

National Catholic Committee on Scouting®



Religious Emblems Reference Manual
2005 Revision

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2005 Revision

The following information is available to assist the (arch) diocesan/eparchy Religious Emblems team administer the Religious Emblems programs. This information does not supersede any information in the religious emblem workbook or counselor/facilitator guides. These documents can be reproduced locally and the ceremonies can be modified to reflect local custom as approved by the local pastor or local ordinary to match the occasion.

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RELIGIOUS EMBLEMS REFERENCE MANUAL

2005 REVISION

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INTRODUCTION

The *Religious Emblem Reference Manual 2005 Revision* (henceforth manual) is designed to provide a resource to those who are responsible for the carrying out of a quality religious emblems program in their (Arch)Diocese/Eparchy (henceforth Diocese). The youth religious emblems programs are not merely awards for completing a set of requirements. They are actually recognition of one's faith growth and how the recipients live their Catholic faith. Hence, they are called emblems. The contents of this manual are intended primarily for the Diocesan Religious Emblems Committee Chairman. Because of its scope, this manual should also be distributed to those who are responsible for recruiting, selecting and training Coordinators, Counselors and Facilitators (henceforth Counselors). This manual contains suggestions intended to be adjusted to local needs. This could mean that the ideas herein could be used to work with all sectarian groups that offer religious emblems, to conduct non-sectarian Religious Emblems Counselor Training and as a help for the individual Emblems Counselors to update their own training periodically, as well as a resource for preparing presentations.

The Boy Scouts of America (BSA) provides a variety of programs designed to meet the requirements of various age groups. The programs for youth in the first thru fifth grades are the Tiger and Cub Scout Programs (Cubs). The program for youth ages eleven thru seventeen is the BSA Program (Scouts). The program for boys and girls ages fourteen thru twenty is the Venturing Program (Venturer). For ease of understanding in this document, all youth participants will be referred to as Scouts.

This manual has made the assumption that the Diocesan Committee carries out diocesan responsibilities. Depending on the local situation, a diocese may decide to delegate certain responsibilities to a district, deanery or council level. If this is the case in any diocese, please adjust the terminology to suit the local situation.

To highlight the differences between methods of presentation in each of the Catholic religious emblems programs, appropriate terms are to be used. These terms identify the individual presenting the emblem program. For example, those persons who will present the *Light of Christ* and *Parvuli Dei* as Coordinators, the *Ad Altare Dei* Counselors and *Pope Pius XII* as Facilitators. Throughout the manual, as mentioned above, the use of the term "counselor" will be inclusive, referring to the individual responsible for the religious emblems programs. When discussing a particular emblem program, the appropriate term is to be used.

The National Catholic Committee on Scouting (NCCS) ® has developed the Catholic religious emblems programs. As such, the NCCS® holds the copyright to the programs.

The NCCS® operates under the auspices of the United States Conference of Catholic Bishops (USCCB) ®. Therefore, **the NCCS® permits no changes to be made to any religious emblem program approved by NCCS®.** The use of a religious emblems program by a diocese infers an acceptance of these restrictions. The National Federation of Catholic Youth Ministry (NFCYM) ® holds the copyright to the religious emblems programs used by Catholic youth in the Girl Scouts of the U.S.A./Campfire. The Programs of Religious Activities with Youth (P.R.A.Y.) ® holds the copyright to many of the denominational religious emblems programs. The Catholic youth manuals may be purchased from B.S.A. National Supply, the Diocesan Scout/Youth Ministry offices, the local Scout Shop and P.R.A.Y.

SCOUTING AS YOUTH MINISTRY

Churches and church-related organizations form youth groups to help perpetuate themselves. Therefore, parishes become vitally concerned about youth. The parish youth activities are called youth ministry. Youth ministry has many dimensions. It is a ministry **to** youth, **with** youth, **by** youth, and **for** youth. The Boy Scouts of America (hereafter BSA) produces programs for youth based on this principle. When a parish or organization decides to use the Scouting programs, they **OWN** the youth programs for Cub Scouts, Boy Scouts, or Venturing that they charter. Scouting provides a unified vision of youth ministry as envisioned above. These programs of Scouting are a very valuable resource to the parish. Thus, Scouting is no longer considered an outside group using the parish facilities but the Parish Youth Group.

The resource we are concerned with in this manual is that of the religious emblems programs for each of the programs mentioned above. The primary purpose of these programs is to provide an opportunity to foster the total personal and spiritual growth of each youth participating in the programs. Emphasis is placed on faith development within the young person. These programs afford unique study experiences that help relate the Christian faith to the life of the Scout. Each of the emblem programs reinforces the religious education programs of the parish. **They do not or are not to replace the parish religious education programs.** Therefore, they also complement the youth ministry programs of the parish or other church-related organizations. Many parish youth groups also participate in shared experiences and special approaches that relate to the cultural heritage of the youth in the community. These other programs are responses to specific needs of young people. Whatever the activity chosen among the existing programs, youth tend to choose the existing programs that reach out to the more general needs and interests of all youth.

Scouting is foremost a ministry to youth. It provides an opportunity for adult leaders to share their insights and gifts with the youth of the parish and provides occasions for growth that often a young person cannot attain on their own. The meeting, activities and retreats that take place within Scouting all respond to young people's needs for personal development and meaningful community.

Churches that have discovered the opportunities to expand their youth ministries with Scouting know that they are offering more than space, time and sometimes an adult leader. The Scouting programs emphasize responsibility to God and reverence as essential aspects in developing good citizens. At regular unit meetings, around a campfire or elsewhere, the youth and leaders acknowledge the presence of God and their responsibility to God through devotions and prayer. With Scouts and leaders coming from a variety of church backgrounds there is opportunity to learn real appreciation for each person's expression of faith in many cooperative experiences. Families not served by regular programs of any church often find a relationship to the local church through Scouting. Time and time again families get involved in various opportunities that provide moments of shared common ventures and growing closeness. Youth of different ages work together in leisure settings where they learn to relate and live together.

Though limited in experience, youth have many gifts that they can offer the community. Scouting encourages this dynamic dimension of youth ministry with youth through its service projects. As a part of advancement in Scouting, a young person learns that simple tasks like visiting the elderly or shoveling the neighbor's walk are significant to the Christian person.

Though Scouting stresses leadership experiences by the youth, the adult leaders are present to provide role models for them. This demands that the adult sets the example of the high ideals of Scouting expressed by the youth in promises, oaths and codes as lived challenges. The youth are thus continually challenged in attitudes, skills and knowledge. The motivation to complete requirements is an opportunity to evaluate the growth of the members. Immediate recognition of their achievements is of itself a motivation to grow with the building of a positive self-image. The youth learn skills that will be used the rest of their lives at home, work or however engaged for a lifetime. The outdoor activities are opportunities to put into practice all that has been learned from working with other youth.

Scouting develops youth ministry by youth. Sharing, reliance on one another, and a spirit of brotherly care are intrinsic to an effective Scouting program. The concern and interest displayed by an older Scout in helping the advancement of a younger one is a true peer ministry. In the religious emblems programs the youth who have earned the *Ad Altare Dei* or the *Pope Pius XII* emblems return each year to help younger Scouts earn their respective emblems.

Through the activities in all levels of the advancement programs of each BSA program, there are many opportunities to explore a variety of careers and come to know persons who are leaders in their own careers. Many of the skills

learned become real lifetime hobbies. In Boy Scouting and Venturing there are development programs that provide for the learning and the practice of leadership skills. Because teamwork is essential in these programs, a corps of helpers is made available for the church and the community. Scouting offers a richness of trained professionals, of tested and proven materials and of the many outdoor facilities throughout the nation. Scouting provides an opportunity for the local church to interact with the youth, their families and their leaders in a meaningful, challenging and enriching youth ministry. The adult leader in a parish Scouting program is a Youth Minister. The volunteer position demands an understanding of youth and an ability to work and learn with them as a leader and counselor. This leader is in constant contact with the needs, lifestyles and expectations of the youth and their families. The promotion of Scouting Youth Ministry and the images of youth that Scouting has projected is a ministry for youth. It is a ministry that speaks up for youth to the adult community.

SECTION I
RELIGIOUS EMBLEMS COMMITTEE

The work of the Religious Emblems Committee on the diocesan level goes about its business somewhat like the Council Commissioner Corps. The committee makes every unit aware of the religious emblems programs—including the Eastern Church emblems. Because the Committee works with P.R.A.Y., the emblems programs of other religions and denominations are also to be made available. The Committee strives to have at least three youth per unit complete a religious emblems program each year with recognition. The committee has a trained Religious Emblems Counselor for each parish that uses the programs of Scouting in their youth ministry. The Emblems Committee conducts an annual Religious Emblems Counselor Training Course somewhere in the diocese. The committee promotes an annual recognition function where the diocesan bishop affirms the Scouters' efforts and adult recognitions are presented.

RECRUITMENT OF COUNSELORS

A quality religious emblems program is directly related to the quality of its counselors. What is presented here is a paraphrase of the current BSA "*Scout Quest Selecting Quality Leaders*" (BSA 18-981 2003). Review this publication well to follow the tried and well-proven methodology of BSA. Unless the process is followed, no success can be expected. The Chartered Organization is briefed, the Diocesan Emblems Committee becomes the steering committee, appointments are made with the prospects, a visitation is arranged, the prospect signs a membership application, the new leader is given a welcome and the training is arranged. Refer to the above brochure for ideas on presentation.

A quality Diocesan Religious Emblems Program can be determined when the youth who participate in those programs experience a deepening of their faith life. Therefore, it is imperative that those persons who are presenting religious emblems programs are the best people available. The religious emblems programs are an important function in our total youth ministry program.

The tendency to accept anyone who offers to become a counselor should be tempered with the knowledge that they will be working with our Catholic youth in the same way Jesus did with His disciples.

The position of Counselor, like that of every unit leader, is to be approached from the point of view that this person will be a youth minister of the Catholic Church. As such, the Diocesan Youth Protection Policy, as well as the BSA Youth Protection Policy, is to be followed in the recruitment/training process. This process of selecting counselors or unit leaders should be similar to that used in selecting parish youth ministry leaders.

The Counselor attributes and responsibilities are listed in the training module on Counselor roles. The team doing the recruitment will need a written copy of the roles as part of their visitation process. Who then can be a Counselor? The Counselor can be a priest, deacon, religious, parent, Scouter, youth minister, religious educator, or any interested and concerned Catholic adult. It is strongly recommended that the Counselor have some current experience in Scouting. This background helps to serve as a foundation between the Scout and the Counselor. In addition, it is strongly advised that all Counselors be currently registered with the Boy Scouts of America. This is done as part of the visitation. It can also be done in the unit with which they are already associated as a merit badge counselor, committee member or as a member-at-large of the district or council.

Adherence to USCCB and Diocesan policies is required. Diocesan Chaplains, Chairs and Religious Emblems Chairs are responsible to insure that these policies are applied to the recruitment of Religious Emblems Counselors.

The recruitment and certification of the Emblems Counselors is the responsibility of the Diocesan Religious Emblems Chair or designee. Several contact persons available to the Chair to obtain prospective counselors are:

- Chartered Organization Representatives from Catholic churches or organizations.
- Pastors, parish administrators or directors and/or the religious education directors.
- District or council Scouters or professionals.

Once a prospect is found, talk with those people who work with them in Scouting to get some more information about them. Then contact the pastor of the prospect to ask for personal approval. This is to be done in strict confidence. If, at this point the prospect is determined for some reason to be unsuitable, the person will not even be aware of their consideration.

When the first step has been completed, the contact person is to make an appointment to visit the prospect. The Diocesan Religious Emblems Chairperson is to be notified. The meeting should preferably be at the prospect's home. During the visit, the contact person should not apologize for their presence, nor is the appeal based on "church" loyalty or desperate need. They do, however, let the person know how they were chosen as a candidate to be a Counselor. This consists of:

- Explaining the duties of the Emblems Counselor.
- Upon acceptance of the leadership position, give an explanation of the certification process.
- Informing the candidate that this is a two to three year commitment (depending upon diocesan guidelines) and, at the end of that period, they can renew their commitment. This will let them know that they will not be doing this for the rest of their lives.

When the prospect accepts, have them complete the Religious Emblems Counselor Application Form (see **ADMINISTRATION FORMS**) so that the training team can prepare the training program to fit the needs of the candidates.

If the prospect accepts after the visitation, inform the pastor of the prospect's acceptance and write a letter to the prospect thanking them for accepting. Notify the candidates when the certification process is to start. A member of the Diocesan Religious Emblems Committee might be assigned to each of the candidates as a Coach-Counselor. The Coach-Counselor helps the candidate to go through the certification process. Then the Coach-Counselor helps the newly trained and certified Religious Emblems Counselor learn their duties on the job. The Coach-Counselor is there to encourage and give support. The Coach-Counselor should be on the staff of the training course that the prospect will be attending (Coach-Counselor Manual BSA 6536).

EMBLEM COUNSELOR LIST

The Diocesan Religious Emblems Committee's responsibility does not end with the recruitment and training. **Adherence to USCCB and Diocesan policies is required. Diocesan Chaplains, Chairs and Religious Emblems Chairs are responsible to insure that these policies are applied to the recruitment of religious emblems counselors.** The committee must follow through to be sure they are working effectively and that Scouts seeking a religious emblem are finding the help they need. Again, the way to ensure this is for the Religious Emblems Committee to assign a Coach-Counselor to each new Counselor. Their job is to provide any additional instruction and guidance to the new Counselor.

A trained Counselor cannot do his or her job if Scouts do not know there are Counselors available. To insure that those Scouts who are seeking a Counselor can find one requires the development of a Religious Emblems Counselor List. The list should be reproduced for distribution to packs, troops, teams, crews and ships. When changes are made, these should be sent promptly to the units or listed in the council bulletin so that all youth have readily available the names, addresses and phone numbers of Counselors. The list should be updated at least once a year and mailed to at least every unit leader of a Catholic-sponsored unit and Unit Commissioners. Where possible, the list should be sent to all unit leaders as many Catholic Scouts are not in Catholic-sponsored units. The Counselor list can be divided by BSA Districts and included with the District Merit Badge Counselor List. With good word-processing equipment or computer capability, these Counselor lists can be easily maintained and dated so adults and youth have current information.

It is a good practice for the Diocesan Religious Emblems Committee Chair to annually send a letter expressing appreciation to all Counselors. The letter could do the following:

- Thank them for their service.
- Notify them which emblems they are certified to counsel.

- Inform them when their certification will expire.
- Remind them of any upcoming Catholic Committee on Scouting activities.
- Inquire as to their current BSA registration status.
- Ask them if they wish to continue as a Counselor.
- Enclose a reply card for their responses.

COUNSELOR CERTIFICATION

Developing certification procedures for Counselors is essential for each diocese. The development of a certification program can assist your Diocese in their youth protection efforts. The certification procedures might include the following:

- The applicant must receive and agree to follow the Diocesan Youth Protection Policies.
- Each applicant participates in a Scouter Development experience. Hopefully, the Counselor will experience Scouter Development on a frequent basis or participate in an annual spiritual retreat on their own or with Scouts.
- Those who are to be Coordinators for the *Light of Christ* and/or *Parvuli Dei* should attend a Pack Religious Emblems Coordinator Training Course.
- Those who are to be Counselors for the *Ad Altare Dei* or the *Light of Life* and those who are to be Facilitators for the *Pope Pius XII* must attend a Religious Emblems Counselor Training Course.
- Because of the varied presentation methods and subject material of the emblems programs, Counselors are to be certified to conduct one emblem program at a time.
- Each applicant must register with the BSA and attend the BSA's Youth Protection Training Program.
- Each applicant should attend a Diocesan Annual Counselor Meeting. This is to update them on any changes in the national religious emblems programs and/or diocesan guidelines. This should allow the Counselors an opportunity to give input into the Diocesan Religious Emblems Program.
- The applicant is to complete a Diocesan Counselor's Application Form.
- An endorsement from the applicant's pastor is to be secured.

CONTINUING COUNSELOR EDUCATION

To insure that the diocese has a quality religious emblems program requires the Diocesan Committee to develop and carry out an "In-service Training" program for the Counselors. As a minimum the diocese should conduct an annual meeting with all Counselors. This meeting should include the following:

- A review of diocesan promotional efforts.
- A report of the Diocesan Religious Emblems Training Programs.
- A review of upcoming local Catholic Committee activities.
- A review of any changes in the National Religious Emblems Programs.
- A discussion with the Counselors on any problems that are encountered and any suggestions they might have to improve either the promotion of or the religious emblems themselves.

The continuing education program could also include several seminars throughout the year. These could be updates on the more relevant subjects in the counseling work. For example, they might focus on counseling techniques, small group discussion leaders or on the Sacraments. Quarterly meetings of the Counselors could accommodate many of the topics. The purpose of planned continuing education programs is to allow the Counselors to keep sharp the tools they have received in their training.

RELIGIOUS EMBLEMS PROMOTION

The responsibility of promoting religious emblems belongs to the Diocesan Religious Emblems Committee. There are prepared promotional materials available for this task. The BSA office has marketing guides available to help the volunteers do this task. What is given below can be seen as a paraphrase of one of these guides which has been adapted for the *Catholic Committee on Scouting* (BSA 25-309).

Marketing is one of the Catholic Committee's most important functions. It makes things happen. Marketing can have a dramatic impact in church youth ministry. Many persons focus on selling their product because it can be used to measure success. The religious emblems programs also need to be marketed. The more excited the committee becomes about the programs, the more viable will the units of youth ministry become. The local BSA Council Office may even have a workbook on a strategic marketing plan that might be used by the committee.

Preparing an effective plan to promote religious emblems is essential. It would be helpful if the committee could conduct a joint campaign with other religious relationship groups in the diocese/council. This would help all youth in Scout units in the diocese/council to become acquainted with religious emblems. The Red Team from the P.R.A.Y. organization within the council would be the ideal group to work with.

