



GUIDE TO SABBATH OBSERVANT SCOUTING

A Parent's Guide

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Troop 806

Houston, Texas

TABLE OF CONTENTS

Contents

Introduction.....	3
General Policies and procedures.....	6
Electing to Join a Shabbat Observant Patrol	6
Personal Gear	6
Food Procedures	12
District and Council Activities	12
Appendix A. Shabbat Observance	15
What does Sabbath Observance mean?	19
Kosher Food	21
Jewish Sabbath	22
Source of Sabbath or Shabbat	22
Prohibitions	24
Carrying	27
Building an Eruv	30
How Our Troop Builds and Eruv	33
Appendix B. Kashrut in our troop.....	35
Categories	37

Specific Definitions/Restrictions	37
Approved Kosher Supervision Agencies/Symbols	12
Appendix C. Menu Ideas	13
Appendix D. Planning Considerations	15
Basic Concepts To Be Considered In Planning The Program	15
Shabbat Activity ideas	16
Program Examples.....	16
SCOUT ADVANCEMENT ACTIVITIES	22
GAMES, STUNTS AND OTHER ACTIVITIES	26

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INTRODUCTION

Welcome to Boy Scouts!

Scouting is a time tested program that instills self-confidence and ability in young boys and men. Your decision to support your son's desire to spend time outdoors and learn the skills and lessons that will benefit them throughout their life is to be commended. As an observant Jew, I have been struck by how closely the Boy Scout values and teachings follow the midot that we are reinforcing in our children through their studies at a Jewish day school.

As Shabbat Observant (SO) Jews, we face unique challenges in Scouting. Most of Scout teaching is done during campouts and most campouts occur on weekends.

The purpose of this guide is to help parents understand how we maintain Shabbat observance and go camping. It also establishes the guidelines that our SO scouts are expected to follow.

Please keep in mind that this manual is based upon community standards in Houston, Texas. Another community may find differences with our practices. Whenever you have a question, please consult your local Orthodox rabbi.

In short, Troop 806 (the Troop) is sponsored by Congregation Beth Israel (CBI). CBI also sponsors a Cub Scout Pack, Pack 806, which is our primary source of new members. Both are predominately (>95%) Jewish. Cub Scouts is for boys from 1st grade through 5th grade and Boy Scouts are for boys from age

10 to 18, with most Cub Scouts transitioning to Boy Scouts in February of their 5th grade year.

The Troop is divided into patrols, as are most Boy Scout troops. The troop considered several different models for integrating SO scouts into the troop, and decided to separate them into separate patrols. The life of a patrol is inextricably linked to eating – from menu planning, to shopping, to cooking to cleanup – so it makes the most sense to have whole patrols keeping kosher. The Troop has organized a patrol made up exclusively of Shabbat Observant, or SO, Scouts. The leadership of the Troop strives to integrate Shabbat observance into the performance of Scout activities. Generally, the Troop will avoid activities on Shabbat that the SO Scouts are not able to do as a result of our Shabbat observance, or if not possible, will often try to schedule “repeats” of activities on the Sundays of campouts. This applies to campouts as well. The SO patrols have their own cooking equipment for meat and dairy. We adhere to HKA kashrut standards when cooking.

Weekend camping poses additional challenges which we meet by leaving for camp outs early, setting up camp, cooking Shabbat dinner and preparing for Shabbat lunch, all before candle lighting. Setting up camp involves building an eruv around the campsite, setting up our propane lantern to run overnight and getting a cholent going (if that’s the chosen meal). We also endeavor to daven on Shabbat. We do not have an Orthodox minyan, as of yet. Generally, we do not bring a Torah on campouts nor do we anticipate doing so because we do not have a place to securely and safely store a Torah and protect it from the elements.

As an adult with two Scouts in SO Patrols, I have committed to volunteering as an Assistant Scout Master with responsibilities for overseeing the Scorpions. I do not manage their advancement in the troop, but work with the other adult volunteers and scout leaders to ensure that proper kashrut is maintained, that a common level of Shabbat observance is maintained within the patrol and that troop activities take into account the restrictions imposed by Shabbat observance.

I have also tried to provide background for the non-Jew or non-Observant Scouter who is interacting with SO Scouts so that they understand the rationale for Shabbat Observance and Kashrut.

Yours in Scouting,

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GENERAL POLICIES AND PROCEDURES

Electing to Join a Shabbat Observant Patrol

Troop 806 usually has three to four patrols. At least one of these is comprised of Shabbat Observant (SO) Scouts. These Scouts keep kosher and are shomer Shabbat. They will camp together and cook and clean together. Planning and executing meal selections is a crucial part of the development of a patrol, and of a Scout. For that reason, we require that any Scout who wishes to keep kosher in our Troop must join a SO Patrol.

Electing to join a Shabbat Observant (SO) patrol in Troop 806 requires some actions and equipment beyond the standards employed by the rest of the Troop. These additional equipment and modifications are described below.

Personal Gear

1. Eating utensils

Our Troop personal gear list includes a plate, bowl, cup, knife, fork and spoon. SO Scouts will need two sets.

Our Troop guidelines suggest a blue set for dairy and a red set for meat, but in any case, they must be labeled clearly.

2. Flashlights

A flashlight is standard gear for a Scout. All Scouts should bring a small flashlight with them. I prefer a head light, which is worn on a Scout's head, like a head band, and frees one's hands up to do work. Since an SO Scout can't use a flashlight on Shabbat, we substitute light sticks. These glow as a result of the combination

of two chemicals that create light when mixed. Each SO Scout should bring at least one yellow light stick to each campout. Yellow is suggested because it provides the brightest light and lasts the longest. Throwing, swinging and using the light stick as a weapon are prohibited. Any Scout who uses their light stick in this manner will have it confiscated. Of course, once Shabbat goes out, a Scout is welcome to use their flashlight.

Another way we compensate for the lack of flashlights on Shabbat is to set up a propane lantern near the SO campsite. We attach a propane supply “tree” to a bulk propane tank. From the tree, which generally has three connections for propane devices, we attach a propane lantern to the top of the tree and light it prior to Shabbat and let it run all night long.

3. Siddur and Shabbat blessings

SO Scouts above the age of bar mitzvah (13) are obligated to pray three times a day, morning, afternoon and evening. We try to accommodate davening (praying) on our camping trips. A Scout should bring a siddur and tefillin to each camping trip. The Troop will bring Shabbat and havdalah candles. Each SO patrol brings challot and grape juice for blessings. These items are part of their standard shopping list for a campout. Enough grape juice should be purchased so that we can conduct a havdalah for the entire Troop on a campout and give each Scout a little bit of grape juice. Shabbat lunch Kiddush and hamotizi are not done with the entire Troop.

We do not bring a Torah with us on camping trips, nor do we anticipate doing so, because we do not have a place to keep it safe and secure within our eruv.

If you want to bless your child remotely prior to the start of Shabbat, please let one of the ASMs or adults traveling on the camp out know and we will call you and let you speak to your Scout.

4. Transportation

Each Scout parent is generally required to volunteer to transport Scouts to or from at least one camp out. Generally, we have enough adults attending campouts that we rarely have to exercise this option. Troop 806 normally meets at the Scout Locker at 5 pm to gather gear and get on the road by 6 pm. They arrive at a campsite between 7 and 8 pm and set up camp.

Obviously, this does not work for SO Scouts.

