

GUIDE to CATHOLIC SCOUTING

April 2020[©]

Adapted from “Scouting in the Catholic Church” 1963

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Gender

In 2017, the Boy Scout of America adopted policies of all gender participation and family participation into all of its programs. In this document an attempt has been made to use gender appropriate word usage as it relates to the specific programs of the Boy Scouts of America and descriptions of its mission and goals.

The historical development of Scouting by Baden-Powell, and others, was based on observations of the behavior and needs of boys as they mature from children to manhood. Many of these observations and attributes apply to both boys and girls, but many differences also have been substantiated by biochemical, physiological and behavioral science.

We have chosen to retain some gender-oriented language as it relates to historical texts and behavioral attributes to present broadly understandable guidance.

Scouts

In this document:

Scout – refers both to the programs of the Boy Scouts of America and members of the Scouts BSA program.

Cub Scout – a member of a Cub Pack

Venturer – a member of a Venturing Crew

scout (lower-case) – a youth participant in any of these programs of the BSA

Foreword

The last version of “Guide to Catholic Scouting” was published in 1963. The world, the Church and Scouting have all changed significantly since then. We are indebted to the many leaders, lay and clerical, in both the Church as a whole and Catholic Scouting in particular, for their alertness to the “signs of the times” and for their willingness to be creative and courageous in making the necessary adaptations to keep both Church and Scouting effective in their mission, but without diluting their fundamental principles.

Indeed, Scouting is designed to work in harmony with the Church and her divine mandate to proclaim the Gospel, to form Christian disciples and to shape a more just and peaceful society. In accord with the vision of the Second Vatican Council, Catholic Scouting is fundamentally a lay effort guided by the Church’s pastors.

What makes Catholic Scouting unique is its connection to the mission of the Church. The Boy Scouts of America has always made it clear that the organization is intended as a tool to be used by other organizations to accomplish their purposes with regard to young people. The BSA provides a set of values, an organization model, membership and leadership standards, and program opportunities that are both compatible with the Catholic Church and very useful in her work with youth.

The challenge is for pastors and lay Scout leaders, especially the Chartered Organization Representatives, to take seriously the connection between the Church’s mission and Scouting. As Vatican II’s “Decree on the Apostolate of Lay People” points out, “Associations are not an end in themselves; they are meant to be of service to the Church’s mission to the world. Their apostolic value depends on their conformity with the Church’s aims, as well as on the Christian witness and evangelical spirit of each of their members and of the association as a whole.” (#19)

Scouts in Catholic Scouting, then, are not being formed only as solid citizens and mature adults but also as committed disciples of our Lord who are ready to give witness to their faith, both in their private lives and in the world around them.

May God bless all involved in Scouting and may the seeds that are sown through Scouting bear much fruit for the Kingdom of God.

A handwritten signature in blue ink, reading "+ R. Daniel Conlon". The signature is fluid and cursive, with a cross at the beginning.

+R. Daniel Conlon
Bishop of Joliet
USCCB Liaison to the NCC

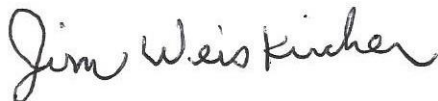
Preface

Keenly aware of the importance of making available a short, simple manual for parish priests, leaders, and parents, the National Catholic Committee on Scouting carefully outlined a completely new text and submitted it to a committee of priests and laymen for their comment and suggestions. We are deeply grateful to these leaders with whose assistance the writer of this booklet was well guided.


In writing these chapters the committee always kept in mind the results in the lives of youths are achieved in the parishes and parochial schools where they are to be found. Therefore, the text has been purposely slanted to and for the priests and parishioners in the parish so they may know the history, the organization, and the tried and proved methods and techniques of using the Scouting program as part of the work of youth ministry.

Reading this manual should be a source of inspiration as well as information. It is our sincere hope that priests and lay leaders will read these pages whether or not they are now interested or involved in Scouting. We also hope that every reader will make the book available to his or her friends and associates – particularly to those who are Catholic, so that all may help make the natural and supernatural values of Scouting more readily available to all Catholic youth.