The building of a marketing plan has some work for the Catholic Committee. First, there is analysis of where things are right now regarding the emblems programs. Second, there is an image statement or goal as well as an action goal. And third, is the actual action plan written out? All of the steps must be completed just like any long trip with a family or Scout unit.

In the analysis there should be a group discussion toward an understanding of where the marketing of the religious emblems is within the diocese/council. Once data is established, then the committee can begin to set goals and identify the various challenges. The following questions need to be answered:

- What are the strengths and weaknesses of the current religious emblems promotion?
- Where are the active units using the emblem programs located?
- How much do the sponsoring institutions of Scouting or the churches know about religious emblems?
- What is the history of the diocesan emblems promotion?
- Do religious and school authorities really know the religious emblems and the benefits to themselves and the youth?
- How do the diocesan/council youth know about religious emblems?
- Do other Scouting volunteers know anything about the programs?
- How much do the leaders of packs, troops, and crews know about the emblems?
- What marketing resources are presently being used?

The format of the marketing objectives statement should be clear and simple. They are to relate directly to the Mission Statement of the Catholic Committee on Scouting (#16-186)). Then identify the goal and objective so that when followed through, the committee knows the goals have been met. How are the emblems to be seen—just another patch or as a step in faith development in Scout Spirit? Is the committee setting goals for itself or is it helping units grow spiritually? Is there an action goal of numbers of Religious Emblems Counselors per unit, sponsor, district, council or diocese? Are there a percentage of emblems earned which would be desired? Goals should be rather ambitious but achievable. As situations constantly change, goals have to be revised on a regular basis.

The actual plan of action constitutes where most of the work is done. The plan can be chronological, functional or any combination the committee comes up with. The chronological plan follows a calendar schedule for things to do in all steps of planning. The functional plan includes categories such as internal, schools, businesses, service clubs, parents, students, and the general public. The BSA Marketing Guides makes many suggestions—follow them. The marketing plan can produce amazing results when well executed. The plan is to have something to be enjoyed while having a great time doing it. The marketing efforts must be consistent and sustained. A month-long campaign will have a positive impact. It will not have the magnitude of a coordinated, consistent three-year effort.

Whether the campaign is joint or not, the well-thought out and written plan is a must. A packet of information should be prepared. This packet should contain all the information that a unit leader, pastor or sponsor would need to promote the religious emblems programs. A packet should also be prepared as a handout at diocesan/council activities. The following suggestions are for both the diocesan and council committees to use in promotional activities:

- Publicize the programs in all news media, websites, TV, radio and newspapers.
- Provide religious emblems information to all unit leaders and Unit Commissioners. Opportune events are in the Charter Renewal kits, annual district program kickoffs and district roundtables. A general promotional brochure might be developed for this purpose and those below.
- Provide packet information to all pastors of all churches.
- Provide information packets to all school offices.
- Publicize religious emblems programs information and news in diocesan, parish and council bulletins and/or newspapers.
- Include statements about the emblems in district and council reports.
- Recognize recipients of religious emblems at major diocesan/council/parish/district events.
- Prepare and staff a religious emblems booth at merit badge shows, Scout shows, Pow-Wows, expositions, church gatherings, youth gatherings, etc., explaining eligibility, how to start, whom to contact, etc.
- Prepare and display large color charts of emblems or use audiovisual presentations on religious emblems at camps, retreats, conferences, etc.
- Prepare and have a display of religious emblems in a case or at least the large printout of the emblems form BSA 5-879A or the smaller form 5-879B as a handout. This can be used at various Scout/church functions or it could be on display at the council/diocesan offices.
- Prepare and distribute a listing of the current certified Religious Emblems Counselors to all unit leaders. This list should be updated each year.
- Have an ample supply of current religious emblems literature in the local council office, Scout shops, diocesan youth office and district service centers.
- It is essential that the promotional efforts reach all youth in all Scout units so that all Scouts may have the opportunity to earn the religious emblem of their faith in whatever Scout program they are currently registered.
- Promote each of the programs at unit activities.
 - Cub Scout emblems at Cub Scout activities.
 - Boy Scout emblems at Boy Scout activities.
 - Venturing emblems at Venturing and Ship activities.
- Display any literature for the taking. The handouts should be such that all denominations and religions are represented.
- Literature from the *Fact Sheet Packet* (BSA 02-712) should be a part of any promotional display at Scouting functions and Diocesan functions.

**SECTION II
TRAINING**

PLANNING A COUNSELOR TRAINING COURSE

The BSA has excellent resources for training. Their “*Timely Tips for Trainers*” (36-008) of the most current edition is the basic tool behind any training experience. The successful training program occurs only when it is well planned and properly executed. When planning any program, a timetable should be fixed well in advance. Then carry it out according to the plan. A suggested 120-day planning schedule is described as follows:

DAYS TO PROGRAM	REQUIRED ACTION
-120	Initial planning. Set date and place of training. Select publicity, staff and recruit program staff.
-90	Begin course promotion.
-75	Staff develops course syllabus. Orders program material. Training session for Chairman and staff.
-70	Coach-Counselors recruit participants.
-60	Check facilities.
-30	Check supplies and materials.
-20	Follow-up promotion with phone calls.
-7	Complete all arrangements.
0	Conduct training course. Evaluate course.
+2	News release to media.

Therefore, the first items that need to be addressed are:

- The needs of the potential participants.
- The Scouting and religious background of the potential participants.
- Any local conditions.

An effective program is accomplished when the needs of the participants are met.

A second important area is the selection and training of the staff. The staff should be selected based upon the following criteria:

- Experience as a trained counselor. This experience must be current, not past.
- Working knowledge of the issues (i.e. theological, social, peer pressure, youth protection, etc.) that Scouts will present to counselors today.
- Have participated in recent council Trainer’s Development Conference.
- Have current experience in training adults.
- Have an ability and willingness to serve as a Coach-Counselor.

Each Religious Emblems Counselor to be trained must have a Coach-Counselor. This Coach-Counselor is to be a member of the training staff. This procedure will help to insure that there will be fewer difficulties with the Counselors in the future. The role of the Coach-Counselor is to be available to the new Counselor. Their purpose is to answer any questions, provide encouragement, and give guidance on the Counselor’s first program.

Once the staff has been selected, they need to be trained. If the staff were not involved in the development of the course, they will need to receive their assignments. The assignment needs to fit the staff member’s personality and experience. Select the program materials needed for conducting that particular session. Materials must be on hand to fit the type of course presented.

The purpose of training is not to get people through the course. The purpose of training is to increase the participant's knowledge, teach the skills needed to carry out their Scouting position and develop a positive attitude toward their role as a leader in youth ministry. Good training should result in a constructive change in behavior. It takes time to achieve that kind of objective. This training should be the second most rewarding experience in Scouting. The first more obvious rewarding experience is being in service to a unit. The participants must receive the best possible example that can be given.

GENERAL STAFF INSTRUCTIONS

How does the program work? The program of training has flexible parts that can be changed to meet the needs of the participants. The basic outline is the given syllabus for the particular program being offered. Perhaps the best way to implement a particular program could be to follow any of these plans:

- Weekend of training—Friday evening to Sunday noon.
- Week of training—use the format of a retreat.
- Two long days of training—two full Saturdays.
- Five weeknights of training—five consecutive Mondays.
- One-to-one “tailgate” training or personal use.

These options are given because the general modules cover about ten different, yet important, areas of learning for the participants. Where most people have a difficult time at a one-hour church service, they can hardly be expected to attend all of the sessions in two hours. Therefore, plan the training well in advance. If success is desired, follow the above 120-day planning schedule. Begin the schedule four months in advance of each scheduled course. The more important items are the recruitment and training of the staff. They must be able to quote the manual by chapter and verse. Promote the training sessions. Order any materials needed.

PROMOTION OF THE TRAINING

The responsibility of the promotion of the training sessions belongs to the Training Chairman whether diocesan, council or district. Use the same marketing tools as for the promotion of religious emblems. If the training is for a specific audience, then the promotion is given to that group alone.

PROCEDURAL NORMS

- Where the training course is well promoted, there should be at least one potential Emblems Counselor for each active Catholic-sponsored unit.
- When the Religious Emblems Training Chairman of the local District, Council or Diocese receives enough inquiries, then an invitational letter adapted to the local needs is sent out as the formal registration form. Along with the letter is a resource questionnaire or background reference form. When the forms are returned, the course material is then adapted to the needs of the participants prior to the course. This is especially true when the Religious Emblems Counselors are taking a refresher course after three years on the job.
- A Certificate of Achievement might be produced locally for the participants but is not necessary.
- The Course Participant Evaluation is sent to the Diocesan Emblems Training Chairman after being reviewed by the training staff. If some special problems or difficulties arise, these are noted and sent to the NCCS Religious Emblems Committee Chairman.

TRAINING SESSION FOR CHAIRMAN AND STAFF

The Diocesan/Council Religious Emblems Chairman does the initial recruitment. Once there is a group of certified counselors gathered to put on a training course, the team is formed to schedule, promote, and conduct the training sessions. This manual contains the basic format of the training. Depending upon the needs of the participants or the modules planned, additional help can be found in the Resource List. All needed materials must be on hand prior to the opening session.

- The Training Chairman will need to make decisions about the staff training. Also, there are decisions about further promotion, possible registration fees, physical arrangements, etc. Thus, the Training Chairman has to make sure all is indeed ready to proceed with the training. The bottom line of the staff training is that the staff must feel very comfortable with the manual and the skills required for putting on the training course for Religious Emblems Counselors.
- The Training Chairman sets the tone of each scheduled training session. This person, together with the staff, selects the materials based on the participants' needs. If the participants have no basic knowledge of any of the modules, then all modules given are to be used. If the participants are taking a refresher course, then the sessions center on the Counselor and techniques.
- A Chaplain is often the back-up person for the Chairman. It may be the Diocesan/Council Chaplain or any designated person. The Chaplain serves as an advisor in the use of the materials. This person should have a strong, very much up-to-date background in Church and Scouting ideals.
- The staff or Coach-Counselors serve to keep the new Counselors directed to the sessions at hand and to give guidance after the training. Like Group Facilitators, the staff sees to it that each participant both gives and receives something from the training sessions.
- Registration fees cover the costs of meals, lodging, coffee breaks, cracker barrel, and course literature. Fees should not be a hindrance for attendance.

WHO CAN BE A COUNSELOR?

Anyone who hears a call to serve in Scouting as youth ministry may become a Religious Emblems Counselor with the approval of his or her parish pastor. Some of these persons may be a parent of a new Scout, a religious education instructor, a vowed religious or an interested adult who can be trained to be an Emblems Counselor. If they are able to positively affect youth directly or indirectly, they can have the opportunity to see if they are up to the task.

HOW TO USE FORMS SENT OUT

Use the forms returned by the invitees to group the participants according to their needs. This would indicate whether the person will be trained as a Pack Coordinator, a Counselor, or as a Facilitator. If the participants are just a few members from mixed units, the course material will be general with breakout sessions on the particular emblems. Another consideration might be differences in languages or ethnic groupings. Apply common sense and good judgment, based on local knowledge and circumstances.

PHYSICAL FACILITIES CHECKLIST

- Select a quiet location with surrounding grounds and rooms in which to relax without external noises or other disturbances depending on format of the training sessions.
- Use the facilities of retreat houses, camps, youth meeting sites, church halls (any denomination), etc.
- Avoid interference from outside groups or other activities.
- Have separate spaces or rooms for the general sessions—away from the rooms or spaces to be used for the individual emblem study.
- Try to avoid a classroom atmosphere. Small group settings are preferred for maximum participation.
- Arrange chairs so that groups sit in a circle. Avoid tables.
- Participants can wear comfortable and relaxing clothing.

The secret of a successful Religious Emblems Training session is to follow the schedule of the particular syllabus chosen to meet the needs of the participants.

CUB SCOUT RELIGIOUS EMBLEMS COORDINATOR TRAINING SYLLABUS

The role of the Pack Coordinator is very important in the administration and the promotion of the religious emblems programs. This person should be trained well. The objectives of a Pack Religious Emblems Coordinator Training Course are:

- To have each participant achieve a comfort level in helping parents work with the emblem programs. The term “parents” includes parents or legal guardians.
- To have each participant get the necessary information to help them to carry out their responsibilities.

The following are the modules that can be used in the training course:

Opening Session Module:

1. Opening Prayer
2. Introductions—Welcome
 - A. Staff
 - B. Schedule
 - C. Purpose of Course
 - D. Objective of Course
 - E. Facilities
3. Opening Remarks

The Opening Session sets the tone for the rest of the training course. The Course Chaplain and Director should lead the participants in an appropriate prayer or prayer service. This should remind the participants that this is a Church program and not just another Scout training session. The rest of the Opening Session includes the Director doing the following:

- Introducing the staff members to the participants. This includes relating some current and relevant Scout/Church experience to let the participants know the depth of their experience.
- Asking the participants to introduce themselves, stating their name, pack affiliation, parish where registered and their reason for attending.
- Review the schedule with the participants.
- Stating the purpose and objectives of the course. This is important. Often people attend programs where their expectations are not met because of misunderstood objectives.
- Reviewing the layout of the physical facilities.

The Opening Remarks should get the participants excited for being present and eager for the various presentations to begin.

EXPLANATION OF BSA’S PROGRAMS AND IDEALS MODULE

1. Tiger/Cub Scouting
2. Boy Scouting
3. Varsity Scouting
4. Venturing
5. BSA’s Statement on Religious Principles
6. Scouting as Youth Ministry in the Church

This module is presented when many participants are new to this aspect of Scouting. This should take as much time as the participant's lack of Scouting background requires. Each of the participants might receive a copy of the *Fact Sheet Packet* (BSA 02-712). Be sure that the packet is of a current printing to meet the various trends in the programs of the BSA. The items in the packet cover different religions, the history of the BSA and points of interest to the seasoned Scouter. It is easier to acquire the packets from BSA than trying to duplicate them. Many veteran Scouters and parents are not aware of the BSA's position as it relates to religious principles. This is outlined in the *BSA's Charter, By-Laws (#4491) and Declaration of Religious Principles*. These same adults do not usually equate the use of the Scouting programs in a parish as being an essential part of the parish's youth ministry program. That is that the parish owns the Scouting program that they sponsor. We hope that this module should rectify any false impressions.

BRIEF OVERVIEW OF THE RELIGIOUS EMBLEMS MODULE

1. Eligibility/Purpose of the Catholic Religious Emblems
2. Other Faiths' Religious Emblems
3. Promotion of Religious Emblems

This module is designed to give the participants the following:

- A brief overview of the eligibility requirements and purposes for each of the Catholic Religious Emblems Programs. This would include the Boy Scout and Venturing level programs.
- As many Pack Coordinators will NOT be in packs that are 100% Catholic, they need to be informed about the emblems of other faiths. Use the information provided by the Religious Emblems brochure BSA 5-879B. Names and phone numbers of who to contact in the other denominations will be helpful.
- A presentation on how to promote the emblems as given in the emblems promotion of this manual is an important part of the Pack Coordinator's position. To introduce this topic, ask the participants how they found out about the emblems programs.

PACK RELIGIOUS EMBLEMS COORDINATOR MODULE

1. Responsibilities
2. Resources available
3. Diocesan Guidelines/Policies
4. Youth Protection and Cub Scout parents

The purpose of this module is:

- To define the mission and responsibilities of the Coordinator.
- To provide the Coordinator with the information on where to find additional assistance. This can be found in various books, libraries, contact persons, etc.
- To inform the Coordinator of the guidelines the Diocese has established regarding the administration of the Religious Emblems Program.
- To inform the Coordinator of the Diocesan and BSA Policies relating to Youth Protection.

FAITH DEVELOPMENT MODULE

1. Biological or bodily maturation
2. Emotional and affective maturation
3. The capacities for moral and social responsibilities
4. Perceptual and cognitive development

The objective of this module is to make the participants aware of the various psychological, emotional and physiological processes that are occurring within the youth. This module takes these processes and shows how they relate to the faith developmental processes to the Cub Scout, the Boy Scout and the Venturers as they grow, begin the maturing process, puberty, pre-adolescence and adolescence.

MANAGING PARENTS AND PARENT-LED PROGRAMS MODULE

1. Managing Parents
2. Resources

As the role of the Coordinator is to interact and communicate with the parents who work with their sons on these programs, it is important that the participant is given information and skills in dealing with parents. A good resource for this module can be found in the *Cub Scout Leader Handbook* (BSA 33221C). Be sure to use the most current publication of the resource.

EMBLEM STUDY MODULE

1. *Light of Christ*
2. *Parvuli Dei*

The aim here is to provide the participants with an in-depth review of the *Light of Christ* and the *Parvuli Dei* programs. The presenter needs to keep in mind that the Coordinator will be helping the parent who will be working with the Cub Scout. Therefore, the goal of the module is to point out that there may be areas in the programs where the parent will need help from the Coordinator.

REVIEW AND RECOGNITION MODULE

1. Pastor's Review Procedures
2. Diocesan/Parish recognition of Cub Scouts
3. Promotion of Unit Awards, including the *Pope Paul VI National Unit Recognition*
4. Explanation of Adult Recognitions
5. Evaluation of Emblems Programs

The objective here is to provide the necessary information to the participants on the following subjects:

1. The procedures for the pastor's review of the *Light of Christ* and the *Parvuli Dei* programs
2. How the Cub Scouts receive their emblems—either on a diocesan or parish level. Also, any recognition ceremonies the participant could develop to be used at a pack meeting or at a Scout Sunday observance.
3. Review the requirements for the *Pope Paul VI National Unit Recognition* program.
4. Provide an explanation and review of your Diocesan Adult Recognition system.
5. Explain the national evaluation systems in place for the Cub Scout level programs.

PARTICIPANT'S EVALUATION MODULE

Receiving feedback on the effectiveness of the program as presented is very important. This provides information on what areas need to be expanded, included or reduced for the next training program. See forms in **ADMINISTRATION SECTION**.

