final process must be completed within 72 hours after slaughter, [What about begissing?] and before the meat is frozen or ground. Most butchers and all frozen food vendors take care of the soaking and salting for you, but you should always check this when you are buying someplace you are unfamiliar with. [Some do not soak and salt before freezing and permit koshering after freezing.]

An egg that contains a blood spot may not be eaten. [Not totally true – a hard boiled egg can be eaten. If you see the blood spot in that case you remove it.] This isn't very common in the marketplace [is removed through candling], but I find them once in a while. It is a good idea to break an egg into a container and check it before you put it into a heated pan, because if you put a blood-stained egg into a heated pan, the pan becomes non-kosher.

### **Separation of Meat and Dairy**

On three separate occasions, the Torah tells us not to "boil a kid in its mother's milk." (Ex. 23:19; Ex. 34:26; Deut. 14:21). The Oral Torah explains that this passage prohibits eating meat and dairy together. The rabbis extended this prohibition to include not eating milk and poultry together. In addition, the Talmud prohibits cooking meat and fish together or serving them on the same plates, because they considered it [one particular fish but we can't figure out which one it is] to be unhealthy. It is, however, permissible to eat fish and dairy together, and it is quite common. It is also permissible to eat dairy and eggs together. [Actually Chabad does not allow fish and dairy together.] And the law has some other extension such as deriving benefit.

This separation includes not only the foods themselves, but the utensils, pots and pans with which they are cooked, the plates and flatware from which they are eaten, the dishwashers or dishpans in which they are cleaned, and the towels on which they are dried. A kosher household will have at least two sets of pots, pans and dishes: one for meat and one for dairy.

The Yiddish words fleishik (meat), milchik (dairy) and pareve (neutral) are commonly used to describe food or utensils that fall into one of those categories.

### **Kashrut Certification**

The process of certification does not involve "blessing" the food; rather, it involves examining the ingredients used to make the food, examining the process by which the food is prepared, and periodically inspecting [sometimes full time inspection is required] the processing facilities to make sure that kosher standards are maintained.

### **Do All Jews Keep Kosher?**

About 25% to 30% of Jews in America keep kosher to one extent or another. This includes the vast majority of people who identify themselves as Orthodox, as well as many Conservative and Reconstructionist Jews and some Reform Jews.

However, the standards that are observed vary substantially from one person to another. According to the 1990 National Jewish Population Survey (NJPS), only about 17% of Jewish families eat kosher meat all the time. Others keep kosher more strictly some times than others.

### **QUESTIONS:**

**3. Are you surprised by any of these reasons or texts supporting *kashrut*?**

**4. What new questions do you have?**

Text #4: from Judaism 101

The animal rights group People for the Ethical Treatment of Animals (PETA) has filed a complaint with the USDA against the AgriProcessors (one of the largest kosher slaughterhouses in the world), and the Orthodox Union (one of the world's oldest and most respected kosher certification organizations). To gain support for its complaint, PETA has posted graphic, grisly videos of the slaughter of cattle in the AgriProcessors slaughterhouse on its pro-vegetarian sister website, GoVeg. The video was filmed by members of PETA working undercover in the AgriProcessors slaughterhouse.

### **What is PETA?**

PETA (pronounced like "pita" bread) is an animal rights organization that believes that no animal should ever be used for food, clothing or experimentation. [This may be overstating their position?] They are strong advocates of a strictly vegan diet, and created an international campaign called "Holocaust on your Plate," comparing the systematic killing of animals for food to the systematic killing of Jews in Nazi Germany. They object to all animal slaughter, not just the kosher technique, and they make no secret of the fact that this video is part of that agenda. As it says on their website, "Maybe after seeing the fear and pain on the faces of the animals we captured on videotape, you will go vegetarian and persuade family and friends to join you."

## **Animal Rights in Jewish Law**

Judaism has a considerable amount of respect for animal rights. Unlike PETA, however, Judaism teaches that humans may use animals to satisfy human needs, such as food and clothing. Jewish law requires us to do so in a way that minimizes the animal's suffering.