SO Scouts meet at the Scout Locker at approximately 12:30 Friday, pack up their gear and leave by 1 PM. Our goal is to reach a campsite by 3 PM. Once there, the Scouts set up camp and start cooking while the adults build an eruv. Generally, two adults are traveling with the SO Scouts and these adults pick up the SO Scouts from school and bring them to the Scout Locker. On campout days, an SO Scout should bring his uniform to school with him or arrange to leave his gear with one of the adults who will bring it to the Scout Locker on Friday, as the Troop always travels in Field uniform. Gear should be dropped off with one of the adults

traveling on Friday by Thursday evening before a camp out.

The SO Scout who did the shopping for the camp out needs to arrange to get the food to one of the adults by Thursday evening or arrange for another adult to bring it to the Scout Locker by 12:30 on Friday so that it can be broken up and packed with the other gear.

5. Eruv

We build an eruv at each campout. We have worked with local Orthodox rabbis to develop techniques to allow us to build a halachic eruv in a short period of time. We bring our own supplies, such as fence posts, fence post hammer and string. We do not enclose the entire camp grounds. We build an eruv to enclose one to three of the campsites being used by our Troop. We try to enclose the bathroom so that Scouts can carry to the bathroom, but this is not always possible. We take the eruv down before we break camp on Sunday morning. In general, the SO Patrol's food serves as the eruv.

6. Campsite set up

Upon arriving at a camp site, the Scouts unload their gear, set up their tents and begin cooking. They usually divide up the tent building and cooking chores into two groups of Scouts. Generally, those that need cooking requirements in order to advance work on the cooking chores and the rest of the Scouts set up tents. The Patrol Method is employed to ensure that these tasks

are completed successfully. This means that older Scouts are helping younger Scouts.

While the Scouts are setting up their tents, the adults are building the eruv and setting up their camp site. The adults, per BSA rules, do not camp alongside the Scouts. Rather, we set up in an adjacent camp site.

7. Menus

The Scouts design their own menus. They are encouraged to cook a hot meal Friday night, a cholent for Saturday lunch, a cold dinner Saturday evening and cold breakfasts. They are also encouraged to leave a pot of hot water on the stove with a burner on to provide water for coffee and hot chocolate. Each patrol has a blech for this purpose.

The Scouts will accumulate dirty dishes and wash them motzie Shabbat, using the standard BSA pot washing techniques they have learned in the Troop. We try to get this done quickly so as not to disrupt other programming Saturday evening.

8. Specific Activities prohibited:

- It is forbidden to travel on Shabbat, except by foot in certain areas; consequently, Scout troops must arrive at camp before the commencement of Shabbat.
- No fires may be lit on Shabbat, nor fuel added, nor extinguished. A fire may be lit before Shabbat begins, to continue burning thereafter.

- No cooking is permissible. This applies to both solids and liquids, though dry foods may be warmed, and wet ones may continue to cook if started before sundown.
- No holes or excavations may be dug. No loose earth may be utilized.
- Flowers and leaves may not be picked. This applies even if the vegetation has fallen off by itself.
- No wood may be chopped or gathered.
- No Scout knots may be tied tightly or untied.
- **It is not permissible to filter water on Shabbat, if the water is cloudy. When backpacking, one should be prepared to filter sufficient water on Friday. However, water that others have filtered for themselves is not forbidden.**
- Hunting and fishing are forbidden.
- Putting up or dismantling a tent is prohibited, though minor “fixes” (tightening a fly, etc) are permitted.
- Writing of any kind is forbidden.
- Musical instruments may not be played.
- Shabbat laws may be abrogated only in the event of an emergency involving life and death.

9. Specific Activities Permitted:

- It is permissible to open cans, boxes and all bottles on Shabbat in order to remove their contents, provided it’s for eating purposes.

FOOD PROCEDURES

1. All food-related items and products used by members of the SO patrols, whether fresh or prepared, requiring a kosher symbol or not, for cooking or for personal use, must be new and unopened/unused when they arrive at a camp out. These means that no home-cooked items can be brought. This is to ensure that everyone can feel comfortable with the level of kashrut of the patrol.
2. The SO patrol does not currently keep Cholov Yisrael for dairy, however, if there is a member who would like that, we can make the accommodation, with the understanding that it would not require the purchase of new equipment.
3. We keep the level of kashrut specified by the Houston Kashrut Association. Any conflict between the general guidelines in Appendix B below, and their guidelines should be assumed to be a mistake in these.

DISTRICT AND COUNCIL ACTIVITIES

Troop 806 is a member of the Aquila District (the District) of the Sam Houston Area Council in the greater Houston, Texas area.

Our Troop is active in many district events and we work closely with the District to schedule as many activities as possible on Sundays so that our SO Scouts may participate. Some of these activities include Swim Day, Merit Badge Fairs, Ten Commandment Hike, and District Dinners.

We encourage parents and Scouters to get involved in our District to help foster Scout values. The same can be said for our chapter of the Order of the Arrow.

Please keep in mind that while you are representing Troop 806 at any local, district, council, regional and national event, it is important that we present a single, common standard for Shabbat Observance when attending these events. This means that while all Scouts may not adhere to the same standards at home, they must when representing the Troop. Shabbat observance is difficult enough for the non-observant person, whether they are Jewish or not, to understand. Giving them different standards for each person, situation or event will only give rise to a greater level of confusion and a lower level of accommodation.

APPENDIX A. SHABBAT OBSERVANCE

The weekly day of rest, Shabbat provides Jews with an opportunity to reflect on the purpose of their individual lives. Shabbat is designed for people to think about what they've been doing. It is a time to ask the following questions:

- Are my decisions aligned with my goals?
- What can I do differently in the coming week to contribute more to the world?
- Am I using my unique talents and skills to enhance my community?
- Are my studies and activities making myself a better person?
- Are they making the world a better place?

During the six other days of week, called the six days of action, we build the world, creatively harnessing the laws of nature. We arrange materials to build buildings. We gather sticks and burn them and harness the power of fire. We cook food, power engines, and heat our homes. Taking the energy of fire one step further, we power all sorts of electronic gadgets. With ink and paper we communicate and record thoughts. We change the order of the objects in the world by carrying them from one place to where we can use them in a different location.

Man is created with an amazing mind, and an amazingly capable body. In the six days man is supposed to primarily act, while using his mind to intelligently guide his actions. While creatively manipulating the world, however, it's not always easy to think about what we're doing. People tend to focus on how they are doing what they are doing. Involvement in an activity rightfully

demands our focus. On Shabbat, the Jew takes a break from his physically creative activities. He releases his focus from the question of how, and dedicates his focus to the question of why. Why am I doing all this? How can I infuse more meaning into my activities. In order to free up the focus from the physically creative, you need to actually stop being physically creative. On Shabbat, Jews take a break from exercising their control over the world.

Jewish law teaches us how to dedicate our focus and separate ourselves from our focus on work. We do that by stopping our work. Jewish law teaches specific ways to fully free our minds to think about the bigger questions in life. We don't light fires or use electricity on Shabbat. We don't cook raw food. We don't build or knock down buildings, or even anything attached to buildings on Shabbat. We don't cut trees or grass or pick flowers or fruits and vegetables. We also don't tie knots. We're even careful not to transfer objects from inside a house to outside, or to carry an object around outdoors. There's no writing on Shabbat. No cellphones, computers, Ipods, Kindles, Gameboys ... etc.

After hearing this list of don'ts, a student once asked, can't we do anything on Shabbat? The answer may surprise you. It is the key to understanding Shabbat, and to freeing yourself to think and reflect in a deeply meaningful way.