CLOSING SESSION MODULE

1. Presentation of Certificates to Coordinators
2. Closing charge to new Coordinators

This is where the Course Director sends the participants out with an enthusiastic charge to minister to the parents of Cub Scouts. At this time present to the participants their certificates (BSA-NCCS #16-138) or develop a certificate locally. This should state which emblem program they have been trained to present. It is suggested that an expiration date be noted on the card to insure that any changes in the programs will require a refresher course. A suggested time frame for each emblem certification is limited to three years for each program in which the person was trained.

BOY SCOUT/VENTURING TRAINING SYLLABUS FOR RELIGIOUS EMBLEMS COUNSELOR

The first step in designing the program for a Religious Emblems Counselor Training Course is to decide the goals and objectives of the course. When preparing a program for such a training course, the following objectives must be considered:

1. To have each participant achieve a level of competency in their ability to minister to the youth by using the religious emblems programs.
2. To have each participant get the necessary information to help them to carry out their responsibilities.

The suggested syllabus is given below. It is presented in a modular format. After reviewing the needs and background of the participants, select which of the modules will be needed to meet their needs. The Religious Emblems Counselor Application should be useful to learn this information. The length of time for the presentation of each module will vary depending upon the participants' background and knowledge of the subject matter and the staff's experience and preparedness. Depending upon the local needs, additional modules may be required.

OPENING SESSION MODULE

1. Opening prayer
2. Introductions—Welcome
 - a. Staff
 - b. Schedule
 - c. Purpose of Course
 - d. Objective of Course
 - e. Facilities
3. Opening Remarks

The Opening Session sets the tone for the rest of the training course. The Course Chaplain or Director should lead the participants in an appropriate prayer or prayer service. This should remind the participants that this is a Church program and not just another Scouting training course. The rest of this session includes the Director doing the following:

- Introducing the staff members to the participants. This includes relating some current and relevant Scouting/Church experience to let the participants know the depth of their experience.
- Ask the participants to introduce themselves, stating their name, unit affiliation, parish where registered and their reason for attending.
- Reviewing the schedule with the participants.
- Stating the purpose and objectives of the course. This is important. Often people attend programs where their expectations are not met because of misunderstood objectives.
- Reviewing the layout of the physical facilities.

The Opening Remarks should get the participants excited for being present and eager for the various presentations to come.

EXPLANATION OF BSA'S PROGRAMS AND IDEALS MODULE

1. Tiger/Cub Scouting
2. Boy Scouting
3. Varsity Scouting
4. Venturing
5. BSA's Statement on Religious Principles
6. Scouting as Youth Ministry in the Church

This module is presented when many participants are new to this aspect of Scouting. This should take as much time as the participants' lack of Scouting background requires. Each of the participants might receive a copy of the *Fact Sheet Packet* (BSA 02-712). Be sure that the packet is of a current printing to meet the various trends in the programs of the BSA. The items in the packet cover different religions, the history of the BSA and points of interest to the seasoned Scouter. It is easier to acquire the packets from BSA than trying to duplicate them. Many veteran Scouters and parents are not aware of the BSA's position as it relates to religious principles. This is outlined in the *BSA's Charter, By-Laws and Declaration of Religious Principles*. These same adults do not usually consider the use of Scouting programs in a parish as being an essential part of the parish's youth ministry program. That is that the parish owns the Scouting program that they sponsor. We hope that this module will rectify any false impressions.

BRIEF OVERVIEW OF RELIGIOUS EMBLEMS MODULE

1. Eligibility/Purpose of the Catholic Religious Emblems
2. Other Faiths' Religious Emblems
3. Promotion of Religious Emblems

This module is designed to give the participants the following:

- A brief overview of the eligibility requirements and purposes for each of the Catholic Religious Emblems Programs. As many Religious Emblems Training Courses will be focusing on either the *Ad Altare Dei* or the *Pope Pius XII* programs, it is an opportunity to make the participants aware of the Tiger/Cub Scouting and the Eastern Catholic Church Religious Emblems Programs.
- As many Counselors will **NOT** be serving units that are 100% Catholic, they need to be informed about the emblems of other faiths. Use the information provided by the Religious Emblems brochure BSA 5-879B. It would be helpful to provide the Counselor with the names and phone numbers of contact persons they may call concerning another faiths' emblem.
- A presentation on how to promote the religious emblems on a unit, parish or district level is a vital part of the Counselor's job description. The participants might be asked how they found out about the emblems programs to introduce this topic. Finding youth who wish to work on the emblems programs is important for Counselors.

THE RELIGIOUS EMBLEMS COUNSELOR MODULE

1. Definition and Qualities
2. Resources Available
3. Diocesan Guidelines
4. Youth Protection Policies

The purpose of this module is:

- To define the Mission of the Counselor, particularly the Faith Formation aspect. Besides the mission, define the qualities a Counselor should possess to work with youth. The new Counselors will need to know their responsibilities.
- To provide the Counselor with the information on where to find additional assistance. This can be found in various books, libraries, contact persons, Coach-Counselors, or in the Bibliography.

- To inform the Counselor of the guidelines that the diocese has established regarding the administration of the Religious Emblems Programs.
- To inform the Counselors of the Diocesan and BSA policies relating to Youth Protection.

FAITH DEVELOPMENT MODULE

1. Biological or bodily maturation
2. Emotional and affective maturation
3. The capacities for moral and social responsibilities
4. Perceptual and cognitive development.

The objective of this module is to make the participants aware of the various psychological, emotional and physiological growths occurring within the 11 to 21-year old youth. This module takes these processes and shows how they relate to the faith development of the youth.

COUNSELING TECHNIQUES MODULE

1. Counseling
2. Facilitating
3. Resources

As the religious emblems programs are meant to develop the youth's faith life, it is imperative that the participants be given the necessary skills to accomplish this goal. This module should impress upon the participant that the religious emblems programs for Boy Scouts and Venturers are **NOT** to be presented as *instructional* or in a *classroom setting*. Both age groups are to work in small groups where possible. For the *Pope Pius XII* it is highly recommended that the program be completed in a small group setting.

EMBLEMS STUDY MODULE

1. *Ad Altare Dei*
2. *Light Is Life*
3. *Pope Pius XII*

The aim here is to provide an in-depth review of the religious emblems programs. As most Counselors and Facilitators should be working on only **ONE** emblem program at a time, this module can be presented in several ways. The participants are divided into two groups. Those wishing to counsel for the *Ad Altare Dei* program are in one group. Those wishing to facilitate the *Pope Pius XII* program are in a second group. If there is a need, a third group could be set up for those wishing to counsel in the *Light Is Life* program. Depending on the time factor (weekend training), both or all three of these programs might be presented by the staff to all of the participants.

This module begins with an overview of the methodology and approach used within the particular emblem program. Then it reviews the appropriate Counselor or Facilitator Guide and Youth Program Manual. A technique used in many courses is to have each participant conduct a session while the rest of the participants "role-play" as Scouts or Crew/Ship members. Be sure the participants know the difference between being a Counselor and a Facilitator. This is an effective means to have the participants experience working with these programs.

SERVICE PROJECTS IN EMBLEMS PROGRAMS MODULE

1. Basis for Christian Service
2. Roles of Service Projects in Emblems Programs
3. The assessment of a Scout's ability level to provide service.
4. Suggestions and selection of appropriate Christian service projects.

The purpose of this module is to present to the participants the *Christian* reasons why the service projects are required in the religious emblems programs. This is also an opportunity to discuss with the participants some acceptable and some non-acceptable projects—for example, a non-acceptable project would be one that would benefit Scouting or some commercial organization. This is similar to a non-acceptable Eagle Scout project. The attitude of being of service is a life style rather than just a brief task or doing a task only for themselves.

REVIEW AND RECOGNITION MODULE

1. Board of Review Procedures
2. Diocesan/Parish Recognition of Scouts
3. Promotion of Unit Awards , including the *Pope Paul VI National Unit Recognition*
4. Explanation of Adult Recognitions
5. Evaluation of Emblems Programs

The objective here is to provide the necessary information to the participants on the following subjects:

- The procedures for the Diocesan Boards of Review for the *Ad Altare Dei*, *Pope Pius XII* programs and the *Light Is Life* program on the Eparchy level.
- How the Scouts receive their emblems--either on a Diocesan/Eparchy or parish level. Also, any recognition ceremonies the participant could develop to be used at a Unit Court of Honor or Scout Sunday observance.
- Review the current requirements for the *Pope Paul VI National Unit Recognition* program.
- Provide an explanation and review of the Diocesan Adult Recognition system.
- Explain the national evaluation systems in place for the *Ad Altare Dei* and the *Pope Pius XII* programs.

PARTICIPANT'S EVALUATION MODULE

Receiving feedback on the effectiveness of the program as presented is very important. This provides information on what areas need to be expanded, included or reduced in the next training program. See forms in **ADMINISTRATION SECTION**.

CLOSING SESSION MODULE

1. Presentation of Certificates to new Counselors and the new Facilitators.
2. Closing Charge.

This is where the Course Director sends the participants out with an enthusiastic charge to minister to the Scouts. At this time present to the participants their certificates (BSA-NCCS #16-138) or develop a certificate locally. This should state which emblem program they have been trained to present. It is suggested that an expiration date be noted on the card to insure that any changes in the programs will require a refresher course. It also assures that those who were certified years ago do not suddenly decide to counsel for the first time. All emblems programs have undergone total revisions during the past ten years. A suggested time frame for each emblem certification is limited to three years for each program in which the person was trained.

**SECTION III
MODULES OF TRAINING**

A. OPENING SESSION (SEE SYLLABUS)

B. EXPLANATION OF BSA’S PROGRAMS AND IDEALS MODULE

The person conducting this module of training must use the handouts in the *Fact Sheet Packet* (BSA 02-712).

- *BSA at a Glance* (02-501A) gives a brief outline of the Purpose of BSA, its relationship to the Chartered Partners, the actual programs and current background information.
- *Chartered Organizations and the BSA* (02-507C). This handout is extremely important to convey to the training course participants of the ownership of each unit in relationship to the BSA.
- *What is Cub Scouting?* (02-502C) Explains the details of the Tiger, Cub and Webelos Scout programs and activities.
- *What is Boy Scouting?* (02-503C) Spells out the Aims and Methods of the Scouting program and activities.
- *Varsity Scouting* (02-923C) Explains the Organization and Program as an alternate for 14-17 year olds that can be centered on sports.
- *What is Venturing?* (02-388C) Can be a co-ed program for youth 14-20 years of age. Church youth groups can very easily use this program.

1. BSA AND RELIGIOUS PRINCIPLES

The National Executive Board of the BSA adopted a resolution that states: “While not intending to define what constitutes belief in God, the BSA is proud to reaffirm the Scout Oath and its declaration of *Duty to God*.”

The affirmation of a Scout’s **Duty to God** is necessary for the best type of citizenship. This recognition of God as the sovereign power in the universe and the grateful acknowledgment of His favors and blessings are wholesome precepts in the education of youth. No matter what religious faith the Scout may be, this fundamental need of good citizenship should be kept before the Scout. The BSA recognizes this in religious training given by the family and/or religious organizations. Its policy is: “The home and the organization or group with which the youth is connected shall give definite attention to religious life.”

The history of the Scouting movement gives the key to its purpose and success. There was Scouting in America before there was a Boy Scouts of America. Many churches were using a program similar to the Scouting program as a part of their ministry to the youth and families in their neighborhoods. Scouting developed as a movement and became a part of the church’s youth ministry. During the first six years (1910-1916) after its incorporation, this movement became so popular throughout America that the Congress of the United States recognized Scouting’s potential as an educational resource for churches and other groups that were interested in a positive program for youth. In 1916, Congress granted a federal charter to the BSA to make the program available through community organizations. The National Council, BSA, has a plan of cooperation with religious organizations that provides each with the freedom to establish Scouting-oriented religious programs. The Relationships Division of the National Office provides resources to implement the various programs.

Under the authority of its congressional mandate, the BSA issues two kinds of charters. The first type of charter is issued to a local BSA Council in order to:

- Provide service to help the chartered organizations be continuously successful in their use of the Scouting programs.
- To extend an invitation to other community organizations to use the program, interpreting how it will help them.

The second type of charter is issued to a community organization (e.g., a church or civic club) to use the Scouting Program, under its selected leadership, to serve the youth and families for which it has concern and which will help it accomplish its own objectives.

The BSA District is the subdivision of the Council in the BSA structure closest to the church, the families and the youth who benefit from the program. Therefore, it is a most important part of the total scouting structure. A District helps make scouting happen in the units for this is the level where scouting really does happen.

It may be helpful to consider scouting in two ways:

- The programs of the BSA—Cub Scouts (Tigers, Wolf, Bear and Webelos), Boy Scouts, Varsity and Venturing—designed to implant in youth desirable qualities of character, to train them in the responsibilities of citizenship and to develop in them a personal and spiritual fitness (based on a belief in God).
- The support service system of the BSA—District, Council, Region and National—is aimed at assisting the organizations using that program. This time tested program has really worked. More than eighty million lives have been directly touched by community organizations (mostly churches) of the United States through their use of the Scouting Program.

At this point, use the handout *Scouting for Catholic Youth* (BSA 02-377C) and/or pamphlets for other religions or denominations to show the national levels of churches and their responsibilities as well as a picture of Scouting Around The World with special issues.

2. BSA DECLARATION OF RELIGIOUS PRINCIPLES

(Reprinted from the 1987 printing, 1976 copyright, of the *CHARTERS AND BY-LAWS OF BOY SCOUTS OF AMERICA*. The “Declaration of Religious Principles” is found in ARTICLE IX, SECTION 1, of the BSA By-laws.)

The BSA maintains that no member can grow into the best kind of citizenship without recognizing an obligation to God. In the first part of the Scout Oath, the member declares “*On my honor, I will do my best to do my duty to God and my country and to obey the Scout Law.*” The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings are necessary to the best type of citizenship and are wholesome precepts in the education of the growing members. No matter what the religious faith of the members may be, this fundamental need of the members should be kept before them. The BSA, therefore, recognizes the religious element in the training of the member but is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the home and the organization with which the member is connected shall give definite attention to religious life.

ACTIVITIES

The activities of the members of the BSA shall be carried on under conditions which show respect to the convictions of others in matters of custom and religion, as required by the twelfth point of the Scout Law reading “*Reverent. A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.*”

FREEDOM

In no case where a unit is connected with a church or other distinctively religious organization shall members of other denominations or faiths be required, because of their membership in the unit, to take part in or observe a religious ceremony distinctly unique to that organization or church.

LEADERS

Only persons willing to subscribe to these declarations of principles shall be entitled to certificates of leadership in carrying out the Scouting Program.

3. BSA RELIGIOUS PRINCIPLES IN ADVANCEMENT

(Reprinted from the 2002 BSA's *ADVANCEMENT COMMITTEE POLICIES AND PROCEDURES*)

The BSA has a definite position on religious principles (see Article IX, Section 1, Clause 1). The following interpretative statement may help clarify this position:

- a. The BSA does not define what constitutes belief in God or the practice of religion.
- b. The BSA does not require membership in a religious organization or association for enrollment in the movement but does prefer, and strongly encourages, membership and participation in the religious programs and activities of a church, synagogue, or other religious association.
- c. The BSA respects the convictions of those who exercise their constitutional freedom to practice religion as individuals without formal membership in organized religious organizations. In a few cases, there are those who, by conviction, do not feel it necessary to formally belong to an organized form of religion and seek to practice religion in accordance with their own personal convictions. Religious organizations have commended the BSA for encouraging youth to participate in organized religious activities. However, these same organizations reject any form of compulsion to enforce conformity to established religious practices.
- d. If a boy says he is a member of a religious body, the standards by which he should be evaluated are those of that group. This is why the application for the Eagle Scout Award requests a reference from his religious leader to indicate whether he has lived up to their expectations.

Throughout life, Scouts are associated with people of different faiths. Scouting believes in religious freedom, respecting others whose religion may differ from theirs, and in the right of all to worship God in their own way.

4. BSA AND RELIGIOUS EMBLEMS PROGRAMS

One of the unique developments that has emerged from the partnership of Scouting with religious organizations is the Religious Emblems Program. The idea to recognize those who demonstrated faith, observed creeds and principles and gave service originated in 1926 with the Catholic Archdiocese of Los Angeles. After a program was developed by the NCCS and approved by the USCCB, a medal was created for presentation. It was called *Ad Altare Dei*. This program provided a pattern and guide to other religious bodies as they created their own versions in accordance with their concepts of spiritual education. The various programs have some general characteristics:

- a. Each religious organization develops requirements and emblems of recognition for its own constituents who are in Scouting.
- b. No matter where a candidate gets their Scouting, they enroll in the emblems program of their own faith and are instructed according to the guidelines of that faith.
- c. Presentation of the emblems should be made in the context of a religious service whenever possible.
- d. The BSA does not control the religious emblems--the religious organization controls them. The BSA recognizes the youth's achievement permitting them to wear the religious emblems on their uniform.

C. OVERVIEW OF RELIGIOUS EMBLEMS AND KNOTS MODULE

1. TIGER AND CUB SCOUT LEVEL PROGRAMS

The parents of the Scouts lead the programs of this level. A Pack Coordinator works as the Counselor to the parents. **The Pack Coordinator does not work with the young Scouts.** Only parents or legal guardians work directly with the youth. An understanding of where the Scouts are and what kind of assistance the parents need is necessary.

The programs do not specify either the length or time for the completion or the time each step requires. This is consistent with the attention span children of this age have. Coordinators need to inform parents of this fact as the parents begin the programs with their children. Parents need to recognize that the inconsistent behavior practices exhibited by children are a part of a child's normal growth process. These practices are only part of a transitional

period. Parents need to maintain a long-range view of where their children are. Parents must maintain a sense of humor while also clearly setting limits on behavior.

