

# THE NATIONAL JEWISH COMMITTEE ON SCOUTING

## *A Minimalist Guide to Kosher Camping*



<http://www.jewishscouting.org>



## Note to the Reader:

This is a practical how-to, guide to kosher camping; it is not intended to provide you with religious advice. For religious advice, please seek out a local religious authority. This guide reflects the practical measures when planning and carrying out camping activities.

The goal of this guide is to enable a Jewish Scouter in a *Shomer Shabbat* Unit to carry out a successful, fun Shabbat-compliant campout. While you may accept and follow the guide “as-is,” it is also reasonable to review and adapt it with your Unit Chaplain and local rabbinical authorities who guide your program.

For example, your Unit will need to build an *Eruv* to surround your campsite. We recommend that you try to build it large enough to include the latrines. Appendix B is a guide to constructing an *Eruv*. But, as in all recommendations in this guidebook, your Rabbi or other spiritual advisor may offer you a different guide, book or recommendations.

As with all events in Scouting BSA, Exploring, Sea Scouts and Venturing, the Scouts should lead the program planning and management of the event. Adults, especially Chaplains and Rabbis, may provide invaluable advice to the Senior Patrol Leader (SPL), Venturing President and Patrol Leaders Council in planning the event. Cub Scouts events will be more adult-led but should involve the Scouts in planning and execution as much as possible.

Our guide is in two parts. The first part is an overview of kosher camping. The second part is a set of Appendices which go into more detail about how to camp and follow *kashrut*. This is a list of our appendices.

- A. General Policies and Procedures
- B. *Eruv*
- C. Sample Menus
- D. Activities and Planning Considerations
- E. Sample Assignments
- F. Scout Advancement Opportunities
- G. Crafts, Games, Songs and Skits
- H. Shabbat Observance
- I. *Kashrut* in an Individual Troop

This guide is based on a guide to kosher camping from Troop 806, of the Sam Houston Area Council created by Steven M. Plumb.



## Be Prepared

The secret to *Shomer Shabbat* camping is the same as everything else in Scouting, Be Prepared. If you can spend two hours working with the Scouts in preparing prior to the campout to save 15 minutes during the campout, do it. A little extra time planning during a Scout meeting can help save precious minutes before Shabbat at your campsite.

### Overview

Designate one *Shomer Shabbat* adult as the Shabbat authority, working with the SPL, to ensure that the Unit equipment/campsite is *Shomer Shabbat*. (Individual Scouts/families should be permitted to follow their own family traditions relating to Shabbat as long as they do not disrupt the entire Unit). Have this adult advise campers, through the SPL, as they prepare the site.

### Grey Water/Sanitation

An empty trash can be designated for grey water storage. Dump all water in there during Shabbat; pour it out after Shabbat is over. We recommend a second, similar station in a separate location for hand washing.

### Cooking Fires

All stoves/grills/ovens may need to be lit by a *Shomer Shabbat* Jew. Check this out with your religious authority.

### Meal Preparation

Shabbat dinner and lunch are cooked before Shabbat starts. Consult a knowledgeable religious authority for the details of Shabbat cooking. Those details and exceptions to them exceed the scope of this guide. If all food is fully cooked before Shabbat begins, you should be compliant. A stove with a blech, a grill with a blech or a camp oven can be used to keep food warm over Shabbat. Chafing trays can be used for Shabbat dinner. For Dutch oven cooking or overnight heating of food, follow religious guidance and BSA safety procedures.

A blech is a device used to keep meals warm during Shabbat. If you are using a camp stove for cooking, you can convert it into a blech. Use a 20 pound propane tank with a connecting hose. Use the hose to connect the tank to the stove. Some authorities require you to take a metal surface, such as tin, and place it on top of the camp stove to make it a true blech.

The meal that you intend to eat on Shabbat should be fully cooked before you use your blech. It should still be warm before using the blech. Place the meal in a covered pot. Place the pot on the blech. Turn the burners on to the desired setting before Shabbat.

When it is time for the meal, you may remove the pot to serve the meal. If your intent when you take the pot off the blech is to be able to serve some of the meal later, such as to a second shift, you can do so provided that you do not set the pot down somewhere other than on the stove while serving.

### Plates, Dishes and Utensils

Your Scouting Unit should acquire its own plates, serving dishes and utensils in two different colors to maintain kashrut [such as red for dairy and blue for meat]. Dishes and utensils are inexpensive, and it is a good idea to overbuy so you never run short. Your washing station should have interchangeable colored basins. If you intend to use individual mess kits, consult a religious authority for any Kashrut concerns. Keep in mind the fact that individual mess kits tend to be forgotten, lost or incomplete.

There will be no problems if the Unit has its own cooking and eating utensils; this will also permit you to also feed guests.