### **Is Kosher Slaughter Humane?**

If you're like me, then you've grown up with the idea that meat is something you pick up at the butcher shop or in the refrigerator section of the grocery store. Watching an animal deliberately killed, watching the blood spurt out, would be shocking to us no matter how it was done. But our subjective horror at the sight doesn't answer the fundamental question: is this cruel or is it humane in comparison with other methods used to slaughter meat for food?

United States law specifically states that it is humane to slaughter an animal "by the simultaneous and instantaneous severance of the carotid arteries with a sharp instrument and handling in connection with such slaughtering." It specifically mentions "the ritual requirements of the Jewish faith" as an example of this humane method of slaughter. See 7 U.S.C. § 1902(b).

[You don't give the reader enough information to judge what is going on? Is Postville an aberration or a standard? (It is the ONLY plant in the US that does upside down kosher slaughter – so it is unique and not standard.)

### **QUESTION:**

**5. What do you think of this article? What do you think about *kashrut* in light of this information?**

**Text #5: from *Reform Judaism Magazine*, by Rabbi Simeon J. Maslin**

### **Humane vs. Kosher Slaughter**

Last December I flew with a delegation of American Jewish leaders to Israel on El Al Airlines to attend the thirty-day memorial for the late Prime Minister Yitzhak Rabin. Before dinner, one of the flight attendants approached me, carrying a wrapped package. "Are you Rabbi Maslin?" she asked. "Yes," I replied. "This is for you, glatt kosher," she said. I told her that I had not ordered a glatt kosher meal, nor would I accept one; El Al's ordinary kosher food was quite good enough for me. She shrugged and went away, but my seat partner asked why I would not accept a glatt kosher meal. I explained that when one orders a glatt kosher meal, the clear implication is that the ordinary kosher meal is not really kosher. How can a reasonable person be anything but repelled by the need of so many Orthodox and

Chasidic Jews to out-pietize each other? You may be kosher, but I eat only glatt kosher. You may be glatt kosher, but my rabbi does not accept the *kashrut* of your butcher. You may have two sinks in your kitchen, but I have two kitchens, one for dairy and one for meat.

The conceit that motivates various Orthodox communities and rabbis to demand more and more rigorous degrees of *kashrut* ultimately undermines the entire institution. Why should a Jew take on *kashrut* as a religious obligation when other Jews, claiming to be more pious, continually up the ante? Food is either kosher or non-kosher. [What ever happened to the concept of debate and multiple rulings within the Talmudic community? And serious-minded Jews may adopt a kosher lifestyle for reasons other than ancient biblical law.

While the classical and medieval rabbis accepted the dietary laws as God-given and not in need of any human rationale, many of them—most notably Maimonides—defended them as hygienic and moral: "These ordinances seek to train us in the mastery of our appetites. They accustom us to restrain both the growth of desire and the disposition to consider the pleasure of eating as the end of man's existence." [Guide for the Perplexed 3:48] In the same passage, Maimonides opined that those foods forbidden by the Torah "have some bad and damaging effect on the body."

I have heard Reform Jews give many different reasons for observing all or part of the traditional dietary laws. Some avoid pork products and/or shellfish for historic reasons; i.e., because communities of Jews were willing to die rather than eat those foods. Some will not mix milk and meat as a means of identifying with *k'lal Yisrael*, the total Jewish community. And others will proudly declare that kosher slaughter (*shechitah*) is more sensitive to the pain of animals than is ordinary slaughter.

It is worth taking a good hard look at this last rationale. Actually, chapter 48 of the U.S. Department of Agriculture's "Humane Methods of Livestock Slaughter Act" exempts kosher slaughter from the normal definition of humane slaughter, which requires that "animals are rendered insensible to pain" before slaughter. Advocates of kosher slaughter have always claimed that *shechitah* is the least painful method of slaughter. That seems no longer to be the case, [why? A government regulation does not necessarily coincide with reality.] now that the government requires "humane" slaughter [as defined how?]. One might have expected that Orthodox authorities

would re-examine and even amend the ancient and medieval requirements of *shechitah* in order to adhere to the principle of causing the least possible pain to animals, but that would call into question the very definition of Orthodoxy, bound to the laws of antiquity. [This is totally off the mark.]