This period in a Scout's life is great for introducing the characters of the Old Testament. Journal projects, diaries and travelogues are of particular interest among Cub Scouts. They are capable of working on art projects, such as building model cities, making murals, collages, etc. They are team players and have a great sense of competitiveness when they enter Webelos. They are able to deal with Jesus through the here and now. Research of daily news items that relate to Jesus can be found, shared and discussed. Biblical characters can be shown as the heroes of the time and children can probably recognize people in their lived experiences that correlate. Among the Tigers the religious influence of the parents will do more than formal instruction. Older Cub Scouts and Webelos may begin discussions of doctrinal formulas so that they may begin to understand the reason and thus enable them to try to memorize the material. Once they are given the necessary information, they are quite able to explore on their own. Supplementary materials should be available because they will do research on their own. As groups, they can be channeled into preparing posters, charts, maps, banners and even role-playing religious themes.

A. LIGHT OF CHRIST

The purpose of the *Light of Christ* program is to have the Scout develop a personal relationship with Jesus Christ as a real person and his friend. This type of relationship will allow him to better understand and appreciate Christ's love and concern for him. Through the active assistance and participation of the Scout's parent in this program, it is hoped that the Scout will come to see Jesus as a real person and friend. The objectives of the program are:

- To support the role of the parents as the primary educators of their children.
- To have a Scout identify Jesus as a real person and as his friend.
- To foster early family religious involvement.
- To be a stepping-stone toward the *Parvuli Dei* and the other religious emblems when the parents are involved.
- To serve as a catalyst to draw the parents into deeper involvement with the church through the child.

To be eligible to work on the *Light of Christ* program, a Scout must be registered as a Tiger or Wolf Cub Scout. The Scout must be a member of the Catholic faith. To receive the *Light of Christ* emblem, all requirements are to be completed **before** the Scout starts the third grade.

B. PARVULI DEI

This is a parish and family oriented program. As in the *Light of Christ*, the Scout works with his parents. To be eligible to work on this program, a Scout must be a registered Cub Scout of the Catholic faith and **have completed** the second grade. The objectives of this program are:

- To help the Scout of this age develop an awareness of God's love for each of His special, uniquely created beings.
- To help the Scout become aware and understand his identity as an important member of his family, his community and as a member in the family of God.
- To aid the Scout in his awareness of the responsibilities that grows out of God's love for us.

2. BOY SCOUT AND VENTURING LEVEL PROGRAMS

For Catholic youth registered in the Boy Scouting programs, three religious emblems programs have been developed. The *Ad Altare Dei* program is designed for Roman Catholics. The *Light Is Life* is designed for Eastern Catholics. Some Eastern Churches prefer the *Ad Altare Dei* program. Check this out with your Eparchy offices. Only churches in union with the Vatican may work on these emblems. Both of these programs require the assistance of a currently certified Emblems Counselor to help the Scout in the program. The third emblem program is the *Pope Pius XII* religious emblem. This has been developed for the Venturers or scouts who have started the

ninth grade. The Facilitator at this level must understand the Scouts' difficulty to be totally involved. The Facilitator must be able to accept their restlessness, moodiness, boredom and awkwardness. Youth tend to daydream because of the rapid spurts of growth that are taking place within their bodies. Through their developed friendships, introducing the youth to the real person of Jesus the Christ is possible.

The Counselor is to help the youth in going beyond the surface answers of childhood as part of their experience of growing as a Christian and to deal calmly and reasonably with the occasional challenge to authority. The Counselor and Facilitator could use that challenge to show how necessary it is for people to act responsibly in the Church today.

The Counselor and Facilitator help the youth experience Christ's deep love for them as individuals.

- Enable the youth to see their personal faith dimensions.
- Show the Scouts and Venturers that the Counselor cares about them and understands their present situation.
- Show them that the Counselor's and Facilitator's caring for them is not dependent on their behavior but because their acceptance of the youth is the same as Christ's acceptance of them.
- Encourage the youth to explore.
- Be impartial, just and patient. Understand that most open attempts at affection may be rejected.

As the Counselor and Facilitator exhibit impartiality, patience and justice, the youth is called to become that just person. The Counselor and Facilitator are to show the Church as being real in the works of the Twenty-first Century and relevant in their lives. They should encourage the youth to search the Scriptures. Have the youth look at the early Christian communities to see what served to build and what served to destroy (Acts of the Apostles).

Deal with the youth on issues of social justice. These issues can be on the national, state, city, neighborhood, parish or school level. Allow the youth to discuss ways in which they could work to alleviate these issues.

An issue that occasionally comes up is that of their faith knowledge. All of the emblems programs assume that the Scout has had some religious education. However, this is not always the case and should not be viewed as an impediment. Counselors and Facilitators should be informed that a youth who has not had any formal religious education is eligible to work on an emblem. However, Counselors and Facilitators should be aware that the youth might find any of the emblems programs more difficult. The decision to allow such a person to work on an emblem is entirely left up to the Counselor or Facilitator in consultation with the Unit Chaplain.

A. AD ALTARE DEI

The *Ad Altare Dei* program is designed for 13 and 14 year old Boy Scouts of the Catholic Church. Older youth may work with the program. All boys who wish to work on the program must be registered members of the BSA. They must be active in a troop, team or crew for six months and have **completed the sixth grade before** beginning the program. The *Ad Altare Dei* is organized in steps based on the seven Sacraments. The goal of the program is to help faith growth within the Scout. Faith growth should not be equated with knowledge. Faith growth means relating the knowledge of the seven Sacraments to the ordinary life experiences of the Scout. For example, in this program the Scout looks at his experiences of joining and belonging to a Scout Troop. In discovering the importance and impact this has on the Scout's life, the Scout is then led to discover the same thing occurs within the faith community. Through this bridging of experiences, the knowledge already received concerning the Sacrament of Baptism should become more personal and more intimate in his life. This growth realization is called faith growth. Belonging to the Church should have developed a new and important meaning. It is assumed that through formal religious education, the Scout has and is receiving a solid foundation of religious knowledge.

Two Counselors working as a team best present the program. Although the program can be done with one Scout, it is best when Scouts can share experiences with one another. However, Youth Protection Policies must be followed. This program, like the other emblem programs, is **NEVER** to be presented in a classroom-type setting. Surveys have shown that Scouts participating in these formats have had a less meaningful experience than in a less-structured program.

B. LIGHT IS LIFE

The *Light Is Life* program is designed specifically for Boy Scouts of the Eastern Catholic Churches. Its content is based on the “*God with Us*” series of the Eastern Catholic Formation Program to prepare the Scout to be an active member of his faith and civic community. With the help of his Counselor, the Scout meets the requirements in five steps covering the Holy Mysteries (Sacraments) and the Eastern Catholic spirituality. The *Light Is Life* respects the cultural and ritual differences among the various Eastern Catholic Churches.

C. POPE PIUS XII

Scouting and Venturing help youth to develop leadership skills. The youth learn to think in tight situations, to explore where they are going in their lives and to try their best in making some really sound moral decisions in their lives. The adults in their lives must show them that they *practice what they preach*. A vocation is a call to use his or her God-given abilities that each person has received in service to humanity and to God. The youth begin to examine this call to gain some real understanding of just what is this call from God in their lives. The exploration turns the youth toward career choices and different Church ministries that they might pursue today. The Facilitators in this program must know both the youth manual and the Facilitator manual at a level of total understanding. The goals of this program are:

- Each participant will examine how being a Christian affects their daily life in a real world.
- Each participant will be challenged to evaluate their personal talents and abilities in light of a possible choice of life state, occupation and ministry.
- Each participant will be challenged to discover how these life states, occupations and ministries help them to become more active in the Catholic Christian faith community.
- Each participant will have an opportunity to share their faith and practice their religion among peers, while they are receiving guidance and feedback attuned to the ideals of Scouting.

3. BSA RELIGIOUS EMBLEMS SQUARE KNOT

Check with the most current copy of the *BSA Insignia Guide* (33066D or ISBN: 0-8395-3066-8) for any uniforming questions. The BSA embroidered knots are representations of pin-on-medals or medals suspended on ribbons around the recipient’s neck. The knots are designed for the convenience of the wearer. The BSA has youth and adult knots to show the religious emblems recognitions. The youth knot (#05007) is a cloth, silver knot on purple that may be worn by youth or adult members who earned the knot as a youth, above the left pocket. The adult knot (#05014) is cloth, purple knot on silver. **The knot is to be worn by the St. George recipients only.** Adult members presented with the recognition shall wear it above the left pocket. Adults may wear both knots if they satisfy qualifying criteria.

Because some Scouts may earn more than one religious emblem, a miniature device can be worn on the youth religious emblems square knot to show that more than one emblem has been earned as well as in which program. For the *Light of Christ* the Scout would wear the Cub Scout device (#00926). For the *Parvuli Dei* the Scout would wear the Webelos device (#00932). For the *Ad Altare Dei* and the *Light Is Life* the Scout would wear the Boy Scout device (#00927). For the *Pope Pius XII* the Scout would wear the Venturing device (#00930). Only one youth religious knot is worn. Any combination of devices may be worn on the same knot.

D. COORDINATOR, PARENT, COUNSELOR AND FACILITATOR ROLE MODULE

The Religious Emblems Counselor is the key to the success of any religious emblems program. The word “counselor” is used in this module to designate the work of each of the persons in the various roles in the different youth programs and not just the Boy Scout Program. The role of this key person indeed changes in the particular program being used by the Scouts. These different roles will be expanded later in this module. In this module the personal qualities and attributes of this key person will be examined. These qualities and responsibilities are given to help guarantee a successful emblems program. Before the Counselor can really begin to work with youth, their part in this team ministry must be understood. As team members the Counselors work with the unit leaders and parents to help the youth grow in their faith. In the *Ad Altare Dei* program the unit leader must sign each step of the program along with the Scout and the Religious Emblems Counselor. All adults must fulfill the mission to which

they are called. The Counselor will encounter many different situations. The Counselor must be able to respond, adjust or react accordingly. When a Scout says he wishes to work on a religious emblems program the Counselor needs to casually find out if he is sincere about growing in his faith life. Sometimes the youth only want another medal to show-off or the parents are social climbers and neither cares about living their faith. In this kind of situation there is no real personal conviction of faith. Both the parents and the youth need to know that the emblems are for youth who wish to grow in their faith life. Just because the physical requirements of the program are met does not prove that the faith element is present. In the same way, the physical presence of a person in a classroom does not give any guarantee of a passing grade in a course of study.

COUNSELOR ATTRIBUTES

Here are a few of the attributes an active Religious Emblems Counselor needs to possess to guide and counsel Scouts working on their religious emblems:

- INTERESTED – one who is interested in youth, ready to be generous with his or her time in helping others.
- UNDERSTANDING and ACCEPTING – one who can understand the Scout’s developmental process and, therefore, can accept them at their level.
- OPEN – one who listens to youth permitting them to initiate, decide, try and even fail of their own accord. One who is not judgmental.
- LIKABLE – one who will be accepted and liked by Scouts. Not a stick in the mud!
- HUMOROUS – one who enjoys life and can laugh at him or herself and with others—especially youth.
- KNOWLEDGEABLE – one who understands and agrees with the teachings of the Catholic Church. Very important.
- COMMUNICATIVE – one who can relate the Catholic Church’s teachings to Scouts in language that the Scouts can relate to in their lives. One who can express themselves.
- SPIRITUAL – one who is firm in his or her faith life and can share their faith openly and easily with Scouts. Able to even demonstrate that faith through action indicates how important their faith is to them.
- SENSITIVE – one who can be sensitive to the Scout’s family situation and the Scout’s personal life--in particular about how the teachings of the Church relate to their unique situation.
- OBSERVANT – an ability to interpret the signals Scouts project about their feelings on their faith and other issues.
- AVAILABLE – one who is free and willing to give time and effort to Scouts.
- RELIABLE – one who is dependable about meetings and can take responsibility seriously.
- FLEXIBLE and CREATIVE – one who is open to changes, who can adapt or understand rapid and continual modifications of youth ideas, modes and culture.

This list is the guide to help recruit other persons as Religious Emblems Counselors to help guide youth in their faith growth. Having read the above list, it becomes somewhat obvious that not all persons have each of the above attributes. Therefore, the reality is seen that not all persons are cut out to be Counselors. Not all persons have all of the gifts and talents necessary for this very special ministry to youth. Persons leading this module must make sure that the persons receiving the training to be Counselors have the necessary attributes to do the job. If the persons are seriously lacking a majority of the ideas, let them know that there are many other ways to serve youth.

We are involved in the Scouting Youth Ministry of the Church because we wish to share our time, talents and treasures with youth. Do not allow adults to work with youth who cannot do so because the ones who suffer are the Scouts we are here to serve. If the adults are out of touch with the youth of today, **they should not serve.**

The given duties, traits, characteristics and qualities should be eventually fully developed by the Emblems Counselors within themselves. They should desire to give spiritual leadership in Scouting. The persons of ideals, conviction and dedication who consecrate themselves to this phase of religious ministry that has to do with the guidance of youth will succeed where a less spiritual person, however brilliant, will fail. The Counselor should be a person who sees and understands the need and has the desire to make the Religious Emblems Program a part of the youth’s Scouting experience. The example of the Counselor’s personal life and words of encouragement exercises a profound guiding influence on the lives of the Scouts.

COUNSELOR RESPONSIBILITIES

1. Promote the spiritual phase of Scouting within their units. This is both the spirituality of Scouting and that of the faith of the youth.
2. Encourage greater participation by the Catholic youth in the programs and ministries of their own parish--participate in religious education programs, youth groups and activities, etc.
3. Provide guidance and assistance to Scouts of other religions and denominations within the unit. Encourage them to participate in the Religious Emblems Programs of their own faith. The materials may be purchased through the local Scout Service Center or the P.R.A.Y. organization.
4. Help create an atmosphere within the unit conducive to the development of church-related vocations.
5. When requested, as a member of the Catholic Committee on Scouting, oversee Boards of Review for the Religious Emblems Programs and participate in district, council and/or diocesan activities.
6. Maintain records and/or progress charts on the Religious Emblems Programs.
7. Ensure that an adequate supply of Religious Emblems Program books is available.
8. The *tour of duty* should last from two to three years. At the end of this period, the Counselor should have an opportunity to renew their commitment after an evaluation by the Diocesan Religious Emblems Committee.

1. PACK RELIGIOUS EMBLEMS COORDINATOR

Although the *Light of Christ* and *Parvuli Dei* programs **are to be completed within the family/home environment**, having a Coordinator for these programs is very useful. The responsibilities of the Coordinator are:

1. Promote all Religious Emblems Programs within the pack. Be sure the denominations represented within the membership are provided the correct information.
2. Aid the parents of Scouts of other denominations or religions to obtain the correct information and encourage the parents to work with their boys to earn their respective emblems.
3. Conduct meetings with the parents or guardians who are working with their boys on the Catholic religious emblems. The purpose of this meeting is to review the requirements, purposes, methodology, etc., of the programs with the parents.
4. Help the parents during the period they are working on the program with their sons.
5. Review the program activity books to insure that all steps are being completed properly and, if finished, signed. **The Coordinator is not to correct or change what a Scout has written.** These are the Scout's words and thoughts and are to remain so. There will also be a difference between an eight and a ten-year-old's work.
6. Act as a liaison with the parish pastor/priest in setting up the necessary review meetings.
7. Aid parents in completing the application forms and placing the necessary orders for the emblems.
8. Develop and carry out an appropriate recognition ceremony for the presentation of the religious emblems, if the Diocese permits the Tiger/Cub Scout emblems to be presented on the parish level.
9. Complete the Evaluation Form for Coordinators and have the parents complete their respective evaluations. Once the evaluations are completed, mail them to the appropriate office.

PARENT ROLE IN CUB SCOUT LEVEL PROGRAMS

The *Light of Christ* and *Parvuli Dei* programs are designed so that the boy can work on the programs with his parent(s). **These programs are not to be used within a den or group setting and never in a classroom setting.**

The major goal of these programs is to have the parent(s) and Scout talk about their faith. The programs are meant to either strengthen or establish a strong faith dimension within the Scout's family. The job of the Coordinator is to encourage one or both parents/guardians to take an active role in the program. Both programs allow someone other than a parent/guardian to work with the Scout. However, this person should be a member of the Scout's immediate family (i.e., grandparent, aunt/uncle, older brother/sister, etc.). This option should be used as a last resort. If the parent/guardian of the Scout does not want to work on the program, it is not the role of the Coordinator to work with the Scout. Therefore, a parent/guardian must work with the youth.

These programs are built around the interaction between the Scout and his family. Without that exchange, the values of the programs are diminished substantially. The Coordinator, therefore, needs to be able to communicate to the parent(s) the importance of the program. As many parents might feel uncomfortable in discussing matters of faith, the Coordinator should attempt to alleviate the parents' concerns by being as available to them as needed.

In both programs, there are opportunities for the Coordinator to organize group activities (i.e., visit to a church or shrine). In the *Parvuli Dei* program, the Scout is asked to conduct a para-liturgical service. Both the Scout and the parent(s) might need some assistance for this step from the Coordinator.

Another important concern for Coordinators is that of time. All parents have busy lives today. The Coordinator needs to be able to manage the parents so that the Scouts complete the programs by the review date. The *Cub Scout Leader Specific Training Manual* (#34785) has some more information on managing parent-led programs.

2. BOY SCOUT LEVEL EMBLEMS COUNSELOR

Beside what has already been said above about the Counselor and his or her responsibilities, some particular aspects of the work need to be summarized. The Emblems Counselor is a Coach/Counselor. As a Coach/Counselor this person has to have the ability to manage the learning of other persons while using the basic methodology of Lord Baden Powell that is designed to produce in-depth learning. The learning takes place in the areas of attitudes, skills and knowledge. Usually all three are needed together for a successful operation in any specific matter. Attitudes are difficult to acquire. They are the most important. New attitudes need to replace old ones before any skills or knowledge can be used. The Coach/Counselor must be able to detect this situation and know how to effect the change. Counseling techniques are often used here to enable the learner to see a need for the change and to accept help.