Activities	<p>Activity planning can be limited if the campout is conducted as a part of a local BSA Council or District event. Consult your religious authority for rules on participation. It will likely be relevant to the religious authority that the events are probably going to be set up by predominately non-Jewish volunteers for the majority non-Jewish Scouts participating so be certain to mention that.</p> <p>Suggestions for Observant camping activities are available in Appendix D.</p>
Campfires	<p>Campfires should only take place on Saturday night after sundown. It may be possible to set up a fire before Shabbat. However, a campfire may not be tended by Jews during Shabbat, including feeding or re-arranging the fire, unless serious threat to life is present. Therefore, if a Friday night campfire is to be made, appropriate arrangements must be made fully extinguished the fire at the end of the evening.</p>
Finding Your Way at Night	<p>Purchase solar powered pathway lights and place them at critical points across the campsite and adjacent to the latrine.</p>
Meal Prayers	<p>Kiddush/Hamotzi should be made at Shabbat Dinner, Shabbat Lunch and <i>Seudah Shlishit</i>. Depending on your Saturday breakfast menu, Kiddush may need to be made before breakfast. When in doubt, make Kiddush before eating. Daytime Kiddush/<i>Mezunot</i> is faster to make than it is to discuss the necessity of making it and it cannot hurt to do it.</p>
Keep the Sabbath	<p>Plan all activities, especially cooking, based on candle lighting time. Backtrack the amount of time you need for each activity and be sure to add extra time in case something does not go right the first time. Use of a spreadsheet with a list of each necessary activity and the time needed to accomplish it, headed by the appropriate candle lighting time simplifies this process.</p>
Share Cooking Responsibilities	<p>It is suggested that Friday cooking be supervised by a <i>Shomer Shabbat</i> Jew accustomed to making Shabbat on a weekly basis who will work with the Scouts doing the cooking. Remember to add extra time for each activity when planning since a camp kitchen lacks home kitchen conveniences like electricity and running water.</p>
Formal Services	<p>As you become more comfortable with Shabbat camping, and if you have enough campers, you can have a minyan and conduct a Shabbat service Friday night or Saturday morning. At some point down the road if a minyan is normally available and if you can find the proper means of transporting and safeguarding a Torah, you may wish to have a full Shabbat morning service. The laws governing a Sefer Torah, including transporting, safeguarding, and reading from it are extremely complex. Contact a religious authority before conducting a Torah service at camp. It may be more practical to have a D'var Torah (Sermon) in place of a Torah service due to logistics and skill levels. There is a Havdallah service on the web at <a href="http://www.JewishScouting.org">www.JewishScouting.org</a>.</p>
Meal Planning	<p>Pre-camping food planning and shopping are necessary activities. Meals need to be kosher, compliant with USDA My Plate Guidelines and simple.</p>

Some menu ideas are in Appendix C. Costs may be kept low by cooking from scratch and avoiding pre-prepared food except for Challot/Bread.

#### Tents

If tents are personal gear instead of Unit gear, urge novice campers to acquire simple-to-erect tents. Arrange a time for them to set up their tents in a “dry run,” before their first camping trip. Even the most experienced campers have difficulty setting up unfamiliar tents. All tents need to be up before Shabbat.

#### Guidance

Remember that this is a how-to guide, not a religious law explanation. You need to consult your Rabbi for details. Some Rabbis may prohibit practices suggested in this guide; others may not require all of them.

#### Diversity in the Community

If your Unit is made up primarily of non-Shabbat observant Scouts, you may wish to ask your religious authority if more lenient alternatives are available to keep all the Scouts engaged. If your Unit is primarily *Shomer Shabbat*, your families may be uncomfortable without a more stringent approach to camping. This is a discussion for your Unit Committee, Unit Chaplain, and religious authority.

#### Questions

These are some specific questions you may wish to consult your religious advisor about:

- Are LED-based headlamps which are turned on before Shabbat acceptable? What about being clipped to a hat? – Details may matter.
- Can clipped water bottles be taken outside an *Eruv*?
- Are Safety whistles and compasses permitted? Can they be clipped to a belt?
- Must the *Eruv* be constructed with a blessing?
- Can we have a Saturday morning “early Kiddush?”
- How can we conduct a Jewish Scout Service on Shabbat?

Be Prepared; have your youth plan the event at least two weeks before the campout, not on Friday morning. As appropriate, adults can ask questions, perhaps routing them through the Scoutmaster. Creative solutions to camping questions may require research by the Unit or the Rabbi or other spiritual leader. Make sure there is enough time for the planning process to take place to deal with unexpected problems.

## Appendix A - General Policies and Procedures

### Electing to Join a Shabbat Observant (*Shomer Shabbat*) Patrol or Den

Some Packs and Troops have several dens or patrols. If the Unit intends to provide opportunities for a *Shomer Shabbat* experience, at least one den or patrol should be *Shomer Shabbat*. The Scouts in that den or patrol will be expected to keep kosher and be *Shomer Shabbat* in their Scouting activities. They will be expected to camp together and cook and clean up together. Planning and executing meal selections is a crucial part of the development of a *Shomer Shabbat* den or patrol and of a Scout. For that reason, it is appropriate for any Scout who wishes to keep kosher to join a *Shomer Shabbat* den or patrol.

Electing to join a *Shomer Shabbat* den or patrol requires some special actions and equipment:

### Personal Gear

#### Eating Utensils

Personal gear normally includes a plate, bowl, cup, knife, fork, and spoon. *Shomer Shabbat* Scouts will need two sets. One suggestion is to have a blue set for dairy and a red set for meat, but in any case, they must be labeled clearly.

#### Flashlights

A flashlight is standard gear for a Scout. One good idea is to obtain 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 a *Shomer Shabbat* Scout can't use a flashlight on Shabbat a good substitute is light sticks. Each *Shomer Shabbat* 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.

Another way to compensate for the lack of flashlights on Shabbat is to set up a propane lantern near the *Shomer Shabbat* campsite. It can be attached to a propane supply "tree" and a bulk propane tank. From the "tree," which generally has three connections for propane devices, the propane lantern can be attached to the top of the "tree," lit prior to Shabbat and run all night long.

#### Siddur and Shabbat Blessings

*Shomer Shabbat* Scouts above the age of *bar mitzvah* (12 or 13) are obligated to pray three times a day - morning, afternoon, and evening. Davening should be accommodated on camping trips. We suggest that each *Shomer Shabbat* Scout bring a siddur and tefillin to each camping trip. The Unit should bring Shabbat and *Havdalah* candles. Each *Shomer Shabbat* den or patrol can bring *challot* and grape juice for blessings. These items should be part of the standard shopping list for a campout. Enough grape juice should be purchased to conduct a *Havdalah* service for the entire Unit and give each Scout a little bit of grape juice. Shabbat lunch Kiddush and *hamotizi* do not have to be held with the entire Unit.

An additional tradition that can be established is for parents to bless their children remotely prior to the start of Shabbat.

#### Transportation

*Shomer Shabbat* Scouts need to meet to prepare for a campout early on Friday so they can reach the campsite in plenty of time to set up camp, build the *Eruv* and start cooking. On campout days, *Shomer Shabbat* Scouts should bring their uniforms to school or arrange to leave their gear with one of the adults who will be transporting the Unit if the Unit always travels in uniform. Gear should be dropped off with one of the adults traveling on Friday by Thursday evening before a camp out.