The idea of Shabbat is that on this day, that's right, we don't 'do' anything. But by not doing anything we really make ourselves capable of achieving so much more. Shabbat is a time to think, to talk to friends, to pray, to sing. Shabbat is a celebration of our purpose in life. There is special value to studying on Shabbat.

Using your mind on Shabbat is an amazing way to expand your horizons, and to infuse your weekly activity with new creativity and meaning.

There's so much to do during the week. Many times in our involvement with what we have to do, we forget why we're doing it all. When someone disconnects from all his gadgets and his normally productive engagement with the physical world, he becomes free to think away from his fingers. He can think about the sky, about the forest, about the earth and his place in it and in society.

When a handiman works he thinks about his hands. When he can't work, his mind can soar.

This transition manifests in several ways. Starting on Friday already, there is a different tone and pace. All the food for Shabbat must be prepared in advance. We don't cook on Shabbat, but we certainly do eat, and we eat well. A Jew's best meals are normally on Shabbat. This is one of the secret lessons of Shabbat. Prepare beforehand, and you'll get to enjoy the fruits of your labors at the end. A lot of time is spent on Friday preparing. In addition to great food, we also tidy up our homes and rooms and clean our bodies. Hot Friday afternoon showers are a great pleasure, and a relaxing prelude to the Shabbat day. And remember, once the sun sets your shower time is over. Again, we prepare before and get to enjoy later.

A Shabbat-ready Jew is always aware of the time of sunset. Sunset is when he transitions from the work week to the world of Shabbat, from the mode of activity to the mode of reflection, from the position of mastery to the position of subject. Sunset is when all the don't's of Shabbat kick in. And just to be safe, we

make sure to finish up our activities well before that, normally 18 minutes before. All food is cooked, all rooms are cleaned, beds made, showers showered, lights on (or off depending on the room), and we are dressed in our Shabbat best. On Shabbat we dress formal and look our best to honor this great day. Many people wear white shirts, resembling the simplicity and purity of the this day.

At about 18 minutes before sunset, the custom is to light candles. Normally the woman of the house lights candles to welcome the peace and tranquility of Shabbat into the home. However, in a place where there is no mother or similar female figure, anyone can light the candles. The Shabbat candles fit the tone of Shabbat, burning slowly and steadily. Shabbat is not a day for exciting fireworks, it's a day for slow reflection and meditation. The kindling of the candles demarcates the onset of the Shabbat day, and bring with them the peace and tranquility associated with Shabbat.

As the sun is setting it's a conducive time for group singing, and for prayer. The anticipation reaches its peak and the celebration and observance of Shabbat begin. Some groups celebrate the beginning of Shabbat with excited dancing, welcoming the "Shabbat queen" with joy.

Our focus on the queen is exclusive. We don't do anything to take our minds away from it. Remember, once Shabbat starts, we don't use cellphones or TVs or turn lights on or off, we are disconnected. We are focused. We do not change anything in the world on Shabbat, and we don't need to. It's time to relax and think.

WHAT DOES SABBATH OBSERVANCE MEAN?

This section of the Guide is designed to provide some background for the non-Jew or non-Observant Jew who is working with Sabbath Observant (SO) Scouts and providing them with accommodations that will allow the SO Scout to participate in Scouting events.

There exists in most religious denominations a central core set of beliefs that are articulated by a central governing body. Each member institution, whether it is a church, mosque, or synagogue, interprets these central beliefs in their own way. Further, each member of the church, mosque or synagogue adapts these teachings to their own life.

This is true in Judaism also. There are 4 mainstream branches of Judaism. They are Reconstructionist, Reform, Conservative and Orthodox. Judaism can also be broken down in two groups, Observant and non-Observant. What does that mean?

Observance refers to “the mitzvoth”. It is the plural form of the Hebrew word, mitzvah. A mitzvah is literally translated as a commandment. The plural form of the word mitzvah is mitzvoth. The word has entered the common lexicon as meaning a good deed. The Torah, the holy book of Judaism, also called the Old Testament, or the Five Books of Moses, elucidates 613 mitzvoth that govern a Jew’s life. Some of the actions, or mitvahs as they are sometimes called, are positive, i.e. do this or do that, and some are negative, i.e., don’t do that and don’t do that. The Ten Commandments are an example of

ten of the mitzvot. Some are positive and some are negative, such as, observe Shabbat and keep it holy and do not kill.

Jews strive to observe mitzvot their entire lives. The different denominations of Judaism have developed different interpretations of what this means. Interpretations are the essence of Judaism. When the term Judeo Christian beliefs is used, it is in part referring to the system of interpretations of the mitzvot developed by Jews over the centuries. The Torah contains 613 mitzvot that have been interpreted in many ways and codified over time. The codifications are loosely referred to as Halakha. (This word is hard to pronounce in English. The kh is pronounced as a guttural sound hhhhh from the back of the throat.) Halakha defines and interprets the mitzvot for Observant Jews. They are said to be observing halakha. Needless to say, halakha embodies many, many opinions, interpretations, and traditions over the centuries, so not everyone has the same opinion. This is certainly true among the major branches of Judaism and the sub groups therein and even more evident among individual families.

Rabbis and scholars have debated the meaning of the mitzvot and documented their debates. Sometimes the debates span centuries. For example it is not uncommon in the Talmud, one of the codifications of halakha written down between 200 CE and 500 CE, (CE means common era and approximates the term AD) for two rabbis to appear to be debating a particular topic. When one looks at the biography of the rabbis, one realizes that they lived more than a hundred years apart. They just happened to be part of a debate that spanned that period of time and so it was written down as though they were having a

dialogue with each other, when in reality, only the later one new of the former one.

So, with this backdrop, there are a few major areas that affect a SO Scout. These are food and weekend activities.

Kosher Food

An SO Scout keeps kosher. He follows the laws (halakha) of kashrut. **Kashrut** (also **kashruth** or **kashrus**, כַּשְׁרוּת) is the set of Jewish religious [dietary laws](#). Food that may be consumed according to [halakha](#) (Jewish law) is termed **kosher** in English, from the [Ashkenazi](#) pronunciation of the [Hebrew](#) term *kashér* (כָּשֵׁר), meaning "fit" (in this context, fit for consumption).ⁱ

An SO Scout only eats kosher food. Kosher food is defined in another section of this Guide. Kosher food must be prepared in an environment free of non-kosher food. This requires ovens, pots and pans, utensils and what not that are designated kosher. The ingredients must be kosher. In most Scouting situations, this means that an SO Scout cannot eat the food prepared for everyone else at an event. For this reason, SO Scouts have their own cooking gear that is kept separate from the non-kosher cooking gear. When attending an event outside their own Troop, they must have kosher food available. This is not as hard as it sounds. Many everyday products on the shelves of grocery stores are kosher. They bear one of the kosher symbols displayed in this Guide. However, more often than not, the SO Scout will need to have specially prepared kosher food available for them. The easiest way is to find a source for kosher food, such as a kosher caterer, and arrange for food to be delivered for them. In this situation, food would arrive double wrapped in aluminum foil so that it can be heated

in any oven, kosher or non-kosher. An SO Scout cannot eat their food on the same dishes and silver ware as everyone else. Disposables, such as paper plates, plastic utensils and cups, would be used.

Kosher food invariably costs more than non-kosher food and this additional cost must be taken into account. SO Scouts do not expect the event to absorb this extra cost and are willing to pay the differential for kosher food.

Jewish Sabbath

Throughout this manual, the term Sabbath Observant Scout has been used. What does Sabbath Observant mean?