Coach/Counselors are different from the "teachers" or the "instructors" known in the past. It is well known that people learn as individuals and not as a group or a class. Each person is important to the program of Scouting. If the Scouts do not learn as individuals, they receive an inferior program. To make the Scouting programs work, it takes special techniques to get special results. The Coach/Counselor knows that all learning does not take place in a given time or place. Many times the understanding and capabilities of a person bloom long after the seeds are planted.

The Coach/Counselor is entitled to these unusual results. The Counselor has the opportunity to experience these special results first hand with each Scout who follows the basic techniques of Scouting. The Counselor sees the progress toward understanding and proficiency. The Counselor may sense urgency for the Scout to progress but has the patience to follow sound practices and avoid shortcuts that shortchange the Scout. The Counselor coaches each Scout at the level of learning seen in each Scout. There is no "one-size fits all" in the methodology or techniques toward understanding the emblems programs. The Coach/Counselor uses evaluation of him/herself and the methods used as well as of the learner.

Evaluation is a "way of life." The Coach/Counselor must be a thinker. A robot can never do the work. Growth is always possible in both the Coach/Counselor and the learner. This should happen with each experience with Scouts and Scouters. Each is then able to reach new capabilities, understanding and enrichment in their own Scouting career.

As a manager of learning the Coach/Counselor guides the Scout through learning experiences that will provide motivation, learning, practice and testing. The Coach/Counselor finds out by whatever way he/she can what or how much the Scout may know about a subject and helps the Scout come to an understanding of the knowledge needed. If the Scout knows the subject well, the Counselor moves on to the next step. If he does not really know the material, the Counselor guides him until he knows the information. Once the subject is known, it is applied to a life task or skill. Then the Counselor asks the Scout to evaluate the task. If completed, the Scout moves on. If not, the whole process is repeated.

The Coach/Counselor uses a first-aid type of counseling as a helper by listening with undivided attention; as a questioner of understanding; by giving additional information; by summarizing the situation; by not giving advice; and by encouraging the Scout to see beyond one solution. The Counselor restates the conversation, acknowledges feelings, encourages talking and asks how he felt or what he did. The counseling is done to help the Scout solve his own situation and to encourage or to reassure the Scout.

The Coach/Counselor thus prepares the Scout for the Personal Growth Agreement Conference at the end of each step. This session with the Scoutmaster is to help the Scout determine how much he is willing to grow or not. The counseling ideas of the Coach/Counselor are the same tools used in the conference. It builds the relationship between the Scout and his leader while bringing out the needs and interests of the Scout in reference to the religious emblem and building the Scout's strengths and goals. Progress is seen from conference to conference. Signatures **are required** at the end of each step.

FACILITATOR'S SKILLS AND TECHNIQUES

As a Facilitator the Emblems Counselor now steps back and lets the older youth lead the discussions. The Facilitator is a general moderator or guide. The Facilitator brings the group together to get the youth started. The Facilitator adapts these skills depending on the need of the moment. The program happens through good listening and awareness of what is not being said; through hearing with the eyes wide open and mind and heart involved. Especially important is respect for the feelings of youth in never being a threat to them. If the Facilitator is tense, the youth will shut up and turn the Facilitator off. Know the value of silence as well as the value of speaking up for faith and morals. Occasionally summarize or interpret in a supportive way. Promote a sense of positive humor and joy as appropriate. Let the youth know how they helped other group members toward growth. Promote awareness that protects the group from domination by any person. Have a freedom within the group that gets each youth involved in what is happening. During each session have someone summarize in a few words or sentences what the experience was about. Each youth is to write a brief statement about the exercise.

3. BSA YOUTH PROTECTION AND COUNSELORS

The BSA's Adult Registration Policy requires all registered Scouters to provide personal references to the Chartering Organization and completion of its "Youth Protection Training" program. As such, it is wise for the Diocese to mirror this policy when registering Counselors with the Diocesan Committee. As for BSA, its position is that while individuals who are working as Counselors can be registered with BSA, they cannot be registered with the BSA as Religious Emblems Counselors.

The BSA emphasizes that the emblem programs are **NOT** BSA programs. They are church programs, developed, published and administered by the churches. Therefore, Counselors are the sole responsibility of the churches. In the church structure this responsibility resides on the diocesan level that usually gives policy statements that are to be followed.

The NCCS Executive Board has recommended to Diocesan/Eparchy Committees that Counselors be registered in some capacity with the BSA. This provides another level of review on an individual's background. The Counselor can be registered as a District Member-at-Large, etc., if he or she is not associated with a unit. This requirement may also provide additional liability insurance coverage to the Diocese while the Counselor is working with Scouts. Many dioceses have developed their own Youth Protection Program for parish priests, staff and volunteers who work with youth. If this is the case in the Diocese, then make sure that the Certification Program is in compliance. All adult Scouters must meet the qualifications of both the BSA and Diocesan Youth Protection Programs. To help the Diocese in developing its own policy statement about youth protection for Counselors, the next section has been provided.

A. COUNSELOR POLICY

As an adult called to minister to Scouts, youth ministry requires the Counselor to accept responsibility for the care of the spiritual, mental and physical well-being of the Scouts served. In all ministries certain risks are inherent in the proper exercise of the ministry. These risks are always real and prudence dictates that caution must always be exercised. This is especially true of those who work with youth.

Society today has become much more aware of the existence, causes and scope of the abuse of children. It rightly responds to the abuse of a child with revulsion and moral outrage. Whenever an adult, who through an association with a church program or an organized youth program, is accused of misconduct with a minor, this outrage is intensified. Though those accused may be innocent, their personal ministry and the ministry of the Church will more than likely be irreparably harmed by the resulting scandals. All Christian ministries involve risk. These risks are inevitable whenever a Christian responds to Christ's command to spread the Gospel message. The possibility of encountering difficulties should never deter a person from ministering to youth.

This youth ministry has been termed a relational ministry. This requires the Counselor to develop a personal relationship based on trust and mutual respect with the youth to whom they minister. It is through this caring bond that spiritual growth can be fostered in youth.

As a youth minister the Counselor's primary mission is to nurture the spiritual needs of the youth. This can hardly happen where others are abusing youth through neglect, sexual, emotional or physical abuse. Conservative statistics on the abuse of children state that as many as one in five boys and one in three girls will be sexually molested before the age of twenty-one. Knowing this, it is more than likely that the Counselors who minister to the youth will come into contact with youth who have been or are being abused. It is the responsibility of the Counselor to be able to recognize signs of child abuse. View and study all materials or videos produced by the BSA through the local BSA Service Center as well as those provided by the Diocese/Eparchy.

Besides observing the possible signs of abuse, a youth may disclose being a victim of abuse. The case must be reported at once to the proper authorities of the state and diocese. Each state has criminal and/or civil penalties for failure to report such cases to proper authorities. **Know the state policies!**

There are many challenges in today's society that youth must encounter on a daily basis. As a Counselor working with youth, the Counselor is called by Christ to help the youth face these challenges with a strong faith in Jesus and a healthy self-image. The Counselor must always keep in mind that the role of minister to youth includes being an advocate for youth. The Counselor can start to fill this role through the understanding and awareness of child abuse.

B. DIOCESAN/EPARCHY POLICY

Counselors must be cautioned to act very wisely in all relationships with youth. To protect the youth served and to prevent tragic accusations, the following precautions are to be followed:

- No Counselors should let themselves become involved in a situation where they are alone or secluded with a youth. If a youth wants a confidential conversation, the Counselor should make sure the discussion takes place in full-view of other people. The Counselor and Scout are never alone behind closed doors.
- Whenever an adult volunteers to work with youth, it is imperative that a responsible and knowledgeable person interviews the adult. References should be carefully checked and documented to see that the adult has not had any previous complaints leveled against them. This is especially important if the adult is either unknown or new to the local community. The Diocesan Counselor Application should request references. A "Background Reference Checklist" should be completed as evidence that the references were contacted. It is necessary to document all efforts to *check out* each person since the documentation demonstrates the good faith effort being done.

Some indicators that could signal a possible problem are:

- resistance to interviews or reference checks
- insistence on a one-on-one relationship with youth
- inordinate amount of interest in working with youth in youth serving organizations

E. FAITH DEVELOPMENT MODULE

As the emblems programs are designed to assist Scouts in their faith development, it is important for Counselors to be very familiar with and aware of the processes occurring in conjunction with faith development. Development in faith is the process by which one's relationship with God as Father becomes more like Jesus. This means more Christ-like. Faith should be a continual, growing experience--a lifelong endeavor. The development of faith in youth needs to be considered because of the other developmental processes that are occurring at the same time including:

- biological or bodily maturation
- emotional and affective maturation
- capacities for moral and social responsibilities
- perceptual and cognitive development

All of these processes are occurring at different rates. The rates of change for each process vary from one individual to another.

The uniqueness and individuality of any youth is clearly expressed. Each Scout at a certain age is not physically developing at the same pace. Much has been written in the area of growth and development from infancy to adulthood. We can find a profile for a six-year-old or a forty-five-year-old individual. The stages fit general areas and individuals in these stages fit somewhere within the whole curve. As a Counselor, one who shares a religious/faith message, understanding is especially important to know how much and in what ways the religious message is understandable and relevant in the life of each Scout.

Some references that can be consulted for a more thorough treatment of this area are listed in the **RESOURCES AND SUPPORT SECTION** of this manual.

ELEMENTARY AGE (SIX TO ELEVEN YEARS OF AGE)

Children at this age investigate the faith of their authority figures—parents, religious leaders, Scout leaders, teachers and heroes. They can separate fantasy from fact. Rituals, symbols, pictures and music are important vehicles for receiving and expressing faith. Stories can be used to integrate their life experiences and beliefs. Beliefs and values are interpreted literally and are usually accepted without question. God is still pictured in human form and there is usually a very simple and consistent view of the world. The *Cub Scout Leader Specific Training Manual* (#34875) has some additional material on understanding the characteristics of Cub Scouts arranged by grade level.

TIGER/WOLF CUB SCOUTS (6 AND 7 YEAR OLD BOYS)

The following are some characteristics children exhibit at this stage and tend to respond accordingly:

- enjoy artistic activities
- love to explore
- possess a sense of wonder
- imaginative
- open about their feelings
- need to feel accepted—no matter what
- idea of family is very important

To maximize this stage, any faith developmental program needs to stress the following themes:

- Baptism—acceptance of child to Church family
- responsibilities owed to God and family
- belief that God will love him—no matter what
- belief that his family will love him—no matter what
- forgiveness is available and given by both God and family
- artistic activities
- activities that use the child's imagination

BEAR/WEBELOS CUB SCOUTS (8, 9 AND 10 YEAR OLD BOYS)

Basic characteristics displayed at this level:

- eager for facts
- usually extroverted
- possesses a fear of not succeeding
- more group-oriented—needs to belong
- needs rules and guidance but is not able to be flexible with rules—takes them as RIGID
- attention span lengthens
- eager to explore and discover
- usually action/skill-oriented
- needs guidance and support
- demands the reasons behind the answers

To maximize this stage, any faith developmental program needs to stress the following themes:

- development of personal relationship with Jesus
- an opportunity to be of service to others
- participation in communal prayer/celebrations
- an understanding of reconciliation
- an emphasis on giving and sharing

JUNIOR HIGH/EARLY ADOLESCENCE (12 TO 16 YEARS OF AGE)

This period is characterized by the Scout's capacity to think abstractly. The Scout possesses the capacity to discern the complexity of his world. He can struggle with contradictions and their divergence from his own beliefs. Choices are deliberate. Decisions about direction and behavior are made. A supportive group of like-minded believers is crucial. Opportunities to act out beliefs are important for testing their validity and expressing the Scout's commitment. God is seen in relational terms--most often as a loving friend or angry judge.

There should be an emphasis on the personal growth and development of the individual. We need to help young people understand and deal with their experience of rapid growth and change. For example, they need help to accept their bodies and to understand their developing emotions and increasingly questioning minds. At this time in their lives it is a good idea to provide an opportunity to experience a sense of the sacred. This can be either profound or very simple—like finding the presence of God in an orchid in its natural setting or seeing the same presence in their everyday activities. Now is the time to establish the relevance of faith and religion in a lived experience. This is not the time for theological understandings.

BOY SCOUTS (12 TO 14 YEAR OLD BOYS)

The following are some characteristics boys exhibit and respond to at this stage:

- the importance of peer group increases
- an increase in the capacity to think in the abstract
- increased capability for reflection and rational judgment
- ability to reason
- the search for self-identity
- re-evaluation of their life, especially concerning religion
- need to make their own mistakes
- will to explore and push the dimensions of their faith
- observe Christian adult lifestyles to see if they *practice what they preach*

To maximize this stage, any faith developmental program needs to stress the following themes:

- need to relate the Gospels to their daily life
- discussion of social issues in society
- the opportunity to plan and solve problems
- need for room to explore and discover themselves
- incorporate the Scout in the planning, preparing and celebrating of the Liturgy

HIGH SCHOOL/YOUTH (14 TO 21 YEARS OF AGE)

Scouts of this age not only critically examine beliefs but also reflect on how these beliefs have been formed. Because of increased capacities for self-reflection and abstract thinking and their journeys toward self-reliance, youth struggle to construct systems of belief that correspond with their perception of reality. These beliefs tend to be free from hypocrisy and contradiction.

SCOUTS/VENTURING (14 TO 21 YEAR OLD BOYS AND GIRLS)

The following are some characteristics and responses that may be found in youth during this stage:

- full of energy but physically awkward
- self-conscious
- negative feeling of self
- critical and suspicious of adults
- development of personal relationships
- testing and challenging of behavioral limits, ideas and values
- emotions are deep and intense
- intellectually curious
- idealistic, does not tend to compromise
- threshold of adulthood
- capable of philosophical thinking
- need to develop their own faith identity and personal moral code
- concern for personal future

To maximize this stage, any faith developmental program needs to stress the following themes:

- a presentation of the Christian interpretation of life through the experience of living
- an opportunity to have a dialogue with peers and adults on the teachings of the Church
- an opportunity for the Scout to provide Christian service
- involvement with the parish community

F. MANAGING PARENT-LED PROGRAMS (CUB SCOUTS) MODULE

This is a paraphrase of the materials found in the *Cub Scout Leaders Book* (BSA 33-221C). In youth ministry it must be understood that the parents are as important as the youth. Therefore, the Cub Scout Program must be understood as a family program in every household from which the Scouts come. Scouting is not a babysitting service. Therefore, it is very necessary to let the parents know what is expected of them at every level of the Cub Scout Program just as it is in the religious education programs at every parish. This is even more the case where the parents are expected to help with the program.

The youth's leader/Coordinator must meet with each Cub Scout parent wishing to start a program to let the parents know exactly what is expected of them. The parents/guardians bring the filled out application to work on the religious emblems to the Coordinator prior to starting any work.

What is expected of parents?

- their interest and cooperation
- need to attend monthly meetings with their sons

- work with their son on achievements and electives until they pass the steps
- cooperate with the Den Leaders in every way possible
- be prepared to encourage their son in den and pack activities by helping in preparations
- live up to praise given by pack leaders

How do you develop parent cooperation?

- insist on parent presence at pack recognitions
- recognize parent presence at meetings and activities
- give parents small specific tasks for meetings
- honor dens with good parent attendance
- educate parents in ways to advise their sons and how to examine their advancement
- be sure all meetings are planned with parent involvement
- have a Cub Scout parent call all the parents of the den to attend the den or pack activity a few days before the meeting—their son may be disappointed if no call comes before the meeting
- mothers do same role with a call when dads are in a different household
- train the parents in Cub Scout family procedures

G. COUNSELING TECHNIQUES MODULE

The pointers given in the parent or Counselor notes are only suggestions. The notes are not definitive statements to be handed on to the youth “word for word.” The notes are ideas to further understand and implement the ideas of the youth and the Counselors. Personal expression is thus encouraged to better understand the ideas presented without denying the current Catholic Catechism. Once the youth has an understanding of a subject, it is recorded in his or her own words based on the talk with the Counselor or parents. The understanding includes reading and living of the ideas as a Christian. Difficult questions are to be talked over with the pastor for greater clarification. In all techniques for counseling the Counselor might ask the question: “What attitudes, skills and knowledge do the Scout and I need to complete each step?”

Attitudes are more important than skills or knowledge. Asking rather than telling is the main difference in the method. The Counselor asks because the youth may already know. Or maybe the youth knows but has not realized that it applies in this situation. So the Counselor asks first. The Counselor is not to give more than the youth’s mind can comprehend at any one time. The Scouts do not have the age, knowledge or experience of the Counselor. Do not expect more than the age level of the youth.

The emblems programs are designed to offer many opportunities for discussion. A primary function of the Counselor is to help the youth in their spiritual formation. The emblems are an extension of religious education and not a substitute for them. The questions, answers and resulting discussion are the tools toward an assessment of the youth’s knowledge and experience. Throughout any of the programs the parent and the Counselor are not to see their role as instructor. The role is to guide the youth toward an understanding for themselves.

Before the Counselor can attempt to guide the Scout, the Counselor needs to find out where the Scout is and where the Scout needs to be guided. Thus, the requirements of a step are reviewed at the first session. This is done so that the youth understands what is to be done. In the process, the Counselor may find that he has a good knowledge and attitude of the material. Great! Have the Scout write down a brief summary of the requirement and move on. If the youth does not have any idea about the subject, then the Counselor begins to guide him toward their goal. When the

questions are explained, the youth takes them home or begins peer discussion to complete the assignment. The Counselor must recognize that no two Scouts are alike. The direction of travel for each one will be different. Thus *lesson plans or road maps* will be different with each youth or group. As the individual or group has completed each step, they return to the Counselor to present the materials worked on. In the case of the Facilitator, the group and the Facilitator are together for the peer discussion. When the Scout or group has reviewed each question in a step or completed the discussion of the step, a summary is written in each youth manual for each question or discussion. No more information than what is required is given. Praise the youth for the work completed and enter the necessary signatures at the end of each step. Each step in the program follows the same pattern.