The *Shomer Shabbat* 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 assembly point so it can be broken up and packed with the other gear.

#### Campsite Set Up

Upon arriving at a camp site, the Scouts unload their gear, set up their tents, build the *Eruv* and begin cooking. It is a good practice to divide up the construction and cooking chores into two groups of Scouts.

Generally, those that need cooking requirements in order to advance can work on the cooking chores and the rest of the Scouts can set up the tents and the *Eruv*.

#### Menus

Your Scouts, except Cubs, will design their own menus. They should be encouraged to cook a hot meal Friday night, a cholent for Saturday lunch, and make a cold dinner Saturday evening and cold breakfast for at least Saturday. They should also be encouraged to leave a pot of hot water on the stove with a burner on to provide water for coffee and hot chocolate. Each den or patrol should have a blech for this purpose.

The Scouts should accumulate their dirty dishes and wash them *Motzie Shabbat*, using the standard BSA pot washing techniques they have learned in the Unit.

#### Specific Activities Prohibited During Shabbat

- It is forbidden to travel on Shabbat, except by foot in certain areas; consequently, Scout Units 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. Extra planning will be needed for winter camping.
- 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 to be used.
- 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.

#### Specific Activities Permitted

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

#### Food Procedures

All food-related items and products used by members of *Shomer Shabbat* dens or 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. This 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 den or patrol.

## Appendix B - Eruv

### 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, such as streets, thoroughfares, plazas (open areas), highways, etc. Private domains are generally residential areas, such as an individual's home or apartment. If these private areas are surrounded by a "wall," they 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 a private domain by surrounding it with an enclosure. 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. Individuals within the *Eruv* are permitted to move objects across the pre-*Eruv* public domain-private domain boundary that is now within the *Eruv*.

### Eruvim

Eruvim 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" or by virtue of its topography (that is, it is either all higher or all lower than its surroundings).

The problem in creating an *Eruv* "wall" is 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

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 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, that 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*).



## Building an *Eruv*

If you need to construct an *Eruv* at your campsite, creating a pre-made “*Eruv* Kit” will simplify the process. Though the laws of *Eruv* are complex, the construction of this Scout *Eruv* is simple. The “kit” will consist of premade poles, heavy duty twine (or fishing line) and sometimes a drill with an auger. To determine the number of poles and the amount of twine you will need, you will have to decide how much of your campsite will be within the *Eruv*.

The premade poles, are placed 8-10 feet apart around your camp. These poles can be stored with your Unit gear for rapid construction – allocate 4-8 hours over a Scout meeting or two for preparing them.

The poles should be at least four feet long. Screw an eyelet or drive a nail into the top of each pole. The bottom ends of the poles can be sharpened so they can be pounded into the ground. For easier pounding, a hole can be drilled into the bottom of each pole and a rebar can be attached. Alternatively, a drill with an auger can be used to start the hole into the ground.

Another approach which works well is to affix the “bottoms” of the poles to a square piece of plywood which should be large enough to form a stable base for them. The base may be additionally secured with tent pegs or 6-inch nails into the ground. This will avoid the need to pound the pole into the ground.

Once the poles are securely placed in the ground, run heavy twine through the eyelets. Tie the ends of the twine together with a clove hitch, creating a fenced-in area. The twine should be flagged for easy identification at night. Be certain that at least 40 inches of the pole is above ground (more if the twine sags). Consult your religious authority for details.

If your campsite has a gateway, the *Eruv* can go over it or include the gateway, but angles of twine and methods of attaching them to the gateway will require religious guidance. Methods can include a “double pole” with two twines, a slow rise toward the gateway with a suitable angle, or halachically “attaching” the *Eruv* poles to the gateway.

Make sure your *Eruv* encloses an area that is large enough to include bathroom facilities, your sleeping area, your food preparation and eating area and your campfire site. The *Eruv* will take 30-45 minutes for several Scouts to construct and must be completed before sundown. Start the *Eruv* at least 90 minutes before Shabbat in case you run into problems. It is best to assign this task to the first people to arrive at the campsite.

Remember to test your *Eruv* at home or at your Unit meeting place before trying to build it at a camp site. Once you have built the *Eruv* and used it successfully you also have a readymade service project for a Jewish chartered organization. Do demonstrations of the construction for your Chartered Organization.

## Using Natural Terrain or Existing Structures

Is there any natural terrain you could use? A cliff wall, very thick bushes, trees or brush that is impassable can become part of the *Eruv*. The walls of a lean to, a fence or a building can also become part of the *Eruv*.

(Note: when using an existing structure, make sure no part of the structure protrudes over the top of the *Eruv* pole.)

The twine or fishing line must connect to a pole which is connected to the existing structure. You cannot tie the line directly to a fence or to the side of a cliff.

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 a permanent *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.<sup>1</sup>

#### 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 or a building are permissible. (Note: when using an existing structure, make sure no part of the structure protrudes over the top of the *Eruv* pole.)
- The twine or fishing line must connect to a pole that is connected to or immediately adjacent to the existing structure. Obviously, you cannot 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 they may not lean significantly.
- If the ground is firm, you may be able to drive the pole directly into it if you are not using a wood base. Another way to secure it is to prop it between some rocks. A further way is to tie the pole to a tree using twine, although you need to make sure the *Eruv* 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. This is why you screwed the eyelet or drove the nail into the top of the pole.
- The line should not sag or move in the wind.

#### Alternative Considerations

You can 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. You then run the line through the hole and loop it over the top of the pole and on to the next. If you use a tree, build *lechis* out of the line. The *lechis* intersect the line going around a tree and reach to the ground.

## Appendix C - Sample Menus

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, <i>matjes</i> . 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

Note: To comply with Jewish Dietary restrictions or Kashrut, milk and meat are not served at the same meal or within several hours of each other.

## APPENDIX D. ACTIVITIES AND PLANNING CONSIDERATIONS

### Basic Concepts

Shabbat 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 the Scout has the desire to complete the activity at a future time.

"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.