Knowing the great value and high estimate of earlier booklets published under the title Scouting for Catholics, we endeavored to retain all of its primary topics and to expand and enrich some of them. Some are not included in this writing, for two reasons: one, that this edition may be brief; and, two, the fundamental operations of Scouting are already well and adequately presented in the publications of the Boy Scouts of America. It is our hope that your reading of this edition will be most pleasing and most profitable in service to the Church through Scouting



Jim Weiskircher
National Chair 2019-2022
National Catholic Committee on Scouting



Rev. Joe Powers
National Chaplain 2019-2022
National Catholic Committee on Scouting

Introduction and Purpose

The purpose of the NCCS is to utilize and ensure the constructive use of the program of the BSA as a viable form of youth ministry with the Catholic Youth of our nation. The NCCS seeks to sustain and strengthen the relationship between the BSA and the Catholic Church and to work cooperatively with the National Federation for Catholic Youth Ministry (NFCYM) and various other groups involved in youth ministry in the United States.

This guide is intended to introduce the programs of the Boy Scouts of America to diocesan¹ decision makers as a natural and proven component of Catholic Youth Ministry in your diocese. This includes:

- Diocesan bishops and staff
- Pastors and heads of Catholic youth-serving institutions²
- Diocesan Catholic Committees on Scouting
- Catholic Scouting program leaders

It also highlights supporting programs of the National Catholic Committee on Scouting that can help you capture the opportunities of Scouting by implementing them in their youth ministry efforts.

It is expected that this content can best be applied in your diocese through the efforts of your local Catholic Committee on Scouting and local, informed, and experienced scout leadership.

The mission of the Boy Scouts of America is “to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Scout Law.” Scouting provides education/formation programs designed to develop personal traits of character, citizenship and fitness. These proven methods of Scouting are used effectively in many Catholic parishes to create a comprehensive program of ministry to youth. Scouting is designed to provide practical experiences essential for growth:

- Belonging to a group with a sense of place and hierarchy
- Mentoring by adults and peer fellowship
- Goal Setting, decision making, and achievement,
- Challenges of natural outdoor experiences
- Spiritual Development – building a set of affirmative values
- Character Development - learning to make ethical choices and lead others
- Self-Discipline and responsibility for one’s own actions

Scouting was founded to address and improve the processes by which children become mature adult citizens of our society, persons of good character with ethical values, and beings of moral and physical fitness. In short, adults who can sustain themselves and guide others in our world. Scouting programs have served the United States for more than a century by developing citizens with common shared values for governance, national defense, professional services and intellectual innovation. You may have encountered individuals or groups of scouts traveling: in museums, at sporting events, in parks and at monuments – Scouting is an out-of-home program of exploration and adventure. But, fundamental to all of this is a voluntary education program based on fun. Every Scout activity and way of organizing and doing things has a purpose behind it. In these programs:

1. All youth make their own choice to join, quit, or find another unit.
2. Youth govern their own age-appropriate activities and programs with mentor guidance.
3. Participants follow their curiosity and interests at their own pace.
4. Individuals set their own goals to achievement.
5. Responsible leadership roles are held by youth at every level.
6. Adult leaders are volunteers – with no unit leadership paid for service - all are encouraged and taught to earn their own way.

¹ The term “diocese” includes archdiocese, eparchy and archeparchy.

² In this document “institution” is used to mean entities operating under the specific auspices of a Catholic religious authority (e.g., diocese, parish, or school). The BSA, in its literature often uses the more generic “organization”.

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Scouting programs provide effective methods to gain these essential experiences, but family, community, and academic influences are also needed to go beyond the secular world view. This is where the Catholic community can have the strongest influence.

Baden-Powell's personal observations and perceptions of the growth needs of youth have been validated in modern adolescent psychology as necessary practical experiences seen to be essential for growth. Studies of adolescent development teach that young people are seeking answers to fundamental questions of life:

- Identity – Who am I?
- Autonomy – When will I be independent?
- Morality – What is right or wrong behavior?
- Intimacy – What is love and how will I find it?