One might also have expected that Orthodox authorities would declare veal and goose liver to be non-kosher because of the way that calves and geese are tortured [this is again a perception not necessarily a reality. Humane Farm Animal Care, the Cadillac of animal welfare standards currently has a veal standard and it is being met.] before slaughter. They are deprived of movement and are force fed in order to produce tender, fat, and succulent meats. The producers of veal and pate' knowingly inflict pain [proof please?] and misery [a very human concept!] on calves and geese throughout their lives, yet their products can be certified as kosher. Are the guardians of *kashrut* unaware that the producers of veal and pate' violate one of the most basic Jewish prohibitions-*tzaar baalei chayim* (pain caused to living creatures)? [Does the writer understand the laws of TBC?] How can anyone sensitive to Jewish values certify veal or goose pate' as kosher?

All Jews, kosher or not, should be concerned about taking life for food and the way animals are treated before slaughter. For some this might mean humane rather than kosher slaughter. Others might define *kashrut* as abstaining from mammal meat entirely and subsisting on fish, fowl, grain, and vegetables. Still others might choose pure vegetarianism. Indeed, a growing number of Reform Jews are opting to keep kosher, not because they are so commanded, but as a constant reminder of God's bounty, to make it possible for all Jews to eat at their tables, or for a variety of other Jewish affirming reasons.

Why, though, must we cede the determination of what is and isn't kosher to competing groups of Orthodox, ultra-Orthodox, and Chasidic rabbis, each contemptuous of the other and all bound by the 16th-century Shulchan Aruch (Code of Jewish Law)? Are Jews who require a more painful method of slaughter [On what basis?] because they adhere to the methods of antiquity more authentic than Jews who, having studied the tradition and infused its spirit, have opted for a culinary regimen more consonant with contemporary understandings of a humane diet? Aren't Jews who decide to focus their personal faith on ethics and spirituality rather than diet as authentically Jewish as Jews who often evidence little or no commitment to



social justice?

So where are the thought questions that might question the validity of this article.

Text #6: from "JewishVeg", first published as an Editorial in the Jerusalem Post

**Interesting Times: Cutting-edge kashrut**, by Saul Singer

I am an increasingly observant Jew. I don't imagine becoming fully Orthodox, but I'm a great believer in the power of the two institutions that kept Jewish communities whole throughout the centuries: kashrut and Shabbat.

I became attracted to kashrut, in particular, for two reasons: its ethical foundations and the way it brings Judaism out of the synagogue, elevating a mundane aspect of daily life. The ethical impact of kashrut is found most broadly in the simple idea that people, unlike animals, should not eat anything they want to. Automatically, this raises consciousness toward animals, as shown by the general Jewish revulsion for hunting. But the most concrete sign of kashrut's ethical basis are the laws of shehita (kosher slaughter).

The idea that it matters how an animal is killed was itself a breathtaking ethical advance for its times. In the ancient world, it was not uncommon to eat from live animals - a practice so abhorrent that its abolition became one of just seven Noahide laws that the Torah applied also to non-Jews.

Shehita took this a step further, requiring that cattle be slaughtered in a way designed to eliminate pain - a single, swift stroke [which can be back and forths] with a unblemished knife, severing the major arteries [and veins - although this is not a halachic necessity] and airway and rendering the animal almost instantly [a wonderfully vague word] unconscious.

Dr. Temple Grandin, perhaps the world's best-known academic expert on humane slaughtering, writes that in the hands of the best shohtim, the animal does not move, seems not to feel the cut, and drops dead in eight to 10 seconds.

This, I must admit, was my somewhat naive image of shehita until the recent controversy over the AgriProcessors plant in Postville, Iowa, broke.

IN THE modern world, shehita cannot be justified when, due to

indifference or incompetence, it becomes less humane than the standard non-kosher slaughtering method, in which the animal is instantly killed by a bolt shot into its head.[This is misleading. The bolt is one way and it is not necessarily killed at that point.] Jewish law prohibits any maiming of the animal before shehita, and so prohibits the standard procedure, called "stunning." But in many kosher slaughtering plants, particularly in South America, Europe and Israel, cattle are still slaughtered while hoisted into the air by a back leg or while wrestled or mechanically maneuvered onto their backs. [And this has to be stopped!]