### Shabbat Activity Ideas

#### Program A

#### Friday

4:00 p.m.	Campsite Arrival All work done before sundown.
6:30 p.m.	Supper under Unit leadership
7:30 p.m.	Assemble for Shabbat service; coordinate watches
7:45 p.m.	Shabbat service
9:00 p.m.	Oneg Shabbat
10:15 p.m.	Taps (not sounded)

#### Saturday

7:00 a.m.	Reveille (not sounded)
8:00 a.m.	Services
9:45 a.m.	Breakfast - Unit site
11:00 a.m.	Scouting activities <ul style="list-style-type: none"><li>• Compass facing</li><li>• Games</li><li>• First aid discussion</li><li>• Map reading</li></ul>
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
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

\* Sundown varies throughout the year. Schedules should be modified accordingly. For the official Shabbat starting time, check with your rabbi.

## Program B

### Friday

Before sundown set up camp and finish supper  
 Sundown - Shabbat services  
 Oneg Shabbat  
 Star hike - Consider printing out a map of the expected night sky in advance.  
 Taps (not sounded)

### Saturday

Reveille (not sounded)  
 Shabbat 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 Shabbat)  
 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 the official Shabbat starting time, check with your rabbi.

## Program C

### Friday

Before sundown set up camp and finish supper  
 Sundown - Shabbat services  
 Oneg Shabbat  
 Patrol business meeting  
 Taps (not sounded)  
 Patrol leaders' council

### Saturday

Reveille (not sounded)  
 Shabbat 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 Shabbat)  
 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 Shabbat starting time, check with your rabbi.

#### Program D

Friday  
 Before sundown set up camp and finish supper  
 Sundown - Shabbat services  
 Oneg Shabbat  
 Round robin discussion groups
 

- How to care for feet while hiking
- How to dress for hikes in different weather
- The importance of patrol meetings and what should happen
- Safety in camp

 Taps (Not sounded)

Saturday  
 Reveille (not sounded)  
 Shabbat 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)
 

- Bleeding and pressure points
- Sunstroke and heat exhaustion
- Frostbite and shock
- 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 Shabbat)

Prepare for supper

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

Taps

Sunday

Regular Scout program

## Appendix E - Sample Assignments

### Friday Afternoon

#### Stove Duty

Put up boiling water for hard boiled eggs - Hard boil approximately 2 eggs for each Scout. Place eggs in boiling water, set timer for 15 minutes. At 15 minutes, remove and place eggs in ice bath. When boil returns to boiling, do next round. On a good stove boiling eggs will take approximately 20 to 25 minutes per round (dozen), start early. Once cool, place the hardboiled eggs in a Ziplock bag in a cooler.

Heat cholent pot with oil for browning  
Brown chicken, move to soup pot  
Brown cholent meat  
Brown vegetables, divide between soup and cholent pot  
Add beans to cholent pot, add water  
Add water to soup pot, bring to boil then simmer  
Transfer cholent pot to oven  
Boil water for pasta, prepare sauce, vegetables etc.

#### Grill Duty

Heat up grill  
Grill potatoes or other root vegetables  
Grill corn or other vegetables  
Lower one of the burners, relocate grilled vegetables there  
Season and grill protein fully

#### Sous Chef

Cut any vegetables needed by Stove Duty  
Wash and cut vegetables  
Rinse lettuce  
Assemble salad

### Saturday Morning

Get out berries, rinse/wash them  
Get out milk and cereal. Put all out on table

### Saturday Afternoon

Cut up fruit for dessert in pieces  
Cut up vegetables for salad  
Remove cholent from oven  
Get out sandwich bread, peanut butter, and jelly

### Saturday Evening

Get out eggs, have Scouts peel them  
Open tuna can  
Have Scouts make Tuna Salad / Egg Salad

### Saturday Late Night

Heat up milk  
Add Cocoa Powder, Sugar  
Whisk

### Sunday Morning:

Take remaining Milk, Bread and Eggs. Make French Toast, Scrambled Eggs, etc.

## Appendix F - Scout Advancement Activities

### Scout Advancement

Many of the Scouting Advancement requirements can be performed on Shabbat. Please considering moving these activities to an early Friday or Sunday morning activity time. Consider the following exceptions:

The paragraph numbers below refer to the requirement number.

### Tenderfoot

2. Pitching Tent. - Cannot be done on Shabbat. 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. Biblical Jews, as well as Native 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 discuss this with 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 tied 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 the Scout does not write.

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

- 1b. 5 Mile Map/Compass Hike. - Unlikely to be possible within Shabbat walking distance and carrying restrictions. Better to be done on a day hike (non-Shabbat) than on a camping trip.
- 2b. Pitching Tent. - Cannot be done on Shabbat. Perform this task Friday afternoon while setting up the campsite.
- 2c. Woods Tools. - Can be discussed, but not demonstrated on Shabbat. Complete this task on Sunday morning.
- 2d. Prepare Firewood. - Cannot be done on Shabbat. This can be done on a Sunday.
- 2f. Lighting Fire and Stove. - Cannot be done on Shabbat. 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, particularly 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 the Scout 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 do so in accordance with BSA Safe Swimming practices and may work on their 2nd Class and 1st Class swimming requirements if they are offered.



## First Class Requirements

1. Directions Without Compass. - Simply looking at the position of a shadow, a watch, the stars, trees, etc., may take place 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.

## Activities

We all know that if a Scout is to enjoy any activity, the Scout 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. Shabbat is one of the best opportunities and certainly the best atmosphere for a pack to work on the Maccabee or the Aleph emblem and a troop to work on the Ner Tamid or Etz Chaim emblem.

The following may be considered:

## 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. Learning the constellations is a great opportunity and tracking the International Space Station is possible if you hit the right time.

## Free Time

Let the Scouts play ball, read, study, or simply relax. Consult your religious authority on what, if any, ball games Scouts can play. Spend some time just being among God's creations.

## Appendix G – Crafts, Games, Songs and Skits

### Crafts for Before or After Shabbat – Not to be Done on Shabbat

#### Oil Candles

Fill a small, nonflammable vessel with olive oil and stick a wick in it.