Where a youth or group needs to receive more information and does not seem to know where to go, the Counselor manages to have the youth teach themselves to learn the meaning of what is being asked of them. Thus, there may be a little teaching but some learning must take place or the Counselor has not really managed very well. Be sure that the youth do more of the talking than the Counselor. The youth are only given direction to the knowledge they need. They get the information by themselves. The Scout **MUST** be able to not only comprehend and understand the issues and topics that will be discussed but experience some faith growth through the program. This lived experience is the application of the faith learned. When the youth understand through the experience what has been asked of them, the evaluation of the step is complete. If the desired goal is not met, the step is recycled. If met, move on.

Many, many variables enter the above process when used. One important ingredient is an assessment of the Scout's maturity level. Just because a Scout is chronologically old enough to participate in an emblem program, it does not mean that the person is mature enough. Each person matures at different rates. Considering this assessment the Counselor must be able to inform the youth that they may not be ready to participate in a particular emblem program. The youth or Counselor gains nothing where the person is not ready to participate. To accomplish the role, the Counselor must be at ease with the Scouts. This happens when the Counselor is totally at ease with the program and understands all aspects of the material offered. A relaxed atmosphere is obvious to the Scouts and tends to help the youth be comfortable with the Counselor. This sets the stage for the development of a real faith community.

Below are some guidelines that apply when counseling Scouts of any of the religious emblems programs:

- The Counselor must **WORK** at being a good Counselor. Not everyone is a natural. Talent must be continually developed.
- The Counselor must actively **LISTEN (HEAR)** to what is said (and unsaid) and make every effort to be interested in what is said. If the Scout is talking to a Counselor within a group situation, then the other Scouts are also listening and watching for the Counselor's response or reaction.
- The Counselor should ask, "Do I understand what he or she is trying to say?" If not, the Counselor should clarify this with the Scout.
- If a Scout is trying to talk about a problem or explain his reasoning, summarize it frequently to assure understanding, keep the discussion on track and double check what is being said.
- Often a Scout can verbalize and understand an idea or question if they just had additional information or is directed to resources to find the information. This allows the Scout to discover the answer for himself, rather than having someone else teach the answer.
- In a group environment the Counselor should allow only one person to talk at a time.
- Adolescents have a tendency to ridicule others. This should be immediately discouraged when it occurs to allow an atmosphere of openness.
- To keep the discussion natural and smooth, do not abruptly state the next question to continue the discussion. Listen carefully to the discussion responses for a statement that provides an opportunity for a natural/smooth entry to the next topic.
- The most effective method of achieving the goal of faith development is through the sharing of the Counselor's faith experiences with the Scouts. Not only does it show the Scouts that the Counselor really

believes what he or she is preaching but it sets the stage by which the Scouts can relate their own faith experiences with the Counselor. Remember, just because a Scout is younger, it does not mean that the faith experiences are any less valid or important than the Counselor's.

- **Remember, that in discussing matters that touch on the teachings of the Catholic Church, personal view and opinions are not to be shared with the youth. Be sure to check the current Catholic Catechism for the most correct information.**
- If a Scout relates an obvious serious problem to a Counselor, he or she should be prepared to refer the troubled Scout to a competent professional in the appropriate field. The Counselor's role is to help the Scout and not to play at being an amateur psychologist.

A good Counselor tries to have the Scout discover the answer for himself. Establishing a dialogue between the Counselor or Facilitator and the Scout starts the process of guiding the Scout to discover the answer. Below are some tips on how to establish and conduct this dialogue:

- Questions that may be answered "Yes" or "No" have little value in a dialogue. If they are ever used, they should be followed by "Why?"
- Never ask vague, indefinite or ambiguous questions that the Scouts may answer incorrectly through no fault of their own.
- Some questions should be avoided. They include those that: a) arouse antagonism, b) are of a personal nature, c) build the Counselor up and tear the Scout down, and d) are sarcastic or lead to the humiliation of the Scout from the others in a group.
- If a Scout's response or contribution drifts away from the topic being discussed, listen carefully for key words/phrases that might be used as examples about the requirement being discussed. This keeps the dialogue going.
- Be familiar with the goals/objectives of the step/unit being discussed and ask questions that lead to those goals/objectives.
- If the Scout is relating a personal experience or any kind of problem, offer empathy. Understanding the difference between empathy and sympathy is very important: a) sympathy—"I'll have concern for you while you walk the path." b) "I'll walk the path with you."
- All pointers given in this module apply to the work of parents, Pack Coordinators, Counselors and Facilitators.

H. SERVICE PROJECTS MODULE

CHRISTIAN SERVICE PROJECTS IN RELIGIOUS EMBLEMS PROGRAMS

One of the most important roles a Counselor has is to aid and encourage the Scouts in the lifelong development of their faith. This is accomplished through the discussions of faith issues, of being a personal witness of faith, and through the Counselor's actions in various outside activities.

In the Catholic Religious Emblems Programs there are several Christian service projects required. To be able to present an understanding of the purpose of a Christian service project to the Scouts, one must know the definition of true Christian service. This can be defined when the Christian, as a direct consequence of his faith-filled response to the Gospel message, selflessly shares his unique gifts and talents with the community. As Paul said, "We have gifts that differ according to the favor bestowed on each of us. One's gift may be prophecy; its use should be in proportion to his faith. It may be the gift of ministry; it should be used for service. One who is a teacher should use his gift for teaching; one with the power of exhortation should exhort. He who gives alms should do so generously; he who rules should exercise his authority with care; he who performs works of mercy should do so cheerfully."

Therefore, to require a Scout to participate in a particular service project where he cannot utilize to his fullest potential his own distinctive abilities, inevitably defeats the purpose of Christian service..

This is not to say that Scouts should be discouraged from leading or participating in worthwhile service projects. On the contrary, a properly selected service project for each Scout can help in developing in that Scout a “lasting motivation for service to others.” In addition, young people have the idealism and sympathy which are required for genuine service.

All service projects must be carefully designed or selected to maximize each Scout’s talents. As Peter said, “Put your gifts at the service of one another, each in the measure he has received.” The Scout should feel a sense of accomplishment at the completion of any service project. This feeling comes from knowing he has been challenged but not beyond his abilities.

To be sure that the service project is not beyond the Scout’s capacity, the Counselor should appraise the maturity level of the Scout. This consists of evaluating the level of both his emotional and, to a lesser extent, his faith development. Doing this is especially important since most of the Scouts will be experiencing adolescence.

This physical maturation process usually gives the youth the physical features of an adult. This does not necessarily correspond to a proportional increase in their psychological, emotional or faith development. Therefore, extreme care is required to be sure that the Scouts have had the necessary emotional and/or faith growth to handle the service projects they select. The service project should be able to test their limits, not exhaust them. For example: a 15-year-old Scout might wish to give service by helping terminally ill patients at a children’s hospital. Although this is a very worthwhile project, it is important to make sure that the Scout can handle the inevitable emotions that he will experience if a patient dies.

The whole idea of Christian Service must be discussed with the Scouts before they can even start to think about a service project. Some other points that should be brought out are the following:

- Christian service is a Christian’s response to Christ’s commandment to love one’s neighbor as oneself.
- It is through our ability to love and know our neighbor that we begin to love and know Jesus Christ.
- The mission of the Church—to bring about the Kingdom of God—has “three aspects: proclaiming and teaching God’s word, celebrating the sacred mysteries, and serving the people of the world.” Through rendering Christian service, Scouts are actively participating with the Body of Christ in fulfilling the Church’s mission.
- True Christian service makes use of the individual’s gifts, talents, strengths and weaknesses. The individual needs to make an inventory of his gifts and talents to better serve the people of his community through his service. However, since adolescents sometimes have difficulty in recognizing their own gifts. It is up to the Counselor to help them to discover these gifts.

Christian service projects should afford the Scouts experience in exercising their Christian faith responsibilities. During and after the service projects, time needs to be made available to allow the Scouts to discuss the projects and any effect the projects may have had on them. This is especially important. A service project can be defined as worthwhile if the Scout learns about himself, grows in his faith through his participation in the service project, and feels that someone has benefited from his service.

The service projects within the Religious Emblems Programs are not designed to be *slave labor* but to be an opportunity for a meaningful faith experience. It is “the *doing of faith* that leads to a deepening of faith. Faith leads to doing and doing leads to renewed faith.”

SUGGESTED SERVICE PROJECTS

Once a Counselor understands the idea of service projects, the next question inevitably asked is: “Can you give me some examples?” Below are some service projects. They’re not presented to be the only projects to be selected but are only to provide Counselors with an idea of some possibilities.

- Many senior citizen centers often need receptionists, clerical workers, and program leaders. Scouts can volunteer their time for these services or, if skilled in hobbies or crafts, they can use their talents within the center.

- Older Scouts with proper training can give direct service in hospitals. In some hospitals, older Scouts help prepare surgical supplies; aid therapists in teaching patients to walk, speak and read; and play games with patients. Scouts also can write letters for patients; do clerical work; and handle many other routine chores. Receiving training from the hospital before giving such service is necessary for the Scout.
- Some elderly couples prefer to live by themselves rather than go to a nursing home. Often they need help in such things as shopping, getting books from the library, care of the yard, etc. A Scout may “adopt” such a couple, offering them companionship and small services.
- Many persons in institutions face bleak holidays (Thanksgiving, Christmas, etc.) each year because they are forgotten or ignored. A Scout can brighten the holidays for them by helping the staff in programs, preparing gifts, putting on plays, etc.
- In some institutions, holidays are occasions for visits from friends, families and volunteers. It is usually after these visitors have left that those remaining face depressions. So, a project after a holiday period could help to lighten their mood.
- Children with serious heart ailments must often be confined to bed in hospitals for a long time. A Scout can brighten their stay by forming an “in-bed club” for them. This can take the form of making regular visits, reading stories, playing games, etc., with the children. An additional plus is to have cards, presents and possibly parties on their birthdays and holidays.
- The need for an adequate supply of blood is always a concern for any community. A Scout could organize a blood donor program for the American Red Cross or a local blood bank.
- At Christmas time, disadvantaged or institutionalized children usually receive few or no toys. A drive to collect and distribute new and used toys to the children would be a project for a Scout. This could entail developing the campaign, collecting the toys, cleaning and repairing used toys, sorting them by age/sex, gift wrapping, and delivering them to the children.
- Many Catholic social agencies (see below) provide clothes and operate food banks for those in need. They are usually always in need of volunteers to help them in their operations.
- An idea for those Scouts who are academically inclined is helping younger or other youth who need tutoring in their schoolwork.
- Scouts can plan and carry out Advent or Lenten presentations to children and/or adults in the parish.
- In many areas, small cemeteries suffer from neglect. This results not only in overgrown grounds but also unmarked and damaged grave markers that can be repaired.
- A Scout, who has a talent for being an excellent swimmer and, hopefully Red Cross certified, can teach swimming to children.

Again, these are to give Counselors ideas of some types of projects. They are not to be regarded as the only projects to be allowed. Counselors can direct Scouts to local Catholic Social Service Agencies, such as: Catholic Charities, St. Vincent de Paul Societies, Catholic Hospitals, etc. A good resource would be your Diocesan Chancery Office. Many well-intentioned projects can have adverse effects on the people they are meant to help when the projects end. This is especially true with the elderly. A project where a Scout visits a retirement home twice a week for a month and then stops going could cause depression in the residents. Whenever a Scout plans a project which would have him interacting with others, it should be discussed with the proper authorities to make sure this situation will not occur.

I. REVIEW AND RECOGNITION MODULE

LIGHT OF CHRIST AND PARVULI DEI REVIEW

As with the other emblems programs, once the Scout has completed the *Light of Christ* or *Parvuli Dei* program as certified by his parent, he is eligible for the emblem. However, as both are meant to be parish- oriented programs, the pastor or his designated representative is asked to meet with the Scout. The purpose of this is to allow the Scout an opportunity to have a positive interview with a priest. The pastor should review the material in the program activity book and talk with the Scout about what he did and how he liked the program. The pastor then signs the application form at the appropriate place. If there is more than one Scout working on an emblem in the pack/parish, it is the responsibility of the Pack Religious Emblems Coordinator to arrange for all the Scouts to see the pastor at once. This makes it convenient so the pastor does not have thirty different interviews.

AD ALTARE DEI, LIGHT IS LIFE, AND POPE PIUS XII

Boards of Review are meant to be only that—a review—not an examination. The Scout/Venturer has completed the requirements for the program as verified by your Certified Counselor. Therefore, a testing of the Scout's or Venturer's ability to complete a requirement in the program he/she has already satisfied and been certified to that effect goes against the notion of a Board of Review.

The Boards of Review for the *Ad Altare Dei*, *Light Is Life* and *Pope Pius XII* Religious Emblems have three objectives:

- to decide the extent to which the Scout/Venturer has had an effective spiritual experience in the program
- to make sure that all the requirements have been satisfactorily met
- to encourage the Scout/Venturer to continue his or her involvement in Scouting and the Church

As the Religious Emblems Programs are meant to help in the formation of the Scout's faith, questions should be of an experiential nature. What effect did the program have on the Scout's faith life? Did he/she feel closer to Christ through participation in a service project? These types of questions determine how the Scout has lived the Religious Emblems Program. Anyone can memorize facts and formulas. The Board should look to see if the Scout has incorporated the foundation for these facts and formulas into his or her daily life.

How then do you conduct a Board of Review? One of the best ways to begin a meaningful review is to have the Scout/Venturer review what he/she did during the program. From his or her own review, one can begin to decide whether he/she did what he/she was supposed to do. The review also reveals what kind of experience the candidate had with the Counselor.

The members of the Board of Review should meet before interviewing any Scouts/Venturers. The purpose of this is to discuss their approach, decide who will cover which section/unit, the type of questions that will be asked and to select a chair. The Board should be as well prepared for the review as the Board expects the candidates to be prepared.

The reviewers must satisfy themselves that a satisfactory standard has been maintained. The questions should be designed to find out that each Scout/Venturer has met these standards. The review should be as meaningful a spiritual experience for the candidate as the emblems program.

The review should last about 10 to 15 minutes. In that time the members of the Board of Review can form an opinion whether the Scout/Venturer is qualified for the emblem.

The responsibility for conducting the Boards of Review for *Ad Altare Dei* and *Pope Pius XII* candidates rests with those who have previously received the respective emblem.

The Diocesan Chair or Chaplain names the members of the Board. The Board should be composed of a few individuals. That is two adults (one a priest and the other a lay adult) and two youth who have previously received the religious emblem. The adults should be selected from the membership of the Diocesan Committee. They serve in an advisory capacity, leaving most of the review in the hands of the youth members and should **NOT** take over

the review. It is inappropriate for the Counselor or unit leader to review them. These types of peer reviews have provided an opportunity for the candidates to hear and see that a fellow Scout thinks that Christ is important in his life. Given the proper selection of Scouts, these types of reviews can be a very powerful and moving experience for the candidates.

Sample questions for Board of Review members are to be found in the *Ad Altare Dei Counselor's and Review Board Guide* (BSA #33073) and the *Pope Pius XII Facilitator Manual* (BSA #34733A). These questions are merely a guide to the kind of questions that might be asked to learn if the Scout/Venturer has achieved the purpose of the program. It is recommended that each board member prepare his or her own questions.

J. PARTICIPANT EVALUATION (SEE FORMS)

EVALUATION OF EMBLEMS PROGRAMS

To insure the effectiveness of the emblems programs through prompt feedback, the NCCS has developed an evaluation system. At the back of the *Ad Altare Dei* (#33073) and *Pope Pius XII* (33076A) books are evaluation forms for the participants to complete after the program.

To encourage this process many dioceses require the participants to bring their completed evaluation form in a sealed envelope to the Board of Review as their *entrance fee*. The diocese then forwards them to the NCCS Office.

Besides feedback from the Scouts, an evaluation form is provided for the Counselor in the back of the *Ad Altare Dei Counselor's Guide* and the *Pope Pius XII Moderator's Guide*. As most Counselors will be conducting more than one emblem program, he/she should make a copy of the evaluation form to use and send it to the NCCS Office.

Located in SECTION IV of this manual are evaluation forms for the parent and Pack Religious Emblems Coordinator to use for Cub Scout level emblems programs. These are provided so you can reproduce and distribute them within your Diocese.

K. ADULT RECOGNITION

Beside youth religious emblems, the Diocesan Religious Emblems Committee is responsible for developing a suitable kind of recognition system for adults. Such a system is one that recognizes and awards service. As such, individuals do not seek or attempt to earn these recognitions. Rather, the individuals are sought out to be presented with recognition. There are to be no self-nominations that include family members.

A recognition system can be as simple or as complex as the needs require. The purpose of an effective adult recognition program is to acknowledge those adults who work for Catholic Scouting. The simplest system would consist of only the *St. George Emblem*. As this emblem is a National Emblem, it is given on a quota system. To recognize the work of those who have provided less but worthwhile service, Diocesan certificates or plaques can be developed and presented.

The NCCS in its National Committee structure has the *Silver St. George Emblem*. This recognition is for outstanding work on the National Level. It is a silver-plated *St. George Emblem* suspended on a dark blue ribbon.

The NCCS has made available to Diocesan Committees the *Bronze Pelican Emblem* for local recognitions. This is **NOT** to be considered as a National Emblem. It is a bronzed medal depicting a pelican against a sunburst, suspended from a gold ribbon with red, white and blue stripes on the edges. As such, each Diocese that wishes to use this recognition establishes its own selection criteria. Most Dioceses normally present this recognition prior to the *St. George Emblem*.