The prohibitions on injuring animals before shehita, and against cruelty to animals in general, need to be reflected in modern application of Jewish law. This means that the restraining method used in shehita has to be as humane as the shehita itself. Kosher plants that use well-designed standing restraints follow this principle. But there is no excuse for treating the many plants that use other extremely painful and stressful restraining methods as kosher, when such methods render shehita less humane than stunning.

Ironically, the AgriProcessors plant was producing glatt kosher meat: "Glatt" refers to an extra stringency in the law, in which the lungs are held to a higher standard of blemishlessness. It makes little sense, as Chaim Milikowsky of Bar-Ilan University's Talmud department has pointed out, "to insist upon the most stringent requirements with regard to the ritual portion of the slaughtering process and yet, at the same time, flagrantly not insist upon stringent requirements with regard to the crucial moral aspect." To do so makes "the entire kashrut endeavor of that person both suspect and absurd."

Further, the clear implication that "God cares only about his ritual law and not about his moral law," Milikowsky argues "is to desecrate His Name."

I want to be proud of kashrut, not just in theory, but in practice. I don't want to have to choose between my Judaism and my ethics - I find the thought that the two could be in conflict unacceptably troubling. I, along with some Jewish thinkers, already believe the notion of "kosher veal" is a contradiction in terms, since veal calves are kept in tiny pens their whole lives [not factually correct across the board - the issue is what on farm practices should be used to make ethical kosher veal.] to keep them from developing muscles.

To me, if kashrut is not on the cutting edge of humanity toward

animals, it's not kashrut. I would be happy to pay extra for "ethically glatt" meat. I have already stopped eating veal, and consider that decision part of my kashrut observance. Until I can be assured that shehita is being performed according to the full letter and spirit of Jewish law, I think I will have to avoid "kosher" beef as well.

Text #7 – from the Masorti (Conservative) Movement in Israel

### **KASHRUT IN THE INDUSTRIAL AGE**

by Adam J. Frank, *Jerusalem Post*, Feb. 3, 2005

Is the kosher slaughter process as ethical as it is mandated to be? The controversy over revelations from an Iowa kosher slaughterhouse has drawn attention to the issue recently, but the Conservative movement has long contended that unnecessary pain to the animal can be greatly reduced if the imperatives of Jewish law were applied to their full spirit and clear intent.

In 2000, the Conservative movement's Committee on Jewish Law and Standards (CJLS) unanimously ruled that slaughtering animals in an inverted position, whether by use of a mechanical inversion pen or the more brutal system of shackling and hoisting an animal by its rear legs, violates the Jewish law prohibiting *tsa'ar ba'alei haim*, the unnecessary infliction of pain on an animal. [A well run upside down pen can produce a satisfactory animal welfare standard – but more effort is required to do it. We have just changed the American Meat Institute document (Temple Grandin, author) to permit proper upside down slaughter using a properly designed and maintained pen.] There is a better way.

It has been scientifically determined that industrial holding pens that allow the animal to stand upright during *shechita* (kosher slaughter) greatly reduces the animal's pain and stress at the time of slaughter. When *shechita* is performed properly in this manner, the animal does not kick or bellow or display other outward signs of anxiety, and evidently is rendered insensate within seconds. [Oversimplification of a complex set of interactions – a good upside down pen done properly is better than an upright box used poorly.]

This is hardly the case with the shackle and hoist method [not used in the US at all] nor an inversion holding pen as is evidenced by the recent revelations in Iowa. Since more humane systems exist, the inversion methods are avoidable, and thus a violation of Jewish law. [I think this question needs an Orthodox perspective.]

Last November, an undercover investigation by an animal rights group (see PETA) caused quite a stir when it revealed grotesque abuses at AgriProcessors, a glatt-kosher slaughterhouse in Iowa. The graphic video, and the subsequent statements by *kashrut* certifying agencies and the Israeli Rabbinate that the abuse of the animals does not affect the kosher status of the meat, show that the laws of shechita alone do not protect against animal abuse.