This guide assumes the readers have only a passing knowledge of Scouting and proceeds in the following order:

1. What is Scouting? - An overview of the aims and methods of the BSA programs most suitable to the Catholic Church
2. A Catholic vision of Scouting Youth Ministry - A vision of how a Catholic community can use the programs for ministry to youth
3. Scouting in your Apostolate - How to Implement programs your diocese, parish, or organization
4. NCCS Support for Scouting in the Catholic Church – An overview of the elements provided by the National Catholic Committee on Scouting to supplement your ministry to youth
5. Selection of Leaders - A guide to recruiting effective adult leaders
6. Organization and Role of the NCCS - Background information concerning the NCCS, pertinent church and scouting policies, and a glossary of terminology
7. Appendices of nomenclature and policy sources are also provided.

I. What is Scouting?

The Aims of Scouting

Scouting is an international Movement based on a revolutionary idea: that learning should and can be fun. Scouting Methods developed and honed over a century of experience in the United States are directed by the Boy Scouts of America to achieve three aims for the growth of children through adolescence to young adulthood. These aims are to:

- Foster citizenship
- Develop character, and
- Nurture physical and mental fitness.

Baden-Powell, the founder of the Scouting Movement, envisaged Scouting as a game for boys – a game to be played by boys in boys' gangs under boy leaders – a game with a purpose, the purpose of helping boys become men – men of character, trained for citizenship. Founded in 1908 England, separate boy and girl programs evolved from this vision with similar aims.

Today Scouting is a program for boys and girls under peer leaders chosen by the gang, guided by an adult leader who is backed by additional leaders of the community – a program of physical and mental health and moral strength, of handicraft and skill, and of service to God and country and to fellow man.

Scouting works to nurture and develop children to become mature adults who

- Are physically, mentally and emotionally fit
- Have a high degree of self-reliance as evidenced in such qualities as initiative, courage, and resourcefulness.
- Have personal and stable values firmly based on religious concepts.
- Have the desire and skills to help others.
- Understand the principles of the American social, economic, and governmental systems.
- Are knowledgeable about and take pride in their American heritage and understand America's role in the world.
- Have a keen respect for the basic rights of all people.
- Are prepared to fulfill the varied responsibilities of participating in and giving leadership to American society and in the forums of the world.

Scouting programs are based on ideals expressed in the Scout Oath and Law:

The Scout Oath

On my honor I will do my best
To do my duty to God and my country and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally awake, and morally straight.

The Scout Law

- | | |
|---------------------------|----------------|
| 1. A Scout is Trustworthy | 7. Obedient, |
| 2. Loyal, | 8. Cheerful, |
| 3. Helpful, | 9. Thrifty, |
| 4. Friendly, | 10. Brave, |
| 5. Courteous, | 11. Clean, and |
| 6. Kind, | 12. Reverent |

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We can picture Scouting more easily than we can define it –

It is boys and girls hiking, camping, tracking and trailing on the nature trail; rendering service through first aid; seeking skills, trying out new activities; exploring trails for life with the force of religion to challenge them to sanctify whatever walks of life they choose in the arts, sciences, crafts, trades, and professions.

Scouting is fun, an adventure, comradeship – it's a game! Scouting aims to give a practical idea of the responsibilities of life and endeavors to inculcate the practice of religion in everyday life and doings. Baden-Powell wanted the adolescent to be helped through their Scouting experience to practice the religion in which they are brought up. Lived Catholic, Christ centered faith will give a sense of God as well as a sense of responsibility. Through religion one will be able to see how the faithful discharge of duties as a citizen must be related to the service of God.

Methods of Scouting

Traditional Scouting programs, Cub, Scouts BSA, and Venturing, each rely on a core of Scouting Methodologies. The Scouting Methods are outlined below in the context of the Scouts BSA program, but there are identical, age appropriate, elements in the Cub Scout and Venturing programs.