Take a large glass bowl, pour in a 2" layer of water, and then pour in a top layer of olive oil. Cut out a small triangle of tin foil, punch a small hole in the center of the triangle and extend a wick through the hole. Attach small pieces of cork to the corners of the triangle.

#### Candleholders

Simple candleholders may be made from clay, soap, or wood.

A candleholder can be made from saltwater dough. Prepare the dough by mixing 1/3 cup of salt, 2/3 cup of flour, and water. Let dry for 5 minutes, then place in a preheated oven (350°F) for 45 minutes. When cool, decorate or paint paints. Don't forget to make a hole for the candle!

Decorate a juice can by pasting on magazine cutouts, paste, yarn, beads, buttons, etc. Shellac with varnish after the paste dries. The candle is placed on top of the can.

Spool candleholders can be constructed by gluing several spools to one another. These, in turn, may be glued to a wooden base for support. The spools are then decorated with enamels, oils, lacquers, or poster paints. A bottle cap, into which the candle will be placed, is glued to the top spool.

#### Tzedakah Box

Any empty container with a lid or cover will do. Macaroni, bits of fabric, tissue paper or other collage material can be glued on for decorative purposes. Coins are put into the container before the Shabbat candles are lit.

#### Creation Booklet

A seven-page construction paper booklet will tell the creation story. Use pictures from magazines or the internet that more or less match the Biblical sequence.

#### Spice Boxes

Use two small plastic drinking cups and some yarn. Punch about 5 or 6 holes, evenly spaced, under the rim of each cup. Put a small quantity of a spice (cloves, cinnamon sticks, vanilla beans) in one cup, invert the other cup and glue the two cups together at the rims. If desired, when the glue has set, sew the cups together by lacing yarn through the holes. The yarn should be knotted through the first hole and the sewing end can be stiffened by wrapping it with tape.

Cover an empty match box with cloth or wrapping paper, making sure to cover the ends of the "drawer" part, Fill the drawer with spices.

### Games

The following games and stunts can be found in 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.
- Guess What?
- Ringleader

Treasure Hunt	A treasure hunt, with or without clues, can be held involving many different Jewish symbols and articles. The searchers must be able to identify those used on Shabbat such as a candle, candlestick, Havdalah candle, spice box, challah cover, etc.) or other symbols such as a shofar, tallis, tefillin.
Getting Ready for Shabbat	The first player says, "I'm getting ready for Shabbat by ..." and names an activity, such as "cleaning my room, or "polishing the candlesticks," or "buying challah." The next player repeats what was said by the first and adds an additional activity. The person who has the next turn repeats both activities and adds a third and so on. The game continues until no one can repeat the entire list in order.
Counting	The players begin counting in order. In place of any number that contains a 3 or is divided by 3, they must say "Shabbat. The counting should be rapid. {Example: 1, 2, Shabbat 5, Shabbat, 7, 8, Shabbat, 10, 11, Shabbat, Shabbat, 14, etc.) A variant is to use the number 7, since Shabbat is the seventh day of the week.
Shabbat Club	Play outdoors or in a large room. Two bases are needed. The group is divided into two teams. Each team goes to opposite ends of the playing field. At each end, a "base" (a chair or any other object) is placed and a center-line is decided upon to divide the playing area in half. The object of the game is for team A to get to team B's base or vice versa. However, once a member from either team crosses into the other team's area, he can be tagged, which "freezes" him in his place until he is "unfrozen" (tagged) by a member of his own team. The winning team is the first team to have all its members reach the other team's base.
Shinui - Shinui	<p>The players are seated in a circle. One player is chosen to lead the game and removes his or her chair from the circle. The object is for the leader to "steal" a seat from another player and sit in it. To do this, the leader uses these commands:</p> <p>Shinui Smol- Everyone must shift one seat to the left.</p> <p>Shinui- Everyone must run to any other chair except the chairs on either side of them and sit in it.</p> <p>The leader tries to get one of the chairs when everyone is shifting seats. When the leader "steals" a seat, the player without a seat becomes the new leader and play continues.</p>
Team Charades	<p>Different situations must be written down on slips of paper beforehand (i.e. digging, reading a newspaper, swimming, etc.).</p> <p>The group is divided into two teams. The leader sets a time limit of 3 minutes per team. Team A goes first. As soon as team A's time begins, the first person from team A goes the leader and receives a situation. This player must act out the situation for his teammates and they must guess what it is (if they cannot guess the situation, they can "pass" and skip it). If they guess the situation, the second person from Team A goes to the leader and receives a different situation and so on until every team member has acted out a situation. For every situation guessed within the time limit, the team receives one point. Once Team A has completed its turn, Team B has a turn. The team with the most p wins.</p> <p>Variation: All the teams act out the same situation at the same time. The team that guesses the situation first gets the point.</p>