Only slaughter that employs both the requirements of *shechita* and of *tza'ar ba'alei haim* [some of the rabbis argue that TBC was also not violated – this is a complex halachic issue that I am still trying to understand – but it clearly doesn't cover all situations – i.e., the right to “mutilate” a King's animal is accepted in Talmud.] can avoid unnecessarily inflicting pain on an animal and ensure compliance with the corpus of applicable halacha.

The expose' showed the use of the very animal handling systems that, though more humane than some, were ruled impermissible by the CJLS's 2000 decision. So far, the Conservative movement's response has been to restate its ruling against inversion pens and to call upon all kosher processing plants to employ the more humane upright holding pens. [When Postville was cleaned up and when they choose to do things right – they can meet the same Temple Grandin standards as other kosher plants.]

Now, two months later, how can this statement be taken to the next step? Some have suggested that the movement create its own kosher slaughter supervising agency. This is not practical and, most significantly, the goals of the movement can be met without competing with or repeating the work of existing agencies.

The Conservative movement has a constituency of more than one million members, 750 affiliated congregations, 70 Solomon Schechter day schools, and more than 10 summer camps servicing thousands of children and staff. The movement has ordaining seminaries on both the East and West coasts and a rabbinical union with more than 1,400 members. Representing nearly one-third of affiliated American Jewry, the Conservative movement is influential enough not to compromise its high standard for the ethical treatment of animals in conjunction with its commitment to *kashrut*.

It is time for the movement to set standards for kosher processing plants that ensure that the kosher slaughter process meets its full ethical potential and mandate. As part of this process, Conservative institutions would buy kosher meat only from suppliers that meet these standards.

The practical work of setting such standards would be greatly assisted by the industry's foremost authority on animal handling systems, Colorado State University animal science professor Temple Grandin. Having designed the upright restraint system used by many kosher abattoirs, she has offered her expertise, contacts, and considerable influence to help eliminate the animal abuse that currently accompanies some kosher slaughter. Grandin has lectured, gratis, at both of the Conservative movement's seminaries and provided much information for the 2000 CJLS ruling prohibiting inverted slaughter. She is on record as being an avid supporter of *shechita*, but only when it takes into consideration the welfare of the animal throughout the entirety of the process. [But she now accepts upside down under stringent controls. If we are to make progress on animal welfare, fighting upside down is the wrong way to go. It will make matters

worse for animals not better – because it will force the Orthodox community to go back to the small butcher shops and simply opt out of the larger society where progress could be made on making upside down slaughter humane. So for the sake of the animals this is not the issue to fight.]

Jewish law demands that the kosher meat industry reform. This reform should take place as the result of Jewish teachings and not as the result of public outcry. Should the reform occur as a result of shame and embarrassment, then Judaism will have lost the opportunity to blaze the path of justice and righteousness that is its mission.

This lapse is particularly egregious given that Judaism is characterized by many laws that give humanity dominion over animals while, at the same time, protecting defenseless living creatures from needless cruelty at the hands of people. It would be ironic if *kashrut*, which historically represented a breathtaking ethical advance in the relationship between people and animals, were to be seen as indifferent to calls to become as ethical as it can and must be. The Conservative movement holds that Jewish law, properly implemented, does not allow this indifference.

Conservative Judaism stands for the synthesis of observance of Jewish law and Torah study with modernity. [Right now it seems that the movement as a whole is trying to figure out what it is all about. I'm not sure that Rabbi Frank can really speak for the movement, although he is one very legitimate voice.] The industrialization of food production brings with it new challenges, creating the responsibility to apply all areas of applicable Jewish law to this modern interaction between people and animals.

The movement would be providing a great service, not only to its members but to many other Jews and non-Jews who care about the humane treatment of animals, if it recognized kosher plants that use the halachically mandated ethical practices, allowing consumers to avoid meat from those who do not. A leadership committed to both tradition and modernity is just the body to pilot this effort.

**QUESTION:**

**6. What different perspectives are found in these last few articles? Do you think they're more or less convincing? Which do you like best/least? Why?**