1. Scout Ideals – The Oath and Law are the fundamental to all actions.
2. Patrols (Patrol Method) – units are organizationally divided into small groups of 6-10 members. Leaders are trained; patrols plan their own activities; patrol identities are recognized and respected within the larger unit
3. Personal Advancement – a formal recognition program incentivizing mastery of skills and personal development. Rank advancement based on participation, scout spirit, service, and skill proficiency.
4. Adult Association – leaders are selected and trained to model, mentor, and guide scout behavior and growth. Youth naturally copies the models available to it.
5. Outdoor Program –controlled outdoor activities provide ample challenging experiences for problem solving and skills development.
6. Leadership Development – basic principles: leadership is doing; leadership skills can be learned; practice builds proficiency; leadership skills are life-long.
7. Personal Growth – conscious efforts nurture growth.
8. Uniforms – reinforce scout identity and unit solidarity while showing recognition of achievements.

Family Program for Scouting³

The Scout program is based on a sound understanding of the growth and development of young people. It is well thought out in its programs designed to meet the needs of different developmental ages and interests. The Boy Scouts of America and its programs aim to help the youth to do their duty to God and to country and keep themselves physically strong, mentally awake, and morally straight thereby growing into a mature, Godly, and trusted citizen. These Scouting objectives readily conform to and complement the objectives of the Catholic Church in her apostolate among youth. The Boy Scouts of America's Board

³ Updated Family Program FAQ 10-23-17

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of Directors unanimously approved to welcome girls into its iconic Cub Scout program and to deliver a Scouting program for older girls that will enable them to advance and earn the highest rank of Eagle Scout.

It is important to note that the BSA did not decide to make the Cub Scouting and Boy Scouting programs co-ed; instead, the organization has introduced a unique model that builds on the benefits of a single-gender program while also providing character and leadership opportunities for both boys and girls.

Cub Scouts

For youth ages five to ten the Scouting movement offers the Cub Scout program for parish sponsorship. This program involves groups (or dens) of same grade boys or girls, the dens are not co-ed, who together with an adult Den Leader and Scout den chief conduct activities appropriate to each specific age group. Activities are centered around skill areas and include indoor and especially outdoor fun and learning. These meetings culminate in the monthly Pack meeting where all the dens have an opportunity to gather together with the Cubmaster and assistants, with the den leaders and parents as well as the Pack chaplain⁴, to watch the youth's programs and recognize advancement. This gives the parish an opportunity to make the spiritual application and to permeate with a Catholic way of life the activities and projects of the Cub Scouts. This program provides an unusual and very natural medium to unite the whole family in the parish Scouting program.



Scouts BSA

For youth aged 11-17 the Boy Scouts of America has Scouts BSA, the Scout troop. Girl and boy units are chartered separately to an institution with separate leadership at the unit level. The Chartering Organization may choose to manage these units with separate Scout committees or a single committee. Troops are composed of either boys or girls, but they are not to be co-ed.