Where's My Chicken	<p>One player is chosen as "it". He or she walks around the outside of the circle, stopping a player and asks: "Have you seen my chicken?" The player must answer: "I don't know. What does it look like?" "It" then describes some other person seated in the circle. As that person (A) realizes that he or she is being described, he or she gets up and runs around the circle trying to tag "it," before "it" gets to A's seat. If A does not tag "it" before "it" sits down, A takes "it's" place and play continues. Otherwise, "it" tries again.</p> <p>Hint: Set a time limit on the chase (30 seconds or less)</p>
Ali Baba and the Forty Thieves	<p>Everyone stands in a circle. The first player begins by (rhythmically) saying "Ali Baba and the Forty Thieves", doing some motion, i.e. stomping feet, clapping hands, etc. in rhythm). Everyone follows the leader, saying the same thing and doing the same motion. After a short time, the second person does a different motion, and everyone repeats it. Anyone who makes a mistake is out and play continues until there is only one person left.</p>
Bag the Song	<p>Paper bags with holes cut out for eyes, slips of paper with names of songs on them (two slips for each song are needed). Every player is given a slip of paper with a song on it and a paper bag mask. Everyone puts on their masks. Then they begin to sing the song written on their slip of paper. The object of the game is to find the other person who is singing the same song. The first two people singing the same song who find each other win.</p>
Definition Dramatics Type:	<p>A list of words is needed. The players are divided into groups. Each group is given a list of words that they incorporate into an original skit. The best skit wins.</p> <p>Hint: Have the lists on separate sheets of paper so that each group can have its own list.</p> <p>Variations:</p> <ul style="list-style-type: none"> <li>• For more fun, insert some nonsensical words into each of the lists, such as Raputchnik, left-handed, smoke shifter, etc.</li> <li>• Instead of making a skit, the players may compose a song or tell a story with the words. Write the letters large enough for everyone to see.</li> </ul>
Limbo	<p>A string or a long pole is needed. The string or pole is suspended from both ends. Each player must pass under it without touching to remain in the game. But no one may bend forward, only backwards, everyone has had a turn the string (or pole) is lowered, and the process is repeated, last remaining player wins.</p>
Shabbat Baseball	<p>The players are divided into two teams. Four chairs are arranged in the formation of a baseball diamond. A chair is placed in the pitcher's position and the pitcher asks a question. If the batter answers correctly, the batter moves to first base. If the batter is wrong, he or she is "out." The next player does the same. If he or she answers correctly both the new batter and any player on base advance one base. If the batter answers incorrectly, the batter is "out" and the player on base stays put. When a team has made three outs, the next team is "up at bat." One run is scored for each player who advances to "home plate." At the end of five "innings," the team with the most points wins.</p>

Shimon Omer (Simon Says)	<p>All of the players stand in a line. The leader stands in front of the group and gives a command (i.e. lift a foot, take a step). The leader obeys all the commands, but the others only to obey the command when it is preceded by "Shimon Omer." Anyone who obeys a command without "Shimon Omer" being said is out.</p> <p>Hint: The faster the commands are given, the better. Some good commands to eliminate people are:</p> <ul style="list-style-type: none"> <li>• "What's your name?"</li> <li>• "Would everybody spread out just a little so that there is more room."</li> <li>• "Come here for one second so that I can explain the rules to you again."</li> </ul>
Football	<p>Eleven chairs and an object are needed. The group is divided into two teams. The "ball" (any object) is put on the 20-yard line one team is given four downs (questions) to advance to the other team's goal line (80 yards).</p> <p>Each time before a question is asked, the team with the "ball" must choose either to run or to pass. If the team chooses to run and answers the question correctly, the "ball" advances 5 yards. If the team chooses to pass or punt, a team member states the number of yards the team wish to go.</p> <p>If the question is answered correctly, the ball advances that distance. If it is answered incorrectly other team may take over the ball (intercept it) merely by answering the question correctly.</p> <p>If ten yards are gained by a team within four downs, it can use another four downs to score a touchdown. Six points are scored for every touchdown; An additional question is asked after the touchdown for one point.</p>
Eitz, Pri, Perach Type:	<p>The leader walks around the inside of the circle and points to one of the players and says either "Eitz, Pri, Perach, "Pri", Eitz , Pri, Perach,... Perach, or Eitz, Pri, Perach . . . . Eitz". The leader begins to count to five. The player must name either a fruit, a flower, or a tree, depending what the last word was, either pri, perach, or eitz, respectively. If the player does, the player becomes the leader. If the player does not answer correctly, he is "out", and play continues.</p> <p>Variation: Use another three word group, i.e. mispar, ot, shem (number, letter, name).</p>
I'm Going to Israel and I'm Taking:	<p>The first player begins by saying "I'm going to Israel and I'm taking _____ filling in the blank. The next person begins, repeating what the first player said and adding something of the second player's. Play continues with each player repeating what all the others said and adding in something of his or her own. Any player who forgets something or makes mistake is out. The last player to remember all the things wins.</p>
Jeopardy	<p>A classic Jeopardy game board is assembled with hooks and premade value and answer question cards printed on both sides.</p>



The group is divided into two or three teams. Each team selects four players to represent the group. The first team then selects a category (i.e. Jewish history, potpourri, wars), with the lowest point value available. The leader reveals the answer (i.e., the Western Wall was liberated), and the first team to signal has a chance to give the correct question (What famous place was liberated in the Six Day War?). The question must be phrased as a guess.

If the team is correct, it receives the number of points under which the question was. If it is incorrect, it loses that number of points and the second team signaled has a chance to give the correct question. Play continues with the team which gave the last correct question choosing the next category.

Under one point value in category is placed a "daily double." This means that the team that chooses that value is the only one that can supply the question and can also choose the point value for that question and answer. The team can either bid up to as many points as it has or the original value of that answer and question.

After all of the answers are used, one final answer is selected as the "final" answer. For this answer, each team can receive up to as many points as it has and then it is given the answer. The Team has 5 seconds to give the correct question. If the team supplies the correct question, it receives as many points as the other team bid. The team with the most points wins.

Hint: To allow the most players to play, change off the representatives of each team after five to ten minutes.

Make a story type:

The leader begins a story by saying something like: "One day I was walking and saying one word. After that, each player has a turn to add something to the story, stopping the story and having the next person continue whenever they want. Go around the circle and how much fun you will have.

Moses

A Chumash (Bible) is needed. The Chumash is given to the first player. Each player, in turn, randomly opens the Chumash to any page. The object is to spell the word Moshe or Moses if it is in English, using last letter on each page. The player to spell the word (Mem, Shin, Heh) in the least number of turns (opening the Chumash) wins.

Samech Pey

A Chumash (Bible) is needed. The Chumash is given to the first player. Each player (in turn) randomly opens the Chumash to a page. The object is to open to a page with either a triple pey-25 points, a triple samech-50 points, or a chazak-100 points. If the page that the player opens to has one of the above three things, the player scores that many points; if not, the player has a chance to predict how many pages away one of those three things are. If the player is right, the player scores that number of points. The first player to get 1,000 points wins.

## To Tell the Truth

Fact sheets with biographies of famous persons are needed. Three players are chosen in advance to be the "famous person." The three "famous people" are seated in front of the room. One player must answer all questions as the famous person would. The other two are impostors who change the facts slightly to try to mislead the questioners. A panel of five to six players questions the "famous people" to *discover* the true "famous person." Each panel member is allowed two minutes to question to the "famous people" about their lives. After all the panel members have asked questions, they must vote on who is the "true" famous person. If most of the panel members vote for the "true" famous person, they win.

