



New Zealand Friends of Israel Association, Inc.



Honesty Integrity Commitment Vision Justice

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New Zealand bans Kosher slaughter



From the President

Welcome to our August issue. Our Government's ban on Kosher slaughter in its latest regulatory revision highlights the divergence of Western values from Jewish culture. On the face of it, at issue is the humane treatment of animals versus the right to observe one's religion. *Tony Kan.*

New Zealand's new animal welfare code, which took effect 28 May, mandates that all animals for commercial consumption be stunned prior to slaughter to ensure they are treated "humanely and in accordance with good practice and scientific knowledge."

According to the Jewish Australian News, while the new regulations are to take immediate effect, kosher beef will be able to be imported into New Zealand.

The regulation has shocked the Jewish community.

"This decision by the New Zealand government, one which has a Jewish prime minister, is outrageous," said Rabbi Moshe Gutnick, acting president of the Organization of Rabbis of Australasia. "We will be doing everything possible to get this decision reversed."

Gutnick, who travels frequently to New Zealand to oversee shechita, added, "One of the last countries I would have expected to bring in this blatantly discriminatory action would have been New Zealand."

Rabbi Jeremy Lawrence, the former leader of the Auckland Hebrew Congregation, told the Jewish Australian News that "there

is a strong body of veterinary and animal welfare research which continues to confirm shechita as a humane method of slaughter of the highest standard."

David Zwartz, the chairman of the Wellington Jewish Council, agreed. "I am sure there will be objections made that this action is an infringement of the right of Jews to observe their religion," he said.

Agriculture Minister David Carter rejected a recommendation that shechita be exempt from the new code.

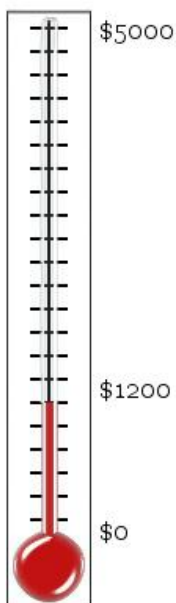
The National Animal Welfare Advisory Committee did recommend an exemption for kosher slaughter in 2001, but the new code does not allow any exemptions.

The future of Jewish ritual slaughter in New Zealand remains unclear, despite the local community making a new submission to Minister for Agriculture David Carter.

Chairman of the New Zealand Jewish Council Geoff Levy said information requested by the minister had been supplied, with the community now awaiting a response.

While an email to this effect is being circulated around the community, Levy said

2009/2010 Fund-raising Target



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some members are taking action into their own hands, writing letters to newspapers, complaining to local members of Parliament and “responding in a variety of ways”. “We are in a very difficult state,” Levy told Australian Jewish News.

Levy confirmed discussions had taken, and continue to take, place between his community and various Australian organisations. The New Zealand government estimates that 15-20 beef cattle, 40-50 lambs and 1200-1400 chickens are annually slaughtered to meet the needs of the Jewish communities in Wellington and Auckland, which number about 5,000. Moslem's are unaffected by the regulations as they are allowed to stun animals before slaughtering them.

Among other countries that have banned shechita are Iceland, Norway and Sweden.

Source: *Jerusalem Post* (30/5/2010) and *Australian Jewish News* (16/6/2010).



WHAT IS SHECHITA OR KOSHER SLAUGHTER?

Shechita is the ritual slaughter of mammals and birds according to Jewish dietary laws. The act is performed by severing the trachea, oesophagus, carotid arteries and jugular veins using a super-sharp blade ("chalef"), and allowing the blood to drain out.

The animal must be killed with respect and compassion by a shochet (ritual slaughterer), a religious Jew who is duly licensed and trained. The animal can be in a number of positions; when the animal is lying on its back, this is referred to as shechita munachat, in a standing position it is known as shechita me'umedet.

If the hindquarters of kosher mammals are to be eaten by Jews, they must be 'porged' - stripped of veins, chelev (caul fat and suet) and sinews in accordance with a strict procedure. Because of the expense of porging

and the skill required to properly separate out the forbidden parts, a large portion of the meat of kosher mammals slaughtered through shechita in the United States winds up on the non-kosher market.

The animal must be kosher (i.e. mammals that chew their cud and have cloven hooves, or birds that are not birds of prey and for which there is an established tradition that the bird is kosher or similar to one that is).

Before slaughtering, the animal must be healthy, uninjured and viable. The animal cannot be stunned by electronarcosis, captive-bolt shot to the brain, or gas, as is common practice in modern animal slaughter, for this would inflict such injuries to the animal rendering the shechita invalid. After shechita the shochet may feel the area around the lungs, for scabbing or lesions, which would render the animal not kosher.