Source of Sabbath or Shabbat

Sabbath or Shabbat (שַׁבָּת; related to Hebrew verb "cease, rest") is the seventh day of the Jewish week and is the day of rest and abstention from work as commanded by God. Shabbat involves two interrelated commandments: to remember (*zachor*) and to observe (*shamor*)ⁱⁱ. (The Jewish week runs from Sunday to Saturday). (Virtual Jewish Library)

Jews are commanded to remember Shabbat; but remembering means much more than merely not forgetting to observe Shabbat. It also means to remember the significance of Shabbat, both as a commemoration of creation and as a commemoration of Jew's freedom from slavery in Egypt.

In [Exodus 20:11](#), after the Fourth Commandment is first instituted, G-d explains, "because for six days, the Lord made the heavens and the earth, the sea and all that is in them, and on the seventh day, he rested; therefore, the Lord blessed the Shabbat day and sanctified it." By resting on the seventh day

and sanctifying it, Jews remember and acknowledge that God is the creator of heaven and earth and all living things. Jews also emulate the divine example, by refraining from work on the seventh day, as God did. If God's work can be set aside for a day of rest, how can a Jew believe that their own work is too important to set aside temporarily?

In [Deuteronomy 5:15](#), while [Moses](#) reiterates the Ten Commandments, he notes the second thing that must be remembered on Shabbat: "remember that you were a slave in the land of Egypt, and the Lord, your God brought you forth from there with a mighty hand and with an outstretched arm; therefore the Lord your G-d commanded you to observe the Shabbat day."

What does the Exodus have to do with resting on the seventh day? It's all about freedom. In ancient times, leisure was confined to certain classes; slaves did not get days off. Thus, by resting on the Shabbat, Jews are reminded that they are free. But in a more general sense, Shabbat frees us from our weekday concerns, from our deadlines and schedules and commitments. During the week, we are slaves to our jobs, to our creditors, to our need to provide for ourselves; on Shabbat, we are freed from these concerns, much as our ancestors were freed from slavery in Egypt.

These two meanings of Shabbat are remembered during the recitation of [kiddush](#) (the prayer over wine sanctifying the Shabbat or a [holiday](#)). Friday night *kiddush* refers to Shabbat as both *zikaron l'ma'aseh bereishit* (a memorial of the work in the beginning) and *zeicher litzi'at mitzrayim* (a remembrance of the exodus from Egypt).

Prohibitions

Of course, no discussion of Shabbat would be complete without a discussion of the work that is forbidden on Shabbat. This is another aspect of Shabbat that is grossly misunderstood by people who do not observe it.

Most Americans see the word "work" and think of it in the English sense of the word: physical labor and effort, or employment. Under this definition, turning on a light would be permitted, because it does not require effort, but a rabbi would not be permitted to lead Shabbat services, because leading services is his employment. Jewish law prohibits the former and permits the latter. Many Americans therefore conclude that Jewish law doesn't make any sense.

The problem lies not in Jewish law, but in the definition that of work. The [Torah](#) does not prohibit "work" in the 20th century English sense of the word. The Torah prohibits "*melachah*" ([Mem-Lamed-Alef-Kaf-Heh](#)), which is usually translated as "work," but does not mean precisely the same thing as the English word. Before you can begin to understand the Shabbat restrictions, you must understand the word "*melachah*."

Melachah generally refers to the kind of work that is creative, or that exercises control or dominion over your environment. The word may be related to "*melech*" (king; [Mem-Lamed-Kaf](#)). The quintessential example of *melachah* is the work of creating the universe, which G-d ceased from on the seventh day. Note that G-d's work did not require a great physical effort: he spoke, and it was done.

The word *melachah* is rarely used in scripture outside of the context of Shabbat and holiday restrictions. The only other

repeated use of the word is in the discussion of the building of the sanctuary and its vessels in the wilderness. Exodus Ch. [31](#), [35-38](#). Notably, the Shabbat restrictions are reiterated during this discussion ([Ex. 31:13](#)), thus we can infer that the work of creating the sanctuary had to be stopped for Shabbat. From this, the [rabbis](#) concluded that the work prohibited on the Shabbat is the same as the work of creating the sanctuary.

They found 39 categories of forbidden acts, all of which are types of work that were needed to build the sanctuary:

Sowing	Plowing	Reaping	Binding sheaves	Threshing	Winnowing
Selecting	Grinding	Sifting	Kneading	Baking	Shearing wool
Washing wool	Beating wool	Dyeing wool	Spinning	Weaving	Making two loops
Weaving threads	Separating threads	Tying	Untying	Sewing two stitches	Tearing
Trapping	Slaughtering	Flaying	Salting meat	Curing hide	Scraping hide
Cutting hide up	Writing two letters	Erasing two letters	Building	Tearing a building down	Extinguishing a fire
Kindling	Hitting with	Transporting an object from the private			

a fire a hammer domain to the public domain

All of these tasks are prohibited, as well as any task that operates by the same principle or has the same purpose. In addition, the rabbis have prohibited coming into contact with any implement that could be used for one of the above purposes (for example, you may not touch a hammer or a pencil), travel, buying and selling, and other weekday tasks that would interfere with the spirit of Shabbat. The use of electricity is prohibited because it serves the same function as fire or some of the other prohibitions, or because it is technically considered to be "fire."

The issue of the use of an automobile on Shabbat, so often argued by non-observant Jews, is not really an issue at all for observant Jews. The automobile is powered by an internal combustion engine, which operates by burning gasoline and oil, a clear violation of the [Torah](#) prohibition against kindling a fire. In addition, the movement of the car would constitute transporting an object in the public domain, another violation of a [Torah](#) prohibition, and in all likelihood the car would be used to travel a distance greater than that permitted by rabbinical prohibitions. For all these reasons, and many more, the use of an automobile on Shabbat is clearly not permitted.

As with almost all of the commandments, all of these Shabbat restrictions can be violated if necessary to save a life.

These restrictions have a practical impact on an SO Scout when activities occur on Shabbat. They cannot drive, carry, cook, write, use electronic devices, turn on or off electronic devices.

This Guide is designed to work around or accommodate these issues.

To avoid driving, an SO Scout will arrive early to an event or leave late. That is why an SO Scout gets to a camp site well before Shabbat starts. Since they can't cook or tie knots or erect a structure on Shabbat, they must cook their meals, build their tents and put up their dining fly before sundown. Naturally, the prohibitions have an impact on advancement and merit badge work. Make up work may be required on a Sunday, after Shabbat has ended.

An SO Scout may travel to a faraway site so that they arrive and are settled in on a Friday and then continue their travels on Saturday night after the end of Shabbat or on Sunday. For example, when I attended Wood Badge training out of state, with the Baltimore Council, I found a SO family to stay with, traveled to Baltimore on Thursday, settled in on Friday and spent Shabbat with the family. At 6 am Sunday, I was on my way to the camp site and arrived on time. I also stayed with the same family at the end of the training session, since I knew I could not get home in the time between when the training ended on Friday afternoon and the start of Shabbat.

Carrying

The [Torah](#) prohibits carrying on [Shabbat](#) between a public domain and a private domain or for more than approximately six feet in a public domain. However, the Torah permits carrying within an enclosed "private" area. Public domains are typically non-residential areas including streets, thoroughfares, plazas ("open areas"), highways, etc. Private domains are residential areas, and originally referred to an individual's home or

apartments that were surrounded by a "wall" and can be deemed to be "closed off" from the surrounding public domains. The [rabbis](#) of the [Talmud](#) developed a means to render a larger area as a private domain by surrounding it. Such an enclosure is called an "Eruv", more specifically "Eruv Chatzayrot" or Sheetufe M'vo'ot. The Hebrew word "eruv" means to mix or join together; an Eruv Chatzayrot (henceforth just "Eruv") serves to integrate a number of private and public properties into one larger private domain. Consequently, individuals within an Eruv district are then permitted to move objects across the pre-Eruv public domain-private domain boundary.