Hint: Review the material with the three "famous people" to coach the imposters.

Variation: Instead of having a panel, have the audience ask the questions. Set a time (five to ten minutes) and then allow the entire audience to vote.

## Name Game Type

The first player begins by saying his or her name and says an adjective using the first letter of his or her name. Example: Wonderful Wendy. The second person then says the first person's name and adjective and then his or her own name and an adjective and so on. Any person who skips a name or repeats an adjective is eliminated.

Example:

- Person #1 - Wonderful Wendy
- Person #2 - Wonderful Wendy-Dynamite David

## Introductory Concentration

The leader begins by saying: "My name is \_\_\_\_\_. Then the leader tells one further thing to identify himself or herself; where he or she lives, where he or she works, etc. The leader then selects a new leader by asking his or her name and presenting the new leader to the group. This second leader says: "I was introduced by \_\_\_\_\_ (name of first leader) who \_\_\_\_\_ lives (or works) at, my name is and states information about themselves and I wish to introduce .... When a leader fails to give an incorrect sequence of names and correct information, the leader is "out."

## Shoe Fetch

Five players from each team take off their shoes. The leader then takes the shoes and puts them in another room. At the signal, the players run to the other room, put on their shoes, and run back. The first team whose players all return wins.

## Story Relay

Each team forms a line. The group is divided into teams of nine or less. Each team sits in its own line. The first player in each row is #1, the second player in each line is #2, etc. The leader then tells a story to the players (any story can be used). Whenever the leader mentions a number the players with that number must stand up and run around their line and then sit down. The first player back to that player's original seat wins one point for the team. Which team has the most points at the end of the story wins.

Cut Up Stories	Prepare a story and divide it into pieces. Distribute the pieces of the story to all the players. The player with the opening card reads that part of the story out loud. As the first part is being read, everyone should check to see if their part is next. Whoever thinks so should begin reading without hesitation when the first part finishes. As the story continues, you will notice that some parts that are wrong actually seem to fit in, but this just adds to the fun. After all the players have read their pieces of the story, compare it to the original.
Chess and Checkers	These games are permitted.
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.
Songs	By all means. In fact, to continue the feeling of Shabbat, some of the songs or skits might be taken directly from the Talmud or even some of the stories related to the religious holidays.
<b>Am Yisro-ayl Chai</b> Am yisro-ayl (2X) Am yisro-ayl chai  Am yisro-ayl (2X) Am yisro-ayl chai  Am yisro-ayl (2X) Am yisro-ayl chai  od ovinu chai. (5X)  <i>The people of Israel lives, Our Father lives.</i>	<b>Ani Ma'amin</b> Ani ma'amin (3X) b'emunoh sh'laymoh b'vi-as hamoshi- ach, v'af al pi sheyismamay-ah, im kol zeh achakeh lo b'chol yom she-yovo.  <i>I believe with perfect faith that the Messiah will come; and even though he may take his time, I will expect his arrival each and every day.</i>  <b>Hinay Ma Tov</b> Hinay mah-tov umah na'im sheves  <i>How good and pleasant it is when brothers live together in harmony.</i>

**Dovid Melech Yisro-ayl**

Dovid melech yisro-ayl chai v'ka-

*David, King of Israel, lives forever.*

**Hashi-oh Es Amecho**

Hashi-oh es amecho  
uvoraych es nachalosecho,  
ur-aym (5X)  
ur-aym v'nas-aym  
ur-aym v'nas-aym ad ho-olom.

*Save Your people and bless Your  
Possession; tend them and sustain them.*

**Min Hamaytzar**

Min hamaytzar korosi koh, ononi (3X)  
v'merchov koh.

*From the depths I called to God.  
His wide-open spaces are His realm.*

**Simon Tov Umazol Tov**

Simon tov umazol tov  
umazol tov u Simon tov  
y'haylonu (3X)  
ulchol yisro-ayl

*May we and all of Israel have good signs  
and good fortune.*

**Oifn Pripetshik**

(Yiddish Folk song)  
Oifn pripetshik brent a fayerl,  
Un in shtub iz heis.  
Un der rebbe lemt  
kleine kinderlech  
Dem alef-beis.

Zet-zhe, kinderiech,  
Gedenkt-zhe, tayereh,  
Vos it lernt do,  
Zogt-zhe noch amol Un takeh noch amol:  
Kometz-alef: aw

*A flame burns in the fireplace, the room  
warms up, as the teacher drills the children  
in the "Alef=Beyz":*

*"Remember, dear children, what you are  
learning here. Repeat it again and again:  
kometz-alef 'aw.'*

**Kol ha'olam kulo**

Kol ha'olam kulo  
Ghesher tsar me'od (3x)  
Kol ha'olam kulo  
Ghesher tsar me'od (2x)

Veha'ikar veha'ikar  
Lo lefached  
Lo lefached klal  
Veha'ikar  
Lo lefached klal

*The whole world is a very narrow bridge but what  
matters is not to be at all afraid.*

**Oseh Shalom**

Oseh shalom bimromav  
Hu ya'ase shalom aleynu  
Ve'al kol Israel  
Ve'imru umru amen  
Ya'ase shalom  
Ya'ase shalom  
Shalom aleynu  
Ve'al kol Israel

*He who makes peace in His high plateau, may He  
bring about peace for us and all Israel, and say  
amen.*

**Yerushalayim shel zahav**

Avir harim tzaiul kayayin  
Vere'akh oranim  
Nisa beruakh ha'arbayim  
Im kol pa'amonim  
Uvtardemat ilan va'even  
Shvuya bakhhaloma  
Ha'ir asher badad yoshevet  
Uveliba khoma

Yerushalayim shel zahav  
Veshel nekhoshet veshel or  
Halo lekhol shiraykh ani kinor

Yerushalayim shel zahav  
Veshel nekhoshet veshel or  
Halo lekhol shiraykh ani kinor

## Skits

Short plays, skits and materials lending themselves to simple dramatic performances are always a good activity. They may be found in sources such as

- *Dramatics the Year Round* (Citron),
- *Shabbat Catalogue* (Brin)
- *Jewish Plays for Jewish Days* (Gabriel).