Though referenced in the Torah, (Deut. 12:21) none of the basic practices of shechita are described in this place, or anywhere else in Torah (Five books of Moses). Instead, they have been handed down in Judaism's traditional Oral Torah, and codified in halakha in various sources, most notably the Shulchan Aruch.

The prohibition of stunning and the humane attitude towards the slaughtered animal expressed in shechita law limits the extent to which Jewish slaughterhouses can industrialize their procedures.

In the UK the Farm Animal Welfare Council alleges that the method by which kosher and halal meat is produced causes severe suffering to animals and has demanded that shechita without prior stunning should be banned - which would amount to a ban on shechita itself. According to FAWC it can take up to two minutes for cattle to bleed to death, thus amounting to animal abuse. Compassion in World Farming also supported the recommendation saying "We believe that the law must be changed to require all animals to be stunned before slaughter." But successive UK governments have rejected FAWC's demand, agreeing with the Jewish representative bodies that the allegation that shechita is cruel is at best based on inconclusive scientific evidence. The successful campaign by the UK's Jewish communities against the FAWC recommendation has been authoritatively analysed by Professor Geoffrey Alderman.

Reference has been made above to the argument that after shechita an animal remains conscious due to the vertebral arteries supplying blood to the brain, this is not true according to different studies.

Chanoch Kesselman of Shechita UK writes that "It is well known that in vertebrate mammals, the brain is generously supplied with blood, mostly via the carotid arteries. The junction between the two carotid arteries and the vertebral arteries, forms a 'ring road' at the base of the brain. In cattle this junction is the rete mirabilis. In humans, this arrangement is the 'Circle of Willis'. The effect of having an arterial 'ring road' at the base of the brain is that if there is a blockage of one of the cerebral arteries, the brain region supplied by that vessel can still obtain adequate blood supply via one of the other vessels. However, this is not the case if the carotids are severed. In this case blood flow follows the route of least resistance so that blood which could reach the brain, now spills out from the cut ends of the carotid arteries. The brain is deprived of blood reaching it. Shechita does more than prevent blood from reaching the brain. It also ensures that any blood that is present in the brain empties out via the severed jugular veins at the moment of the incision resulting in immediate loss of pressure in the brain. Additionally the loss of cerebrospinal fluid pressure causes the brain to collapse completely and with it total loss of consciousness. This entire process occurs in less than two seconds.

Professor HH Dukes of Cornell University, USA confirmed (in his study of blood pressure in the vertebral arteries of ruminant animals), that "consciousness will have been lost within two seconds of the incision". This has also been confirmed by experiment by Rabbi Dr IM Levinger of Basel, Switzerland. Dr Stuart Rosen, consultant cardiologist at Hammersmith Hospital, London confirms these findings in "Physiological Insights Into Shechita" (2004)."

The organization shechitauk maintains "There is ample published scientific evidence to show that Shechita, the Jewish religious humane method of slaughter for food-animals, is not a painful method. Furthermore, there is no conclusive evidence to show that it is painful. The Shechita process ensures the rapid uninterrupted severance of major vessels which produces an instant drop in blood pressure in the brain. This immediate loss of pressure results in the irreversible cessation of consciousness and sensibility to pain within two seconds. As Shechita incorporates an effective and irreversible stun, followed by immediate death, it is a humane method." The United States' Humane Slaughter Act defines Shechita as a humane slaughtering method.

Source: Excerpted and abridged from Wikipedia.
http://en.wikipedia.org/wiki/Kosher_slaughter.
Downloaded 13/7/2010.

YOU CAN DO SOMETHING

If you agree that changing its policy in respect of Kosher slaughter of meat in contravention of the recommendation of the National Animal Welfare Advisory Committee (NAWAC) is wrong, then you can write to the Minister of Agriculture.

NAWAC is required to recommend a Animal Welfare Code to the Minister under s74 of the Animal Welfare Act 1999.

The Minister of Agriculture is David Carter. His email address is:
david.carter@parliament.govt.nz

His policy is contained in "Animal Welfare (Commercial Slaughter) Code of Welfare 2010" and was published in May 2010.

The document which contains the recommendation that the Jewish people be given an exemption is called: "Animal Welfare (Commercial Slaughter) Code of Welfare Report" and is written by NAWAC in April 2009.

Under the NZ Bill of Rights Act 1990 the Jewish people have the right to manifest their religion and belief.

The full reference for Dr Rosen's article is: Rosen, S.D. (2004). Physiological insights into Shechita. Veterinary Record 154, 759-65, 2004.