The laws of [Shabbat](#) distinguish four domains, which are defined both by the manner in which each type is enclosed and the manner in which it is used. The first is a *makom petor*, or exempt area. An exempt area is one that is at least three hand-breadths higher than the ground and whose area is less than four hand-breadths by four hand-breadths. There are no limitation upon transferring an object to or from an exempt area on [Shabbat](#). The second type is a semipublic, or "neutral" area, neither strictly public nor private, known as *karmelit* (e.g., fields and oceans). The third type of area is the private domain, which in order to qualify must be very clearly set off and defined (e.g. the interior of a house). The fourth type of area is the public domain, an open area always used by the public. Included in this category are highways, deserts, and forests. The [Shabbat](#) laws regarding the permissibility of transferring objects from one domain to another are explained in the Talmudic tractate [Shabbat](#) of the Order Mo'ed.

Eruvs serve to create a larger private domain. In order to consider an area a private domain, the area must cover at minimum an area of about 12 square feet and must be somehow demarcated from its surroundings, either by a wall of some sort or by virtue of its topography (that is, it is either all higher or all lower than its surroundings).

The problem was that it is impractical to build a continuous solid wall around a community. However, the rabbis noticed that doors are permitted within walls, and that a doorway consists of two parts: the vertical members and the lintel on top. In fact, a wall may have quite a few doors, and still be considered to enclose an area. In the limiting case, there are many doorway openings and having very little of solid wall remaining.

This is what happens in an Eruv. The door post function is fulfilled by telephone (utility) poles (serving as vertical members), with the lintel being cables strung between the poles. However, for a door post/lintel combination to be acceptable, the lintel must rest directly above the top of the doorposts. Note that this is not the typical approach in utility poles, where the cable is attached either to the side or to a member held away from the pole. To address this, there is often a thin rod attached onto the pole to serve as the door post "surrogate" ("lechi"). Additionally, the line that serves as the lintel needs to be the lowest of the lines on the pole. If it is not, then it is necessary to string a new length of line between the affected set of poles.

In areas where the poles and lines do not exist, new pole/line combinations must be erected. These added poles must of

course be high enough so as not to impede traffic. Fences may be used as part of the boundary without modification; however, if the ground is eroded beneath the fence to any significant degree, the space must be filled in. Lastly, all the areas to be enclosed must be "residential areas," or areas suitable for residential areas. It is not permitted to include bodies of water [lakes, streams, and ponds, although reservoirs currently in use as drinking water sources are permitted without modification), and cemeteries. Such areas must be excluded from the Eruv by closing them off (either by not including them in the Eruv area, or by encircling them within the Eruv).

The Eruv is generally designed by encircling a community with a continuous string or wire. There are numerous regulations concerning the placement of this wire. Those who live in and use an Eruv have an obligation to ensure the Eruv is intact before taking advantage of its presence. Usually, there is a group that maintains the Eruv that provide such information, and conducts weekly inspections.ⁱⁱⁱ

Building an Eruv

The best guide I have found that explains the details of building an eruv can be found here:

<http://www.aishdas.org/rygb/eruvp1.htm>

The suggestions below are from Rabbi Ben, the Traveling Rabbi, from his website, travelingrabbi.com.

The Laws of an Eruv

My intention here is not to go into the laws of eruv as to what is a Rishus Harbim, Reshus Hayachid, a Karmalis etc. You should find somewhere else to study about this. What I want here is to look at a practical approach to building an eruv when camping.

Though one note about eruv that is important to understand: It is permissible to carry in a closed structure, but say a wall was missing, you could create an archway which would make the structure closed. What an eruv creates is generally a series of 'Tzurat Hapesach,' this being many archways. There is no limit to how many archways there can be. If you can use real walls of a house, or a fence, etc., that's fine, but even if there are no real walls you can keep making archways.

The easiest way to construct an archway is by using fishing string that connects from one lechi (pole) to the next.

Materials needed

- **'Lechis' (poles):** I'd go for poles around 4 feet long because you may want to drive them a bit into the ground and you still want them to be higher than ten tefachim which is the minimum. If you plan to leave the eruv up for longer than a weekend, get 1×1 slats of wood, which will hold up better. If space and weight is an issue, then thin pieces of bamboo will do. If you are camping in an open field area you could get by with four poles by constructing a square around your camp site. When camped in a wooded area it gets trickier because you will need to scoot around trees. For one to two families camping together, I'd take ten poles, or fence posts.
- **Nails:** Drive a nail into the top of each pole. Make sure to have additional nails with you as some may fall out. The fishing line must pass directly above the lechi and may not be wrapped around the top of the pole.
- **Fishing string:** This is to connect one pole to another. Fishing string is good because it stays taut, which is important. If the eruv line sags too much and moves around in the wind (which could be the case when using nylon rope or twine) the eruv will not be kosher.

- **Cord:** Cut a few dozen 3-foot-long pieces. Cord should be about the weight of a hiking boot lace. You will need these to connect the poles to rocks, trees, cars, etc.
- **An Eruv Bag:** this is what you keep all the eruv supplies in. It will make it easy for you to set up and take down an eruv quickly. It's important to be organized as I've seen it happen often arriving at a camp site Friday afternoon, and there's not much time to set up the tents, cook the food, etc. the last thing you want is to spend half an hour looking for the spare nails.

Using natural terrain

- Is there any natural terrain you could use? A cliff wall, very thick bushes, trees, or brush that is impassable. The walls of a lean to, a fence, a building. (Note: when using an existing structure make sure no part of the structure protrudes over the top of the eruv pole.)
- The fishing line must connect to a pole connected to the existing structure. Meaning you can't tie the line directly to a fence or to the side of a cliff.

Guidelines in setting up the poles

- The line should run unobstructed from one pole to the next. It must not be deflected by a tree branch.
- Height should not vary from the top of one pole to the next unless it runs parallel with the terrain such as up or down a hill.
- Poles should be standing upright. A slight tilt may be okay, but certainly not anything majorly crooked.
- If the ground is firm you may be able to drive the pole directly into it. Another way to secure it is to prop it between some rocks. A further way is to tie the poles to trees using the cord, though make sure the fishing line does not touch the tree at any point.

Connecting the string

- The line must go directly over the top of the pole. It may not be tied around it. Thus the nail in the middle to wrap the line around.
- The line should not sag or move in the wind.

How Our Troop Builds and Eruv

In our Troop, we use fence posts with holes in the top at a point a couple of inches from the top of the pole and a fence post hammer to hammer them in the ground. We run the string through the hole and loop it over the top of the pole and on to the next. If we use a tree, we build leches out of string. The leches intersect the string going around a tree and reach to the ground.

In Texas, we have found some special challenges when building an Eruv in a state park. Inevitably, a park ranger will come by to see what you are doing. We politely explain that we are Orthodox Jews and that we are putting up this string due to our religious observance. The key phrase is religious observance. The ranger does not want to be in the position of being a hindrance to free exercise of religion, so he will try to find ways for you to build your eruv. We explain the basic theory of the prohibition of carrying outside one's home and that we can extend our personal space by connecting doorways. The trees, or fence posts and string form doorposts. Once we connect them, we can create a larger area within which we can carry.