The pelican was selected because of its use in medieval times as a symbol for Christ. A myth used to explain this was that when a serpent had bitten a pelican's young, the pelican would tear open its breast to revive them. This myth symbolized the voluntary shedding of our Savior's blood upon the cross for our redemption.

The *St. George Emblem* is a National Emblem given by the NCCS to individuals who have given outstanding service to the spiritual development of Catholic Scouts in the program of the BSA. The *St. George* is a bronzed medal depicting St. George slaying a dragon suspended from a yellow ribbon with white, red, blue and green stripes down the middle of the ribbon. St. George, the patron saint for Scouting, has an interesting background, a summary of which can be found on the *St. George Nomination Form* (#16-132).

L. RECOGNITION OF RELIGIOUS EMBLEM RECIPIENTS

The first rule in preparing recognition ceremonies is to keep them simple but impressive. The second is to remember that the ceremony is for the youth. The following resources contain information on planning and conducting recognition ceremonies: *Scoutmaster Handbook* (#33009B), *Boy Scout Troop Program Resources with CD-ROM* (#33588A) and *Cub Scout Ceremonies for Dens and Packs* (#33212C). The basic ideas presented in these resources apply to all situations. The local ordinary or pastor is the final approval for appropriate presentation ceremonies. It is suggested that you consult with the local ordinary or Diocesan Committee for preferred ceremonies.

Many Dioceses present their religious emblems in their Diocesan Cathedral, either in the context of a liturgy or a prayer service. Some conclude the ceremony with a Benediction of the Blessed Sacrament. Others present them on a parish/city/deanery level. Because of the diversity in the methods of recognition, we have provided several suggestions for these different situations. The Religious Activities and Chaplain's Committees of the NCCS have compiled additional resources for your information.

CATHEDRAL PRESENTATION

Preparation:

- a candle for each Scout/Venturer receiving an emblem (where appropriate)
- seating for parents and those receiving emblems (if the ceremony is being held on Scout Sunday, reserve seating for all Scouts who are participating)
- if there are to be many recipients, the emblems can be pinned to a ribbon which the presenter can place around the Scout's neck

Order of Entrance Procession:

- Cross
- Flags (American and Papal followed by Unit Flags)
- Recipients and their parents
- Other Scouts
- Acolytes
- Celebrant

Introduction after the Homily:

The Celebrant points out that the teachings of Jesus have to be in our minds and in our hearts, not just in the Gospel, our projects or our log books.

Blessing of the Emblem Medals:

(See Blessings.)

Brief Explanation of the Emblems:

(Done by either former or present recipients.)

Ad Altare Dei: (Sample)

“The *Ad Altare Dei* is for Catholic Boy Scouts who have completed the sixth grade. The purpose of the program is to help Scouts, like myself, develop a fully Christian way of life, within my faith community. The program is organized in steps based on the Seven Sacraments. These sacraments are our primary means toward spiritual growth.

“I had to ask myself: ‘Is my reverence for God something I save for Sundays?’ This program helped me to see Jesus Christ as a part of my day-to-day life. Only by knowing Christ and the meaning of being Christian can we live the divine life.

“Spiritual growth was an underlying goal in the *Ad Altare Dei* program. Spiritual growth and Scouting go hand in hand. The *Ad Altare Dei* program helped me to advance spiritually in Scouting and to live fully the Scout Oath and Law.

“The *Ad Altare Dei* emblem is a bronzed cross, suspended from a ribbon of papal colors with red, white and blue stripes down the center of the ribbon. A bronze bar and pin at the top of the ribbon is inscribed with the phrase *Ad Altare Dei*. This Latin phrase means ‘To the altar of God.’”

Pope Pius XII: (Sample)

Scouting and Venturing help youth to develop leadership skills. The youth learn to think in tight situations, to explore where they are going in their lives, and to try their best to make some real sound moral decisions in their lives. The adults in their lives must show them that they *practice what they preach*. A vocation is a call to use their God-given abilities in service to humanity and to God. The youth begin to examine this call to gain some real understanding of just what is this call from God in their lives. The exploration turns the youth toward career choices and different Church ministries that they might pursue today. The Facilitators in this program must know both the Youth Manual and the Facilitator Manual at a level of total understanding. The goals of this program are:

- each participant will examine how being a Christian affects their daily life in a real world
- each participant will be challenged to evaluate their personal talents and abilities in light of a possible choice of life state, occupation and ministry
- each participant will be challenged to discover how these life states, occupations and ministries help them to become more active in the Catholic Christian faith community
- each participant will have an opportunity to share their faith and practice their religion among peers, while they are receiving guidance and feedback attuned to the ideals of Scouting

PARISH PRESENTATION

After the *Prayer after Communion* and before the *Concluding Rite*, the lector calls up the recipients by name. Their parents accompany the Scouts. Both stand in the sanctuary facing the congregation. The Celebrant addresses the congregation in these or similar words:

“If we want to be happy, we must come to know, to love, and to serve God and others. Boy Scouts recognize that they have a duty to God and for a Scout to be reverent. These Scouts have made a serious effort in growing in their faith, knowledge, and service of God. In recognition of their efforts, they are being presented with the [name of the emblem(s)] Religious Emblem.”

The Celebrant blesses the emblems (See Blessings).

The Celebrant presents the emblem to the Scout’s parent to pin on the Scout’s uniform shirt (or the celebrant may pin the emblem on the Scout himself). The celebrant presents the pocket card or certificate to the Scout and congratulates him.

If there is a parent’s miniature pin to be presented, the celebrant adds:

“Acknowledging the role the parents play in their child’s religious formation, we are happy to recognize them with his miniature pin.” At this time the Scout pins the mother or father.

PARISH SCOUT SUNDAY OBSERVANCE

Many Dioceses present emblems other than on the official Scout Sunday (Sunday in the week that contains February 7th). This allows units to participate in Scout Sunday activities in their parish. If your Diocese presents the emblems to the Scouts before Scout Sunday, the parish pastor could present the religious emblems universal square knot to those Scouts who received their emblems. Not only does this recognize the Scouts again but it also promotes the emblems programs and shows the parish community the religious aspect of Scouting. Suggestions on how Scouts and Scouters can be involved in a parish Sunday liturgy for Scout Sunday Observances are given below:

Entrance:

The Scouts can do the following:

- Greet the faithful at the doors of the church.
- Pass out programs, bulletins and/or missalettes. Process in with the American, Papal and Unit flags.
- Carry in the cross and candles.
- Act as altar servers.

Liturgy of the Word:

The Scouts can do the following:

- The readings (with the proper preparation).
- The intentions for the Prayers of the Faithful. These or similar intentions could be added:
 - a. For Scouts and Scouters throughout the world that the Holy Spirit may help them to live up to the ideals of the Scouting movement, we pray to the Lord.
 - b. That Scouts everywhere may act as brothers and sisters toward one another and may work for peace, we pray to the Lord.
 - c. Other petitions can be found in the *A Scout Is Reverent* (#33075) and the Chaplain's Aide Guide.
- The Homily could relate the Scripture of the day to the Scouting movement.
- After the Homily or before the Concluding Rite, the unit leaders can be called forward and commissioned to fulfill their responsibilities.

Liturgy of the Eucharist:

Scouts can do the following:

- Take up the collection
- Bring up the gifts of bread and wine and possibly one or more symbolic gifts such as a Scout emblem, religious emblems, booklets and logbooks, etc.
- Renew Scout Oath or Promises
- If adult Scouters are Eucharistic Ministers, they can help with communion

Other Suggestions:

- If there is no music at the proposed Scout Mass, Scout musicians and singers could form a music ministry for that day
- A Scout or leader could give a short witness about what Duty to God means to him or her
- The Scouts could help clean the church after the Mass

SUGGESTED EMBLEM BLESSINGS

Blessing #1:

“Almighty God and Father, look on us in love and mercy as we gather in Your name. Bless these [emblem names or just emblems]. Help those who wear them to wear them proudly as a sign of Your goodness and of their love and devotion to You. Keep these Scouts always in Your care as they continue growing in wisdom, age and grace. We ask this through Christ our Lord. AMEN.”

Blessing #2:

“O Lord bless these emblems in Your name. May those who wear them keep faith with You and live long lives of love. We ask this through Christ our Lord. AMEN.”

Blessing #3:

“Almighty Father, we ask Your blessing on these medals made by human hands. We see these medals as a sign of our Scout’s interest in our faith. We see these medals as signs of their growth in the knowledge of our faith and by their practice of our faith. This interest, growth and practice are shown by the work they did in acquiring this emblem. We ask Your continued strength and guidance in the name of the Father, and of the Son, and of the Holy Spirit. AMEN.”

Blessing #4: (*Parvuli Dei*)

“Almighty Father, Who has given us the Family of Jesus, Mary and Joseph as an example for all families, bless these emblems bearing an image of the Holy Family of Nazareth, so that those who wear them may be loving and obedient children of their parents and obtain with them Your grace in this life and everlasting glory in the life to come. We ask this through Christ our Lord. AMEN.”

Blessing #5: (*Parvuli Dei*)

“Enrich the lives of Your servants O Lord by the wearing of these emblems. May the Holy Family protect them during their years of growth. We ask all this through the giving of Your Spirit to each of those who wear these emblems. AMEN.”

Blessing #6: (*Light of Christ*)

“Father, we share in the light of Your glory through Christ, Your Son, the Light of the world. Bless these emblems bearing an image of the Easter candle, so that those who wear them shall always follow the Light of Christ. We ask this through Christ our Lord. AMEN.”

Blessing #7:

Priest: Our help is in the name of the Lord.

All: Who made heaven and earth.

Priest: The Lord be with you.

All: And also with you.

Priest: Let us pray. God, Whose word suffices to make all things holy, pour out Your blessings on these emblems. Grant that anyone who uses them with a grateful heart and in keeping with Your will may receive from You, their Maker, health in body and protection of soul by calling on Your holy name through Christ our Lord.

All: Amen.

Blessing #8: (*Light Is Life*)

Priest: Let us pray to the Lord.

All: Lord, have mercy.

Priest: O Lord, our God, You did not despise the youthfulness of Your servant, David, but commanded the prophet, Samuel, to anoint him as king over Your holy people Israel.

Through the words of the holy Apostle, Paul, You spoke to Your servant, the holy Bishop Timothy, saying, "Do not let anyone look down on you because you are young, but be an example for the believers in your speech, your conduct, your love, faith and purity."

Now send down Your blessings upon these, Your youthful servants, and grant that they may be worthy leaders in faith, not hesitating on account of their youthfulness, but witnessing to Your holy gospel in the whole of their lives.

Bless, also, these emblems which they will wear as a sign of their faith and commitment to the proclamation of the gospel and grant that they may continue to grow in the divine likeness that they may come to full union with You, Father, Son, and Holy Spirit, now and forever.

All: AMEN.

Priest: These emblems are blessed and sanctified by the power of the Holy Spirit through the sprinkling of this holy water, in the name of the +Father, and of the Son and of the Holy Spirit. (The priest sprinkles the emblems with holy water.)

All: AMEN.

Blessing #9: (*St. George Emblem*)

"O Lord, the strength of all who put their trust in You; We ask that You bless and hallow these medals, fashioned in honor of St. George, knight and martyr, that those who wear it may have the strength and courage to follow His holy example. We ask this through Christ our Lord, Who lives and reigns with You and the Holy Spirit, one God now and forever. AMEN."

SUGGESTED READING/HYMN SELECTIONS:

First/Second Readings:

Sirach 6:7-14 (Wise words on making friends)
Jeremiah 1:4-8 (God appoints the young Jeremiah)
1 Corinthians Chapter 13 (The Gift of Love)
Romans 12:9-21 (Fraternal Charity)
Isaiah 40:28-31 (God gives strength to the weary)

Responsorial:

Be Not Afraid
We are the Light of the World (Psalm 43)

Gospel:

Matthew 5:1-16 (The Beatitudes)
Luke 15:11-32 (The Good Samaritan)
Mark 10:13-16 (Jesus and Children)
Matthew 16:15-16, 19-20 (Commission of the 11)
John 15:1-11 (Parable of the Vine and the Branches)

Hymns:

God Bless America
America the Beautiful
They will know we are Christians by our love

An Inspirational Thought for Use at an Investiture Ceremony:

“WHAT IS A SCOUT?

“He comes in many sizes, hopes and colors...His first purpose in life seems to be to outgrow his uniform...His deathless creed is, ‘Never let the Scoutmaster get away with anything.’

“He likes dirt, rocks, snakes, sticks, trees, noise, campfires, ghost stories, swimming, hiking, cooking outdoors, camping and more camping...He doesn’t care much for rainy weather, lectures, homework, washing, and fires that won’t burn....He is many different things to different people.

“TO MOTHER he’s a uniform that must be washed and ironed each week, badges to be sewn on, lunches to be packed, mess kits that need to be scrubbed and a lump in her throat when he marches by on parade.

“TO DAD he’s a source of pride, a pack of trouble, a constant stream of information....a chip off the old block.

“TO THE TROOP COMMITTEE he’s a boy who has trouble with his code, can’t seem to tie a clove hitch, constantly needs transportation, money and time.

“TO THE SCOUTMASTER, a Scout is a headache and heartache, a problem and a prize, a conscience and a stern taskmaster, a bundle of questions always predictable yet a constant surprise.

“TO THE COMMUNITY, a Scout is an ideal picture of a youngster helping an old lady across the street, saving lives, helping in emergencies, finding a lost child, and administering first aid.

“He’s hope with a hand-carved neckerchief slide....Joy with a pack on his back....Determination with a wet match....Courage with a flashlight....Our hope for tomorrow, this Scout of today.

“Today we honor this young Scout who has progressed well in his training. A youngster who took the time to say I want to know more about life and God. Today we pin him with a medal that says ‘well done’; go on now to greater knowledge as the mysteries of life unfold before you. Hold on to what is good and keep a Christian Spirit with you always. We congratulate each of you sincerely and hope your days in Scouting will be happy days of growth. May you always be a credit to your Church, your family and your community, and may those who have blessed these young boys receive their reward in admiration and God’s blessing.”

M. CLOSING (see SYLLABUS)

**SECTION IV
ADMINISTRATION
DIOCESAN RELIGIOUS EMBLEMS COMMITTEE**

The authority to administer the Religious Emblems Programs on the local level resides with the Diocesan Catholic Committee on Scouting. Most dioceses have established a Religious Emblems Subcommittee with an appointed chair to carry out this administration. The following are some responsibilities of the Diocesan Religious Emblems Committee:

1. Promotion of the *Light of Christ, Parvuli Dei, Ad Altare Dei, Light Is Life* and *Pope Pius XII.*
2. Planning and execution of the following training courses/programs:
 - A. Pack Religious Emblems Coordinator Training
 - B. Religious Emblems Counselor Training
 - C. Continuing Education program for Counselors
3. Recruitment and certification of Pack Religious Emblems Coordinators, *Ad Altare Dei* and *Light Is Life* Counselors and *Pope Pius XII* Facilitator
4. Development and publication of a Certified Counselor/Facilitator list
5. Selection and training of adult and youth members of Diocesan Religious Emblems Boards of Review and the administration of the Boards of Review
6. Planning and execution of appropriate liturgical ceremonies for the presentation of religious emblems
7. Publicity of the Diocesan Adult Recognition Program including the *St. George National Adult Religious Emblem*
8. Encouragement of greater participation by all Catholic youth in the religious emblems programs including those units chartered under other non-Catholic auspices
9. Encouragement of Counselors to create an atmosphere within their units conducive to the development of church-related vocations

ADMINISTRATION FORMS

To aid you in the administration of the Religious Emblems Programs the suggested forms have been provided. They are designed to help you in developing your diocesan forms that meet the needs of your local situation. They are not presented as the only form you can use.

1. Religious Emblems Counselor Application—This is a sample form for prospective/current Counselors to complete. On the front of the application, the applicant's religious and Scouting background is requested. On the reverse is a request for three references (similar to the BSA Adult Registration forms) and a place for the applicant's pastor to give his endorsement. At the bottom of the form, spaces are provided for the Catholic Committee to record the necessary information on the applicant.
2. Background Reference Checklist—This form is used to document that the references supplied by a person applying to be a Counselor have been checked. This form should be attached to the Counselor Application and kept to show your good faith effort to check out the applicant.
3. Training Course Participant Evaluation—An evaluation from the participants is required after any type of training program.
4. Pack Religious Emblem Coordinator Evaluation Form--This form is provided for you to reproduce and distribute to your Coordinators. It also contains the address for returning them.
5. Parent Religious Emblems Evaluations Form—This is the same as item 4 but designed for the Coordinators to give to the parents.

SUGGESTED RELIGIOUS EMBLEM COUNSELOR APPLICATION

Name: _____ Date: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone No: H) _____ B) _____ Cell) _____

Date of Birth: _____ E-Mail _____

Marital Status: _____ Occupation: _____

Employer: _____ Parish: _____

Primary Scouting Position: _____ Scout Unit: _____

Religious Background (Please check ALL that apply) Use additional paper if necessary

Catholic Elementary School Elementary CCD Program
 Catholic High School High School CCD Program
 Catholic University RCIA Program
 Other – Specify: _____

Adult religious/faith continuing education:

Parish CCD/PSR Teacher RENEW Leader
 Catholic Faith Workshops/Courses - If YES, please list: _____

Other – Specify: _____

Parish/Church Activities: _____

Scouting Background (List positions with dates, locations and awards): _____

Community Activities, Civic Awards, hobbies, and other Interests: _____

Explain why you want to be a Religious Emblems Counselor: _____

REFERENCES: The following people have known me for some time and would be willing to provide the committee a reference:

Name: _____ Phone No. _____

Name: _____ Phone No. _____

Name: _____ Phone No. _____

I, the undersigned, hereby make application to become a Religious Emblems Counselor. The information provided herein is true and correct. I authorize the Diocesan Catholic Committee on Scouting to contact the above-named references.