## Appendix H - 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 have 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.

Humans are created with an amazing mind, and an amazingly capable body. In the six days humans are supposed to primarily act, while using their minds to intelligently guide their actions. While creatively manipulating the world, however, it is not always easy to think about what we are 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 physically creative activities. The Jew releases the focus from the question of “how,” and dedicates it 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 do not light fires or use electricity on Shabbat. We do not cook raw food. We do not build or knock down buildings, or even anything attached to buildings on Shabbat. We do not cut trees or grass or pick flowers or fruits and vegetables. We also do not tie knots. We are even careful not to transfer objects from inside a house to outside, or to carry an object around outdoors. There is no writing on Shabbat. No cellphones, computers, iPod's, 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 is right, we do not '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 is so much to do during the week. Often in our involvement with what we have to do, we forget why we are doing it all. When someone disconnects from all gadgets and normally productive engagement with the physical world, the person becomes free to think away from the person's fingers. The person can think about the sky, about the forest, about the earth and the person's place in it and in society.

When a handyman works, the handyman thinks about the person's hands. When the handyman cannot work, the handyman's 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 do not 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 will 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 the Jew 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'ts" 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 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 is 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 is 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 do not do anything to take our minds away from it. Remember, once Shabbat starts, we do not 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 do not need to. It is time to relax and think.

## What Does Sabbath Observant 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 (*Shomer Shabbat*) Scouts and providing them with accommodations that will allow the *Shomer Shabbat* 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 also true in Judaism. 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 mitzvot”. 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 mitzvot. 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 mitzvot that govern a Jew’s life. Some of the actions, or mitzvahs as they are sometimes called, are positive, i.e. do this or do that, and some are negative, i.e., do not do that and do not 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 biographies of these rabbis, one realizes that some of them lived more than a hundred years apart. They just happened to be part of a debate that spanned that period of time and the discussion was written as though they were having a dialogue with each other, when in reality, only the later rabbi knew of the former rabbi and only he referred directly to the other.

With this backdrop, there are a few major areas that affect a *Shomer Shabbat* Scout. These are food and weekend activities.



## Kosher Food

A *Shomer Shabbat* Scout keeps kosher. The Scout 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).<sup>ii</sup>

A *Shomer Shabbat* Scout only eats kosher food. Kosher food is further defined in Appendix I. 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 a *Shomer Shabbat* Scout cannot eat the food prepared for everyone else at an event. For this reason, *Shomer Shabbat* 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 *Shomer Shabbat* 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 it can be heated in any oven, kosher or non-kosher. A *Shomer Shabbat* 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. *Shomer Shabbat* Scouts do not expect the event to absorb this extra cost and are willing to pay the differential for kosher food.

## Jewish Sabbath (Shabbat)

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*)<sup>iii</sup>. (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, God 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 God commanded you to observe the Shabbat day."

What does the Exodus have to do with resting on the seventh day? It is 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).

## Shabbat 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 does not 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 God ceased from on the seventh day. Note that God'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:

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

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, often argued by non-observant Jews, is not really an issue at all for *Shomer Shabbat* 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 a *Shomer Shabbat* 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, a *Shomer Shabbat* Scout will arrive early to an event or leave late. That is why a *Shomer Shabbat* Scout gets to a camp site well before Shabbat starts. Since they cannot 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.

A *Shomer Shabbat* Scout may travel to a faraway site so 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.

## Shabbat Laws

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 limitations 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*.

## **Appendix I - Kashrut in an Individual Troop**

### **Kosher Dietary Rules**

This is not intended to be an extensive, or even complete, guide to keeping kosher or even the issues of kashrut in one Unit. It is intended to help Scouts and Scouters understand kashrut and one Unit's implementation. If you would like a more detailed description, you can consult the OU 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.

There is a misconception that "kosher" reflects the conferring of a blessing on food by a Rabbi. This is not correct.

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 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](mailto:RabbiGrossman@kosherhouston.org) or 713/398-4513.

Categories	<p>In general, all food falls into one of three categories for Kashrut purposes. These definitions are:</p> <ul style="list-style-type: none"> <li>• Meat – flesh of animals (sometimes called <i>Fleshig</i> or <i>Basar</i>).</li> <li>• Milk/Dairy – the milk produced by a kosher animal.</li> <li>• Pareve – None of the above, (plants, fish, chemicals, etc.) and it was not prepared on equipment used to prepare Meat or Dairy.</li> </ul>
Specific Definitions/Restrictions	
Fruit, vegetables, nuts, etc.	<p>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, Brussels sprouts, and raspberries are not permitted on a camp out. Dried fruit and smoked fruit do require certification. Dried chili peppers are acceptable without certification.</p>
Meat	<p>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.</p>
Eggs	<p>Eggs from a kosher bird are kosher and <i>pareve</i> 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.</p>
Fish	<p>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 do not plan on cooking with it.</p>
Wine	<p>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) "<i>Mevushal</i>."</p>
Alcohol	<p>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.</p>
Spices/Herbs	<p>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.</p>
Other prepared products	<p>Prepared products are allowed, but they must have an approved Kosher Symbol on the product.</p>
Canned products	<p>Vegetables and beans require acceptable kosher supervision. Canned fruit is acceptable without kosher supervision if BOTH of the following 2 conditions are satisfied:</p> <ul style="list-style-type: none"> <li>• It contains no natural or artificial flavors or colors.</li> <li>• It is not from China.</li> </ul>

No Kosher Supervision  
Required

In addition to the items mentioned elsewhere, the following  
items do not require kosher supervision:

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

## 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 food 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](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 is 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 a dairy item.

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

## Common Symbols:



## Other Acceptable ones:



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Jewish Virtual Library.

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

Wikipedia. <http://en.wikipedia.org/wiki/Kosher>

Jewish Virtual Library.

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