Some rangers prefer poles. Some will say that they are too low and could clothesline someone. None will let you run string in such a manner that it crosses a road. We often rely on string run from tree to tree and we bring a small ladder with us to keep the string high enough to make the rangers happy.

Be sure to bring some bright, florescent colored tape to tear or cut into small strips to tie to the string at regular intervals so that other park visitors see them and don't run into them.

We had one instance where the ranger demanded that we take it down. No freedom of religion arguments would sway him and he took our eruv down. In this situation, we hold that since our intent was to be bound by the eruv and we made a good faith effort to build it and it came down in spite of our efforts, we acted as if the eruv was still up.

Don't forget to bring food for the eruv blessings and to say them as well! Check with your local Orthodox rabbi to determine if they need be said in a state park.

APPENDIX B. KASHRUT IN OUR TROOP

This is not intended to be an extensive, or even complete, guide to keeping kosher or even the issues of Kashrut in our Troop. It is intended to help Scouts and Scouters understand Kashrut and Troop 806's implementation. This guide will not go into why certain observances came about or their textual background. If you'd like a more detailed description, you can consult the [OU's Kosher Primer](#), or consult your local rabbi.

Many are familiar with some of the general rules of Kashrut. Meat may not be mixed with milk. One may not eat any pork or shellfish. There are details and definitions, however, which are important.

Judaism has a well-defined system of dietary laws. These laws determine which food is acceptable and in conformity with Jewish Law. The word kosher is an adaptation of the Hebrew word meaning fit or proper. It refers to foodstuffs that meet the requirements of Jewish Law. Kashrut is a derivative of the same word; referring in general to process rather than thing (The Houston Kashrut Association ensures that we have local Kosher food.)

There is a prevalent misconception that kosher reflects the conferring of a blessing on food by a Rabbi. There is no truth to this whatsoever.

The basic guidelines of kosher and non-kosher depend on two variables: the source of the ingredients and the status of the production equipment. Kosher certification is the guarantee that the food meets these kosher requirements. The guidelines

for the sources of kosher and non-kosher materials originate in the Bible. The interpretations and decisions of the Rabbis of the post-Biblical era have added detail, organization, and explanation to these dietary laws.

Jewish tradition maintains a total separation of meat and dairy. Separate pots, pans, dishes, etc., are required. They cannot be cooked together or eaten together. In Israel there are kosher McDonalds, but they do not serve cheeseburgers or milkshakes.

By tradition, the Jewish dietary laws also do not allow for cooking meat or poultry together with fish or fish by-products. Consequently, Lea and Perrins Worcestershire Sauce has the word fish next to the kosher symbol.

Because of the need to assure that prepared and packaged products are exactly what they say they are, many organizations have sprung up around the country to ensure that the foods they supervise are kosher and are in the categories that they claim to be. Almost all have a copyrightable symbol that the manufacturers use to mark their products, so that consumers can recognize them. It is these symbols that you must look for. Note that several manufacturers use a plain “K” on their products. This may mean that the manufacturer wants to state that their products are kosher. If you want to use a product with just a “K” on the label, please contact the HKA ASAP to verify its acceptability. A complete list of Acceptable Symbols can be found at the end of this document.

Note that some acceptable products do not always carry a symbol on their labels. For example, all Coca-Cola-branded products, produced in the US or Mexico are kosher – but may not carry a symbol. If there is doubt or a question, please feel

free to contact HKA at RabbiGrossman@kosherhouston.org or 713/398-4513.

Categories

In general, all food falls into one of three categories for Kashrut purposes. These definitions are:

- Meat – flesh of animals (sometimes called Fleshig or Basar).
- Milk/Dairy – the milk produced by a kosher animal.
- Pareve – None of the above, (plants, fish, chemicals, etc) and it was not prepared on equipment used to prepare Meat or Dairy.

Specific Definitions/Restrictions

Fruit, vegetables, nuts, etc – all raw, unprepared plants are kosher and pareve. However, they must all be washed and then checked for insect infestations immediately prior to use. Because of the difficulty in checking for insects in them, fresh artichokes, brussel sprouts and raspberries are not permitted on a camp out. Dried fruit and smoked fruit does require certification. Dried chili peppers are acceptable without cert.

Meat – Kosher meat must be slaughtered in a very particular manner, the internal organs inspected for any signs of disease, and the meat soaked in a brine solution to remove as much blood as possible. For mammals, only those that chew their cud and have cloven hooves are Kosher. Acceptable poultry and fowl are listed by name in the Torah. In the United States, the only poultry commonly accepted by mainstream kashrut organizations as kosher are chicken, turkey, duck and goose. Certain species of quail are also accepted, though not readily available.

Eggs - Eggs from a kosher bird are kosher and pareve, and must be individually cracked and checked for blood spots prior to being used. Any egg with blood spots and any cracked eggs it is touching must be discarded.

Fish – Fish and meat may not be eaten together, so no fish or products containing fish are allowed at the cook-off, again even if you don't plan on cooking with it.

Wine – Grape products have a very special place in Judaism and Kashrut. All natural grape derivatives have special kosher considerations. All natural grape products must come from grape juice that has been supervised from start to finish. Only these products (including jams and juice) can be certified and approved as kosher. All wines must be Kosher and also must say on the label (usually on the back label) "Mevushal."

Alcohol – all domestic, unflavored beers are Kosher without a symbol. Plain, unflavored domestic Vodka is also kosher without a symbol. Simple (no sherry casks, etc) single-malt scotches are kosher without a symbol.

Spices/Herbs - All fresh leafy spices, herbs and vegetables must be washed prior to use. Fresh spices/Herbs do not require Kosher certification. Anything other than unground, whole spices must have Kosher certification. If it is a mixture of spices, it requires certification.

Other prepared products – prepared products are allowed, but they must have an approved Kosher Symbol on the product.

Canned products - Vegetables and beans require acceptable kosher supervision. Canned fruit is acceptable without kosher supervision if BOTH of the following 2 conditions are satisfied:

1. It contains no natural or artificial flavors or colors
2. It is not from China

No Kosher Supervision Required – In addition to the items mentioned elsewhere, the following items do not require kosher supervision:

Aluminum Foil	Farina-raw plain
Baking powder	Grains raw
Baking soda	Molasses unflavored
Beer unflavored	Oats-pure raw
Bran unprocessed	Paper plates, cups, napkins (Though they must be unopened)
Buckwheat raw	Popcorn kernels-plain raw
Carob Powder	Salt
Coffee, ground, unflavored	Split peas raw
Corn Meal	Spices – all single-spices (mixtures require supervision), ground or not
Corn Powder	Sugar-cane, beet, brown
Corn Starch	Tea unflavored
Cupcake holders	Water-unflavored even with fluoride
Dishwashing gloves	

Utensils – utensils can cross-contaminate meat and dairy, or even treif, so meat and dairy dishes, utensils and personal gear for meat and dairy must be kept separate.

Approved Kosher Supervision Agencies/Symbols

One of the following symbols of Kosher Supervision must appear on all foods that you intend to cook with that require supervision, or be on the list of reliable kosher symbols at

http://www.crcweb.org/agency_list.php.

If the symbol is by itself on the label or *just* has an upper-case P, it is assumed to be Pareve. (P in this case actually means Passover, but if that's the only additional marking (no D, etc) it is also pareve.)

If the symbol has a small upper-case D, or DE or the word “dairy”, it is represents a dairy item.

If the symbol has the word “meat” or “fish”, it is permitted but care must be taken to use it appropriately, ie, items labeled with fish may not be used in a meat meal.