Applicant's Signature Date

PARISH ENDORSEMENT

I, the undersigned, certify that the above-mentioned person is an active member of my parish. I further endorse this person as a Religious Emblems Counselor, within this Diocese, with the duty and responsibility of guiding the faith development of Catholic youth. To my knowledge, the above-mentioned person is qualified to work with youth in accordance with our Diocesan Youth Protection Policy.

Pastor or his designate Date

FOR ARCH/DIOCESAN USE ONLY

Certification Record

BSA Registration Verified: _____	Scouter Development: _____
Counselor Training: _____	Youth Protection Training: _____
References Checked by: _____	Date: _____
Interviewed by: _____	Date: _____
Approved: _____	Date: _____

For the following emblems:

_____ Pack Religious Emblem Coordinator _____ Ad Altare Dei _____ Light is Life _____ Pope Pius XII

Commission valid until: _____ Religious Emblem Counselor Number: _____

BACKGROUND REFERENCES CHECKLIST

Applicant's Name: _____

Address: _____

Parish: _____ City: _____

Type/Unit No.: _____ Sponsor: _____

REFERENCES: (Use additional paper, if needed)

1. Name: _____ Phone No. _____

Comments: _____

2. Name: _____ Phone No. _____

Comments: _____

3. Name: _____ Phone No. _____

Comments: _____

Unless otherwise indicated, I, the undersigned contacted the above-listed references for the named applicant. I have noted their comments on this form. All comments I have received will be held in the strictest confidence.

Signature

Date

Attach to Religious Emblems Counselor Application

COUNSELOR TRAINING COURSE

PARTICIPANT EVALUATION

1. What was the most meaningful part of this course? _____

Why? _____

2. Were there any sessions which you did not find meaningful? _____

Why? _____

What, if anything, could have made that session more meaningful? _____

3. What topic did you wish could have been included or explained more in the course? _____

4. What could be done to improve the course? _____

Name (Optional): _____

Course Date: _____ Course Director's Name: _____

CUB SCOUT RELIGIOUS EMBLEM EVALUATION FORM
PACK RELIGIOUS EMBLEMS COORDINATOR
EMBLEM: _____

The Religious Emblems Committee of the National Catholic Committee on Scouting, to enable them to constantly monitor the effectiveness and viability of the *Light of Christ* and *Parvuli Dei* Religious Emblems Programs, developed this form. The information you provide will be of great help in achieving this purpose. Please print or type your answers. Forward completed form to:

NCCS, Pack Evaluation Form, 1325 W. Walnut Hill Lane, P.O. Box 152079, Irving, Texas 75015-2079.

1. How many Cub Scouts participated in the program? _____
2. What was the age span of the Scouts? _____
3. How long did it require for the Scouts and parents to complete the program? _____
4. How many meetings did you need to have with the parents? _____
5. How long were these meetings? _____
6. How many times have you coordinated this program before? _____
7. Describe the steps you took to become certified as a Pack Religious Emblems Coordinator and your religious educational background.

8. What average level of religious education had the Scouts received (e.g.: CCD, parochial school, none, etc.):

PROGRAM INFORMATION: Please answer all questions that apply to the program that you conducted, according to the following scale:

1 – Excellent 2 – Good 3 – Neutral 4 – Needs Improving 5 - Poor

- ____ 1. How would you rate the format of the Religious Emblem Program booklet?
- ____ 2. How would you rate the program with regard to how the Scouts enjoyed completing the requirements?
- ____ 3. How would you evaluate the overall content of the program?
- ____ 4. How would you describe the way in which the service projects related to the program?
- ____ 5. How would you rate the introduction, in specifying the requirements, procedure, and purpose of the program?
- ____ 6. Evaluate the program in relation to the ease the parent(s) had in presenting the program to the Scouts?
- ____ 7. Describe the age appropriateness of the program, knowing that the *Light of Christ* is designed for 1st grade boys and the *Parvuli Dei* is designed for 4th grade boys.
- ____ 8. How would you rate the training you received in helping you?

Please answer the following with as much information as possible. Use additional paper, if necessary.

1. Did the Scouts have any difficulty in completing a section? If so, which section proved the most difficult?

2. Which part did the Scouts enjoy the most in completing?

3. Did the parents have any trouble in presenting the program to their sons? If so, when during the program?

4. From your experience, what could be done to improve the program?

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Diocese: _____ Council: _____ Pack: _____

Home Phone: _____ Office Phone: _____

E-Mail: _____ Cell Phone: _____

**CUB SCOUT RELIGIOUS EMBLEM EVALUATION FORM
PARENT**

Emblem: _____

The Religious Emblems Committee of the National Catholic Committee on Scouting, to enable them to constantly monitor the effectiveness and viability of the *Light of Christ* and the *Parvuli Dei* Religious Emblems Programs, developed this form. The information you provide will be of great help in achieving this purpose. Please print or type your answers. Forward the completed form to:

NCCS, Pack Evaluation Form, 1325 Walnut Hill Lane, P.O. Box 152079, Irving, Texas 75015-2079.

1. What was your son's age and grade? _____
2. How many sessions were needed to complete the program? _____
3. How long did these sessions last? _____
4. How long did it require to complete the program? _____
5. Did your Pack have a Pack Religious Emblems Coordinator to assist you? _____
6. How many times have you done this program before? _____
7. Describe your religious educational background. _____

8. What level of religious education has your son received (e.g.: CCD, parochial school, none, etc.):

PROGRAM INFORMATION: Please answer all questions that apply to the program that you conducted, according to the following scale:

1 – Excellent 2 – Good 3 – Neutral 4 – Needs Improving 5 - Poor

- ____ 1. How would you rate the format of the Religious Emblems Program booklet?
- ____ 2. How would you rate the program with regard to how your son enjoyed completing the requirements?
- ____ 3. How would you evaluate the overall content of the program?
- ____ 4. How would you rate the introduction in specifying the requirements, procedure, and purpose of the program?
- ____ 5. Evaluate the program in relation to the ease you had in presenting the program to your son?
- ____ 6. Describe the age appropriateness of the program, knowing that the *Light of Christ* is designed for 1st grade boys and the *Parvuli Dei* is designed for 4th grade boys.
- ____ 7. How would you rate the training you received in helping you?

Please answer the following with as much information as possible. Use additional paper, if necessary.

1. Did your son have any difficulty in completing a section? If so, which section proved the most difficult?

2. Which part did your son enjoy the most in completing?

3. Did you have any trouble in presenting the program to your son(s)? If so, when during the program?

4. From your experience, what could be done to improve the program?

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Diocese: _____ Council: _____ Pack: _____

Home Phone: _____ Office Phone: _____

E-Mail: _____ Cell: _____

SECTION V
RESOURCES AND SUPPORT MATERIALS

Use only the most relevant and current that is available to Counselors. Resources published by either NCCS or the BSA can be obtained through your local Scout Shop, the Diocesan Youth Office or the Diocesan Scout Chaplain. The Counselors who wish to do further reading on a particular Youth Ministry subject can get any of the references given through a local bookstore.

GENERAL – SCOUTING:

- _____ Boy Scouts of America. *Charter and By-laws of the BSA*. Irving, TX: BSA (#4491), 1976
- _____ Boy Scouts of America At A Glance (BSA 02-501A)
- _____ Fact Sheet Packet (BSA 02-712)
- _____ Chartered Organizations and the Boy Scouts of America (BSA 02-507C)
- _____ *What is Cub Scouting?* (BSA 02-502C)
- _____ *What is Boy Scouting?* (BSA 02-503C)
- _____ *Varsity Scouting* (BSA 02-023C)
- _____ *What is Venturing?* (BSA 02-388C)
- _____ *Religious Relationships Resource Manual for Districts, Councils, Religious Committees*. Irving, TX: BSA (#5-215), 1992.
- _____ *Relationships Resources: A bibliography of materials for Council use with Chartered Organizations*. Irving, TX: BSA (#4-400), 1993.
- _____ *Scouting for Catholic Youth* (BSA 02-377C)
- _____ *Scouting for the Mentally Retarded*. Irving, TX: BSA (#3058), 1975.
- _____ Religious Emblems Flyer—large print (BSA 5-879A); smaller form (BSA 5-879B)
- _____ *Scout Ceremonies*. Irving, TX: BSA (#6542), 1984.
- _____ Coach-Counselor Manual (BSA 6536)
- _____ “A Scout is Reverent: Religious Emblems Quick Reference Chart.” Irving, TX: BSA (#5-206), 1994.
- _____ Scout Quest—Selecting Quality Leaders (BSA 18-981 2003)
- _____ Insignia Guide 2003-2005 (BSA 33066D)
- _____ Youth Religious Knot (BSA 05007)
- _____ Adult Religious Knot (BSA 05014)
- _____ Cub Scout Device (BSA 00926)
- _____ Webelos Device (BSA 00932)
- _____ Boy Scout Device (BSA 00927)
- _____ Venturing Device (BSA 00930)

GENERAL – CATHOLIC CHURCH:

- _____ Confraternity of Christian Doctrine. *New American Bible*. New York, NY: Catholic Book Publishing Col., 1970
- _____ *The New Testament: Revised Edition*, New York, NY: Catholic Book Publishing Co., 1986.
- _____ Hartdegen, S., ed. *Nelson's Complete Concordance of the New American Bible*. Collegetown, MN: Liturgical, 1977.
- _____ National Conference of Catholic Bishops. *To Teach as Jesus Did: A Pastoral Message on Catholic Education*. Washington, D.C.: USCC, 1972.
- _____ *Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States*. Washington, D.C.: USCC, 1979.
- _____ Pope John Paul II. *Catechesis Tradendae* (On Catechesis in Our Time). Washington, D.C.: USCC, 1979.
- _____ Pope Paul VI. *Humanae Vitae* (On the Regulation of Birth). Washington, D.C.: USCC, 1968.
- _____ Sacred Congregation for the Clergy. *General Catechetical Directory*. Washington, D.C.: USCC, 1971.
- _____ United States Catholic Conference. *Catechism of the Catholic Church*. Washington, D.C.: USCC, 1994
- _____ *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*. Washington, D.C.: USCC, 1991.

FAITH DEVELOPMENT:

- _____ Chamberlain, Gary L. *Fostering Faith: A Minister's Guide to Faith Development*. Mahwah, NJ: Paulist Press, 1988.
- _____ Fowler, James W. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. San Francisco, CA: Harper Pub., 1981.
- _____ *Faith Development and Pastoral Care*. Philadelphia, PA: Fortress Press, 1987.
- _____ National Federation for Catholic Youth Ministry. *The Challenge of Adolescent Catechesis: Maturing in Faith*. Washington, D.C.: USCC, 1986.
- _____ Roberto, John. *Adolescent Catechesis Resource Manual*. New York, NY: William H. Sadlier, Inc., 1988.

YOUTH MINISTRY:

- _____ Department of Education, USCC. *A Vision of Youth Ministry*. Washington, D.C.: USCC, 1986.
- _____ Martinson, Roland D. *Effective Youth Ministry: A Congregational Approach*. Minneapolis, MN: Augsburg Publishing, 1988.
- _____ Warren, Michael, ed. *Readings & Resources in Youth Ministry*. Winona, MN: St. Mary's Press, 1987.

CATHOLIC SCOUTING:

- _____ National Catholic Committee on Scouting. "Scouting in Your Parish". Irving, TX: BSA (#16-211)
- _____ Catholic Committee on Scouting (BSA 25-309)
- _____ *Light of Christ Activity Book*. Irving, TX: BSA (#33074A), 2003.
- _____ *Parvuli Dei Activity Book*. Irving, TX: BSA (#33085A), 2003.
- _____ *A Scout is Reverent: A Sourcebook for Scouts of Catholic Faith*. St. Meinrad, IN: BSA (33075), 1995.
- _____ *Chaplain's Aide Guide*. Irving, TX: BSA (#05-216B), 2002.
- _____ "Religious Emblems for Catholics". Irving, TX: BSA (#16-436) 2003.

- _____ “The Challenge: The Catholic Church and Scouting”. Irving, TX: BSA (AV-675 & AV-675C), 1986. (Slides and Cassettes)
- _____ “NCCS Publications Listing”. Irving, TX: BSA (#16-101).

- _____ “The Religious Principles of the BSA”. Irving, TX: BSA (#16-146)
- _____ “A Plan of Cooperation and Organization”. Irving, TX: BSA (Stock #16-151)
- _____ “NCCS Mission Statement”. Irving, TX: BSA (#16-186).
- _____ “Scouting in the Catholic Church”. Irving, TX: BSA (#16-441), 1995. Videocassette
- _____ “St. George Nomination Form”. Irving, TX: BSA (#16-132), 2000.

AD ALTARE DEI AND LIGHT IS LIFE PROGRAM RESOURCES:

- _____ National Catholic Committee on Scouting. *Ad Altare Dei Scout Manual*. (BSA #33094), 1994.
- _____ *Ad Altare Dei Counselor’s and Review Board Guide*. (BSA #33073), 1994.
- _____ *Light Is Life Record Book*. Irving, TX: BSA (#16-3011), 1997.
- _____ Bausch, William J. *A New Look at the Sacraments*. Mystic, CT: Twenty-Third Publications, 1991.
- _____ Feider, Rev. Paul A. *The Sacraments: Encountering the Risen Lord*. Notre Dame, IN: Ave Maria Press, 1986.

POPE PIUS XII PROGRAM RESOURCES:

- _____ National Catholic Committee on Scouting, *Pope Pius XII Facilitator Manual*. Irving, TX: BSA (#34733A), 2002.
- _____ *Pope Pius XII Participant Manual*. Irving, TX: BSA (#33076A), 2002.
- _____ National Conference of Catholic Bishops. *Economic Justice for All*. Washington, D.C.: USCC, 1986.
- _____ *The Challenge of Peace: God’s Promise and Our Response*. Washington, D.C.: USCC, 1983.
- _____ “Youth Update”. St. Anthony Messenger Press. 1615 Republic St., Cincinnati, OH 45210. Subscription information available at 513-241-5615.
- _____ “Catholic Update”. St. Anthony Messenger Press. 1615 Republic St., Cincinnati, OH 45210. Subscription information available at 513-241-5615.
- _____ Pope John Paul II. *Christifideles Laici (The Vocation and the Mission of the Lay Faithful in the Church and in the World)*, Washington, D.C.: USCC, 1988.

OPTIONAL RESOURCES:

- _____ Pilarczyk, Most Rev. Daniel E. *Tough Issues: What the Church Teaches – and Why*. Cincinnati, OH: St. Anthony Messenger Press, 1988.
- _____ Archdiocese of Chicago. *The Liturgy Documents: A Parish Resource*. Chicago, IL: Liturgy Training Publications, 1991.

All resources published by either the NCCS or the BSA can be obtained through your local Council Service Center, National Supply Outlet, your Diocesan Scout Chaplain or contacting BSA National Supply directly. All resources that are published by the NCCB/USCC can be obtained through the United States Catholic Conference (USCC) or your local Catholic bookstore.

PROGRAM MATERIALS

The suggested program materials listed below should help you in conducting the various training programs. These are available from your local BSA Council Service Center/Scout Shop or you can order them directly from BSA National Supply or the NCCS Office.

GENERAL – Materials that you might find useful for any training program:

- Overhead projector for any transparencies you produce
- Newsprint/easel to write key concepts during presentations
- Marker pens for use on newsprint and/or dry-erase boards (dry-erase markers and erasers)
- Chalk, if a chalkboard is available
- Notebooks to allow the participants a way to organize material given out at the training
- If a video is presented, a TV and VCR
- Name tags

COORDINATORS TRAINING COURSE

- Timely Tips for Trainers (36-008)
- “Scouting in Your Parish”
- “Your Parish Can Serve”
- “The Challenge: The Catholic Church and Scouting” Slide and Cassettes
- “The Religious Principles of the BSA”
- “A Plan of Cooperation and Organization”
- “NCCS Mission Statement”
- “Scouting in the Catholic Church” Videocassette
- *Light of Christ Activity Book*
- *Parvuli Dei Activity Book*
- Religious Emblems for Catholics
- NCCS Publications List
- *Cub Scout Leader Essentials Manual* (BSA 34870) and *Cub Scout Specific Training Manual* (BSA 34875)
- *Cub Scout Leader Book* (BSA 33221B)
- *Tiger Cub Handbook*
- *Wolf Cub Scout Book*
- *Bear Cub Scout Book*
- *Webelos Scout Book*
- *Cub Scout Ceremonies for Dens and Packs* (BSA 33212C)
- Pope Paul VI Unit Recognition Forms
- St. George Nomination Forms
- Certificates of Completion (BSA-NCCS #16-138)

COUNSELOR/FACILITATOR TRAINING COURSE

- “Scouting in Your Parish”
- “Your Parish Can Serve”
- “The Challenge: The Catholic Church and Scouting” Slide and Cassettes
- “The Religious Principles of the BSA”
- “A Plan of Cooperation and Organization”
- “NCCS Mission Statement”
- “Scouting in the Catholic Church” Videocassette
- *Ad Altare Dei Scout Manual*
- *Light Is Life Scout Manual*
- *Pope Pius XII Participant Manual*
- *Ad Altare Dei Counselor’s and Review Board Guide*
- *Pope Pius XII Facilitator Manual*
- *A Scout Is Reverent: A Source Book for Scouts of Catholic Faith (33075)*
- Religious Emblems for Catholics
- NCCS Publications List
- Pope Paul VI Unit Recognition Forms
- St. George Nomination Forms (#16-132)
- *Chaplain Aide Guide*
- *Scoutmaster Handbook (BSA #33009B)*
- Boy Scout Troop Program Resources with/CD Rom (BSA #33588A)
- Certificates of Completion (BSA-NCCS #16-138)

Other resources that the staff and participants might find useful are listed in the **RESOURCES** Section of this Manual.

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