It only takes a short time to write a note expressing your opposition.

THE JEWISH KITCHEN



Israeli Chicken

The Jaffa orange, also Shamouti orange, is a sweet, almost seedless orange variety. Originally developed by Arab farmers in Palestine in the mid-19th century, it takes its name from the city of Jaffa where it was first produced for export. It became a pri-

mary citrus export of the State of Israel following its establishment in 1948. One of three main varieties of oranges grown in the Middle East, the Jaffa orange is also cultivated in Cyprus, Iraq, Lebanon, Syria and Turkey.

In 1978 Palestinian Terrorists temporarily disrupted the export of Jaffa oranges by injecting them with mercury. Today Jaffa oranges continue to be a major export industry of Israel.

Small wonder then that oranges have found their way into many forms of Jewish cooking. This month we have a Kan and Lane family favourite, a hearty dish for driving away the chill of a stormy wintry night.

Ingredients

2 cups orange juice
2 tbsp grated orange rind
4 oz brown sugar
1.5 oz melted butter
1 tbsp mustard
6-8 pces chicken
1.5 tbspcornflour
2 tablespoons finely chopped flat leafed parsley
2 sliced oranges

1. Mix orange juice, rind and brown sugar together in a bowl. Mix cornflour in with mix a little at a time.
2. Melt mustard and butter together and rub into chicken and place in covered oven dish or oven proof casserole dish. Place orange on top and pour orange juice mix over the top. Cover it.
3. Cook in the oven at 180 dec C for 2 hours or until cooked through. Season with salt before serving.

Source: Rachel Kan's family cookbook.

AGM

In July we held our annual general meeting.

At the meeting, members voted unanimously to form one national organisation and to put its branch structure into recess. This paved the way for individual members located anywhere to enjoy the same rights as those in a branch.

Due to his other commitments Des and Evelyn Rubie did not stand for re-election. We wish to thank Des and Evelyn for the outstanding contribution over the 4 years they served as committee members. We look forward to continuing to enjoy their company as members of the Association.

Daniel Morgan was elected as a committee member. He has shown over many years his commitment and support of the Jews and Israel. Welcome aboard.

John and Alison Clarke gave an engaging presentation on their recent trip to Israel. Members were treated to photos which showed many recent changes to various parts of Jerusalem.

THE JEWISH MAYOR ED KOCH AND MOTHER TERESA



Edward "Ed" Koch is an American lawyer, politician, and political commentator who was a United States Congressman from 1969 to 1977, and a three-term Mayor of New York City, from 1978 to 1989.

On a strictly personal level, there were other third term distractions to divert me from the persistent charges of corruption. Chiefly, there was my stroke, on August 6, 1987... I was speaking at the Sheraton Centre Hotel at a New York Post forum on AIDS. Afterward I went off to visit a welfare facility in Harlem. When we got to 73rd St and 3rd Ave, I realised that I wasn't listening to the Commissioner of the Human Resources Agency, Bill Grinker, who was sitting beside me. It wasn't like me. When I tried to speak, the words didn't come out right. I knew instinctively that I was having a stroke.

I tapped the detective, Eddie Martinez, sitting in the front passenger seat and said, "Eddy, I'm having a stroke. Take me to Lenox Hill Hospital," which was about six blocks away. Then for some reason, it occurred to me that the press would undoubtedly interview everyone in the car and ask, "what did he say before he died?" I didn't want the public to think I had no confidence in the municipal hospitals, so I added, "And if you can't get to Lenox quickly, take me to Bellevue." (This was hardly likely, since Bellevue was at least 40 blocks away.)

When I got to Lenox Hill about two minutes later, there were several doctors waiting for me in the emergency room, and the press, I was later told, started arriving in droves. The stroke's grip came and went several times, affecting my eyesight and distorting my face. I

was then placed in the intensive care unit. My sister and brother and their families were the first to come and see me.

The next visitor was Rabbi Arthur Schneier of Park East synagogue, of which I am a member. He said, "Ed, I'm not going to stay very long, you have to sleep, but I want you to say with me in Hebrew and English the prayer asking for God's intercession." The prayer is simple: "Heal me and I shall be healed, save me and I shall be saved." I repeated the prayer with the Rabbi, and he left.

10 minutes later, Cardinal John O'Connor came. The Cardinal and I are friends. I have requested that when I die he participate in the funeral ceremony. He has agreed to do so. He said, when he entered the room, "Ed, I'm not going to stay very long. You have to sleep." Apparently, that's what everyone says when they enter the room of someone they think is dying. He went on: "I want you to know you are in my prayers, and if you would like, I'll pray for you in Hebrew.