Common Symbols:



Other Acceptable ones:



APPENDIX C. MENU IDEAS

Friday Evening

Juice (choice of Tomato, grapefruit, orange, or pineapple)

Soup (chicken noodle or rice)

Gefilte fish

Chicken, roast or broiled

Vegetables (two)

Dessert

Tea and cookies

Challah - Kiddush

Saturday Breakfast

Juice

Cold Cereal

Choice of pickled herring or lox, smoked carp, matjes.

Milk, challah, and butter

Saturday Lunch

Juice

Salad, choice of salmon, tuna fish, sardines, tomato herring, or hard-boiled egg.

Lettuce, tomatoes, cucumber, and peppers

Milk and cookies

Saturday Snack

Hard-boiled egg, salmon, tuna fish or cream cheese and jelly sandwiches

Milk and cookies

Saturday Supper

Juice
Soup
Meat (hamburger, steak or stew)
Vegetables (two)
Dessert
Tea and cake

Sunday Breakfast

Juice
Cereal (cold or hot)
Choice of French toast, wheat cakes,
eggs (boiled, fried, or scrambled)
Milk, coffee, or cocoa.

Sunday Lunch

Juice
Sandwiches or frankfurters and beans
Dessert
Tea for meat
Milk or cream for dairy

APPENDIX D. PLANNING CONSIDERATIONS

BASIC CONCEPTS TO BE CONSIDERED IN PLANNING THE PROGRAM

The Jewish Sabbath starts at sundown on Friday night and ends at sundown on Saturday night. This is based on the Jewish belief that the night precedes the day.

Be aware of the requirements regarding carrying and the establishment of eruvim.

Almost all Scouting activities can be started on Shabbat and finished on Sunday. The idea here is to stimulate the interesting aspects of a particular activity so that the Scout has the desire to complete the activity at a future time.

Item 10 under "Prohibitions" states that "writing of any kind is forbidden." Many charts, illustrations, diagrams and flash cards can be prepared beforehand. Accordingly offering a program on Shabbat takes a little more preparation. Plan ahead.

During Shabbat, it is important that some method of communication be set up. If at all possible, see that there is at least one watch patrol and that the patrol leader carries a time schedule. This is necessary because bugle calls are not to be sounded during this period.

SHABBAT ACTIVITY IDEAS

Program Examples

PROGRAM A

Friday

4:00 p.m. Registration

Transportation arranged by each unit; set up camp, make fires; all work

done before sundown.

6:30 p.m. Supper under unit leadership

7:30 p.m. Assemble for Sabbath service; coordinate watches

7:45 p.m. Sabbath service

9:00 p.m. Oneg Shabbat

10:15 p.m. Taps (not sounded)

Saturday

7:00 a.m. Reveille

8:00 a.m. Services

9:45 a.m. Breakfast - unit site

11:00 a.m. Scouting activities

a. Compass facing

b. Games

c. First aid discussion

d. Map reading

1:00 p.m. Luncheon

2:00 p.m. Siesta in own quarters

2:30 p.m. Nature hike

3:15 p.m. Discussion groups - Ner Tamid

4:00 p.m. Unit refreshments

4:15 p.m. Scouting activities and Games

7:00 p.m. Afternoon service

7:30 p.m. Inspirational hour

8:15 p.m. Evening services
8:30 p.m. Prepare and eat supper in unit site
9:30 p.m. Campfire by units
10:30 p.m. Taps

Sunday

7:00 a.m. Reveille
7:45 a.m. Morning service
8:30 a.m. Breakfast - cleanup
9:45 a.m. Scouting activities such as trailing, fire building, cooking, etc.
12:00 Noon Lunch
1:30 p.m. Assembly - closing ceremonies

*Remember the varying time of sundown throughout the year.
Schedules should be modified accordingly. .*

PROGRAM B

Friday

Before sundown set up camp and finish supper
Sundown - Sabbath services
Oneg Shabbat
Star hike

Consider printing out a map of the expected night sky in advance.

Taps (not sounded)

Saturday

Reveille

Sabbath services - (before services Scouts may have some fruit juice)

Breakfast

Game --- Compass change 20 minutes

Scoutcraft - Map-reading 20 minutes

Games --- Do this-do that 20 minutes played twice

Scoutcraft - first aid 40 minutes

Lunch

Siesta

Nature hike 1 hour

Ner Tamid discussion 30 minutes

Game --- The laughing handkerchief 20 minutes

Scoutcraft - Morse code 30 minutes

Game --- Signal do this-do that 20 minutes

Scoutcraft - Woodlore 30 minutes

Game --- Sleeping Indian 20 minutes

Free time

Evening service (end of Sabbath)

Prepare for supper

Campfire

Taps

Sunday

Regular Scout activities

The time schedule was purposely left out to adjust to the varying time of sundown throughout the year. For official Sabbath starting time, check with your rabbi.

PROGRAM C

Friday

Before sundown set up camp and finish supper

Sundown - Sabbath services

Oneg Shabbat

Patrol business meeting

Taps (not sounded)

Patrol leaders' council

Saturday

Reveille

Sabbath services (before services Scouts may have some fruit juice)

Breakfast

Game -- object hunt 20 minutes played twice

Scoutcraft - first aid 30 minutes

Tracking - use of flash cards 20 minutes

Game --- oratory 20 minutes

Scoutcraft - compass games

Lunch

Siesta

Visit to spot of natural beauty or historical interest - 2 hours

Ner Tamid discussion

Scoutcraft - edible wild plants and woodlore 45 minutes

Game --- signal do this-do that 30 minutes

Free time

Evening service (end of Sabbath)

Prepare for supper

Game --- "Steal the white flag"

Patrol campfires (if there is time)

Taps

Sunday

Regular Scout Program

The time schedule was purposely left out to adjust to the varying time of sundown through the year. For official Sabbath starting time, check with your rabbi.

PROGRAM D

Friday

Before sundown set up camp and finish supper

Sundown - Sabbath services

Oneg Shabbat

Round robin discussion groups

a. How to care for feet while hiking

b. How to dress for hikes in different weather

c. The importance of patrol meetings and what should happen

d. Safety in camp

Taps (Not sounded)

Saturday

Reveille

Sabbath services (Before services Scouts may have some fruit juice)

Breakfast

Scoutcraft - Nature hikes

including edible wild plants and woodlore 1-1/4 hours

Game --- Grandmother's footsteps - 20 minutes; Sleeping Indian - 20 minutes

Lunch

Siesta

Scoutcraft - First aid round robin discussion group (each group 15 minutes - total time 1 hour)

a. Bleeding and pressure points

b. Sunstroke and heat exhaustion

c. Frostbite and shock

d. Breaks, sprains, and blisters

Games - patrol cheers - each patrol is given 5 minutes to compose new cheer - 20 minutes

Signal touch - by patrols - 20 minutes

Scoutcraft - map-reading - 20 minutes

Compass and compass games - 30 minutes

Ner Tamid discussion - 40 minutes

Games --- do this-do that - 30 minutes played twice

Scoutcraft - woodsman's walk around camp

Look at the various trees and decide which ones should be thinned out and why. Then choose ten - trees and see which patrol has learned the most 30 minutes

Free time

Evening Service (end of Sabbath)

Prepare for supper

Campfire with patrol skits using either the Bible or the Talmud as the source of them.

Taps

Sunday

Regular Scout program

SCOUT ADVANCEMENT ACTIVITIES

Tenderfoot

Many of the Tenderfoot requirements can be met on Shabbat, with the following exceptions:

2. Pitching Tent. - Cannot be done on Sabbath. Teach this Friday afternoon when camp is being set up.
3. Prepare & Cook a Meal. - Practically speaking, most of these requirements are impossible for the Orthodox or Conservative Jew on Shabbat, although the discussion parts may be done. However, here are some thoughts on cooking in general. The Biblical Jews, as well as the American Indians and pioneers, often used a covered pit fire (food set in coals and covered with a layer of earth). This can be set up on Friday before Shabbat starts and be ready for lunch on Saturday. For details, consult any good book on camping, as well as our own Scouting literature. In addition, we know that a good bed of coals can remain hot for over 24 hours, but be sure to protect against a fire hazard. Food cannot be cooked but can be reheated by placing in a container that is placed in a pot of water in the bed of coals. This requires real camping skill and should be tried. Of course, this requirement can be met while preparing the Friday night meal.
- 4a. Whipping and Fusing. - Neither can be done on Shabbat. We demonstrate this to Scouts and ask them to complete this task Sunday morning.
- 4b. Knots. - You cannot tie ropes or bandages, but you can explain the use of both. They can be executed by the Scout on Sunday morning.
6. The Flag. - The American flag cannot be raised, lowered, or folded. You can explain how to raise and lower the flag, and with

the use of prepared charts, you can illustrate the folding procedure. The Scouts can demonstrate this on Sunday. A flag raising ceremony can be done Friday afternoon.

10. Exercises. - We quote in part from Rule 2, under "Permitted Acts" above: "Strenuous games, such as those involving a ball, while not strictly forbidden, are nevertheless not within the spirit of Shabbat rest." We suggest that you check with your own rabbi on this point.

12. First Aid. - None of the demonstrations may be done, but the theory can be explained and discussed.

Second Class Requirements

1a. Compass & Map. - This can be done and practiced by the use of flash cards prepared beforehand. Each of the "cards" has the compass points on one side (N., NE., E., etc.) and the degree readings on the other (0, 45, 90, etc.). Various games can be played with them.

Game 1: The instructor (patrol leader) puts one of the cards down on the ground and then asks each Scout in his patrol to place his card in the right position in a circle.

Game 2: The instructor holds up one side of the card, such as "NE". and the first Scout must give the correct degree reading such as 45. The procedure can then be reversed by holding up the side that gives the degree readings. The Scout may practice with a compass as long as he does not write.

Map Symbols. - Easily accomplished on Shabbat with preexisting maps.

1b. 5 Mile Map/Compass Hike. - Unlikely to be possible within Sabbath walking distance and carrying restrictions. Better to be done on a day hike (non-Sabbath) than on a camping trip.

2b. Pitching Tent. - Cannot be done on Sabbath. Perform this task Friday afternoon while setting up the campsite.

2c. Woods Tools. - Can be discussed, but not demonstrated on Shabbat. Our Troop completes this task on Sunday morning.

2d. Prepare Fire Wood. - Cannot be done on Sabbath. This can be done on a Sunday.

2f. Lighting Fire and Stove. - Cannot be done on Sabbath. This can be done on Friday afternoon while preparing the Shabbat meal.

2g. Cooking. - See Tenderfoot requirement for cooking.

3. The Flag. - See Tenderfoot requirement for flag.

4. Service Project. - Some service projects, particular those that involve talking or reading may be possible on Shabbat, but many would not be possible. This requirement is best done independently of a camping trip.

5. Wildlife. - Fine activity for Shabbat but there are some limitations. Many animals, such as snakes, salamanders, snails, etc., live under old logs or stones. These logs may not be picked up or rolled away. The leader should explain the life that might be found there in a way that will stimulate the interest of the Scout so that he will want to return the following day to investigate.

6. First Aid. - See Tenderfoot requirement for first aid.

7. Swimming. - The Scouts may tell what precautions must be taken for a safe swim. As for actual swimming, we again quote in part from Rule 2, under "Permitted Acts" above: "Strenuous games, such as those involving a ball, while not strictly forbidden, are nevertheless not within the spirit of Shabbat rest." We suggest that you check with your own rabbi on this point. Explanation portions of water rescues may be done on Shabbat, but

demonstrations should be done another time. Those Scouts that are comfortable with swimming on Shabbat may join our annual spring swimming session where we work with Scouts to get all of their 2nd Class and 1st Class swimming requirements done on a Saturday at the ERJCC. We are happy to schedule a swimming session on a Sunday for those who require it.

First Class Requirements

1. Directions Without Compass. - Simply looking at the position of a shadow, a watch, the stars, trees, etc may used on Shabbat, but methods involving writing or sticking things in the ground may not.

2. Orienteering Course. - See Second Class requirement for map/compass hike

4. Cooking. - See Tenderfoot requirement for cooking

6. Plant Identification. - This is a good activity, but you must remember not to pick up wood specimens or leaves and not to snap twigs.

7. Lashing & Knots - Discussion parts may be done, but no demonstrations. We complete this requirement on Sunday morning.

8. First Aid. - No bandages may be tied or dressings applied, but all theories may be discussed.

9. Swimming. - See Second Class requirement for swimming.

Onward to Eagle and Merit Badge Programs

The same method of careful planning and observance of the rules will enable Scouts to pass parts of the requirements of many of the outdoor merit badges. Our Scouters are more than happy to

work with any Scout on a Sunday to work on advancement and merit badges. Just talk to an ASM to learn who is available to help.

GAMES, STUNTS AND OTHER ACTIVITIES

We all know that if a Scout is to enjoy any activity, he should have fun. Purely Scouting activities should and can be fun as well as educational. However, let us not overlook the fun games that have relatively little instructional value. Before we leave the field of education, let us not forget the religious program, which in this case is the Ner Tamid. Shabbat is one of the best opportunities and certainly the best atmosphere to teach the requirements for the Ner Tamid emblem.

The following games and stunts have been taken from the *Patrol Leader's Handbook*:

- Compass Change
- The Laughing Handkerchief
- Sleeping Indian - This has to be Hot or Cold modified by having the "Indian" either close his eyes or by Do This-Do That preparing the knotted blindfold before sundown on Friday. Ringleader
- Guess What

Songs, cheers, and skits. - By all means. In fact, to continue the feeling of Shabbat, some of the skits might be taken directly from the Talmud or even some of the stories related to the religious holidays.

Board of Review. - If the troop has enough adults on its camping trip a Saturday afternoon board of review may be scheduled. The writing of the records will have to be postponed until after sundown.

Visits. - If there is a place of historical interest or natural beauty close by, you may hike your troop there and make an afternoon of it. If the historical spot is one that requires an entrance fee, you will have to find some other place, since the Scout cannot handle money. If the place has free admission, but sells souvenirs, remind the Scouts beforehand that they cannot handle money.

Councils and Planning. - Saturday afternoon is also a good time for a patrol leaders' council or a patrol planning session. Once again, we caution you about not writing.

Discussions. - All kinds of discussion groups are in order; care of the feet while hiking, the behavior of Scouts in public conveyances, summer camp plans, etc. In fact, you might set up a round robin, with three or four discussion leaders and have the patrols rotate leaders and subjects.

Star Hikes. - On Friday night, a star hike would be a good activity. Be sure to point out the North Star and its significance in direction finding.

ⁱ Wikidedia. <http://en.wikipedia.org/wiki/Kosher>

ⁱⁱ Jewish Virtual Library.

<http://www.jewishvirtuallibrary.org/jsource/Judaism/shabbat.html>

ⁱⁱⁱ Jewish Virtual Library.

<http://www.jewishvirtuallibrary.org/jsource/Judaism/eruv.html>