"Your Eminence," I responded, "I've taken care of the Hebrew. Would you try a little Latin?" Four days later, I left the hospital without any diminution in motor function or cerebral faculties. Most people agreed with the first premise, although the second was contested by some of my critics. It is said that I had to take a week off and rest. That's not so difficult when you are living at Gracie Mansion. I went home. The next Sunday, while I was sitting on the porch, the cop at the gate called on the telephone and said, "Mr Mayor, a car just pulled up and there are four nuns in it, and one says she's Mother Teresa." It was about three o'clock on a hot August afternoon.

"That's hardly likely," I said, "I know Mother Teresa, so keep them there, and I'll be right down." When I approached the car, sure enough, it was Mother Teresa. "Mother," I said, "what are you doing here?"



"I knew you were ill, Ed," she said. "You are in my prayers, and I came to see how you're doing."

"Mother," I told her happily, "your prayers are working. I'm doing fine." I asked her to stay and sit with me a while, so she got out of the car with the sisters. I took her by the hand, and we skipped up the path toward the porch overlooking the East River. The three nuns followed

behind us, and I remember thinking it was just like a movie.

"Mother," I asked, as we sat on the porch, passing the time, "is the city providing you with any money for your work?"

"We don't take money from any government," she said.

"How do you raise the money you need to provide for the poor?"

"The Lord will always provide," she said.

"Mother, you do so much for all of us, is there anything I can do for you?"

"Yes," she responded, without hesitation. "I need two parking permits."

"Mother," I allowed, "that may be harder than getting money for you, but I'll see what I can do." Of course, I was able to arrange quickly for the two permits she needed, to park in front of the AIDS hospice in Greenwich Village, where she cares for 14 terminal patients. Even a saint has to park.

At that point, my chef came out with a pitcher of ice-cold lemonade and freshly baked chocolate chip cookies. I poured lemonade for Mother and the sisters, as well as for me. I thought mine was delicious, but mother and the nuns did not drink.

"Mother," I said, "the lemonade is really good, and it's so hot outside. Why don't you drink it?"

"Ed," she explained, "my sisters and I worked primarily in India, and if a poor family were to offer us the same there, it would cost them a week's wages. So we have a rule: never eat or drink in the homes of the rich and powerful, so when we go into the homes of the poor and homeless, they are not insulted because they know our rule."

How charming, I thought, and went on to say, "but Mother, these chocolate chip biscuits are the best ever baked."

"Wrap 'em up," she said. She is, after all, a practical saint.

Mayor Ed Koch

Source: Canfield J et al (2001). Chicken Soup for the Jewish Soul. Health Communications, FL, USA. Pages 314-7

UPCOMING MEETING: Tues 10 Aug 2010

The "other" Burma Road

Barry Thompson gives the first of a series of talks on the history of the Arab-Israeli Wars. In this talk he shares the amazing story of the construction of the "Burma Road" that relieved the siege of Jerusalem in 1948.

Venue: Cashmere Club, 7.30p, Colombo St; gold coin donation.

UPCOMING MEETING: Tues 14 Sep 2010

Michael Lidski is a professional photographer and artist who has previously worked in Tel Aviv and Jerusalem. He settled in New Zealand six years ago.

In September he will speak about living in Jerusalem as a photo-journalist during the Second Intifada and his observations of New Zealand attitudes toward the Israeli-Palestinian conflict.

Venue: Cashmere Club, 7.30p, Colombo St; gold coin donation.

UPCOMING EVENT:

Scott Brown on Christianity, Jews and Israel: A biblical perspective at Spreydon Baptist

Many Christians are often challenged to consider what their response should be when they see Israel engaged in conflict with Arabs and are often challenged on whether they support Israel or the Palestinians. Often they feel conflicted as they see what appear to be injustices inflicted on the Palestinians whilst at the same time watching Palestinian rocket attacks on civilian targets. Since WWII, many Christians have stood against Anti-Semitism in the West. As part of helping to think this through, we have persuaded Spreydon Baptist Church to host a 2-hour seminar and invited Scott Brown to speak on the topic: What does the bible have to say on the matter?

He is a Jew who was raised in a traditional Jewish home in the Washington DC area. Scott founded Son of David Congregation and went on to lead this church for 19 years before moving to New Zealand. Together, these experiences make him well placed to speak on this subject. His lecture will be descriptive and non-partisan, leaving the audience to make up their own minds. Questions from the floor and discussion will be taken at the end of the presentation.

Date: TBA but likely to be 3pm, 22nd or 29th August at Spreydon Baptist Church, Lyttelton St, Spreydon Christchurch. Keep an eye on our website.

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