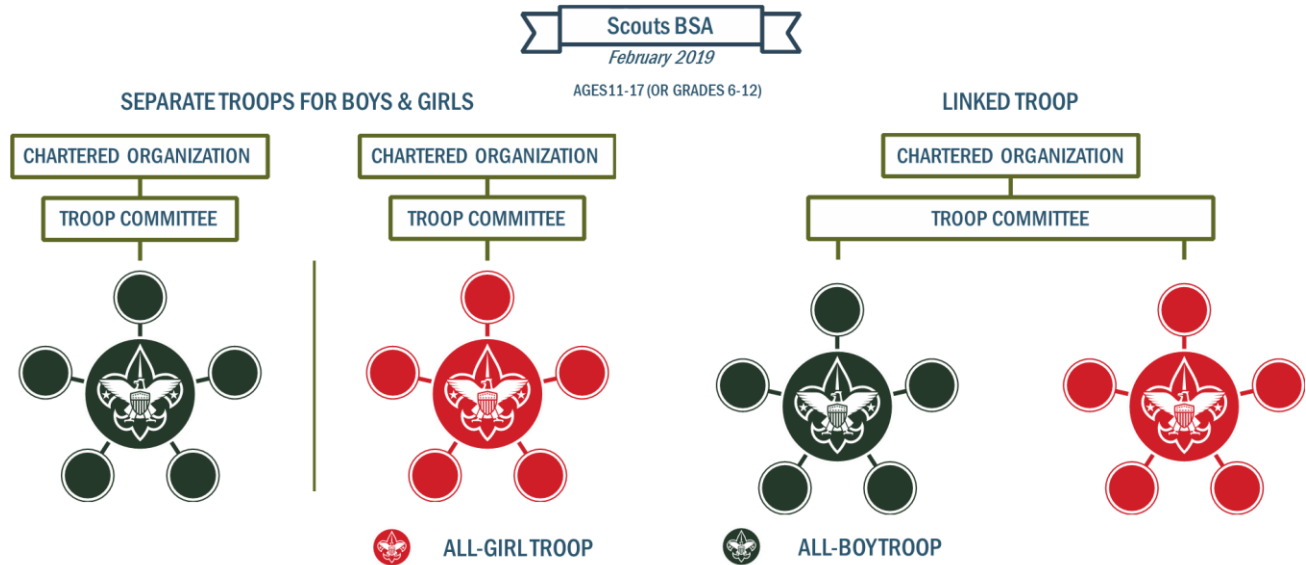
Troops are assembled of patrols of 4-8 scouts. Leadership of the troop is under the direction of older youth leadership who are in turn under the direction and supervision of appropriate adult leadership in the persons of the Scoutmaster and Assistant Scoutmasters. In Scouting a definite code of ethics, the Scout Oath and Law, forms the basis of admission and the motivating factor in the Scouts activities and advancement. Scouts BSA has an appealing outdoor program and a wide variety of skills and

⁴ “chaplain” in this sense is left to the discretion, and appointment, of the Institution Head and implies an appropriate spiritual advisor.

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accomplishments suited to the diverse interest and energy of the early adolescent. The Scout Oath and Law are based upon natural virtues, such as trustworthiness, loyalty, bravery, cleanliness and reverence.

This unique approach allows the institution to maintain the integrity of the single-gender model while also meeting the needs of today's families



Venturing (and Sea Scouting)

Venturing program for high school-aged girls and boys continue to operate as dual-gender units at the discretion of the chartered institution. Venturing is a co-ed program for youth ages 14-21 which is marked by youth leadership under appropriate adult advisors and self-direction. Venturing crews may have a specific crew interest, such as high adventure or a particular activity. Crews also follow the same principles; the Scout Oath and Law which guides all their activities and instills the values of trustworthiness, loyalty, etc. as do Cub Scouting and Scouts BSA.

Scouting for All Youth

Scouting programs provide effective methods to gain these essential experiences, but family, community, and academic influences are also needed to go beyond the secular world view.

The principal attributes of the programs are:

1. Totally voluntary – participants freely choose to join, quit, or move to a different unit.
2. A chance to learn – members choose from a wide array of subjects what and when to learn and are encouraged to follow their curiosity - at their own pace,
3. Recognition for personal achievement – individuals set their own goals and are encouraged to reach appropriate standards.
4. Youth governance – decisions and plans managed by the youth members
5. Opportunities for leadership – training, authority, and responsibility is delegated to the youth members.
6. Sustainable program – units and leaders are expected to pay their own way.

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7. Institutional Charters – Catholic units in Parishes and Dioceses can make the living of their religion the motive and objective of their Scouting activities⁵.

Do we need more reasons to make things a reality in the lives of the youth in our parishes? Tens of thousands of Catholic youth are enjoying the benefits of Scouting under Catholic pastorates in the United States. Hundreds of thousands of them are bearing out the early statement of Scouting's founder, who wrote in his *Scoutmastership*, "Scouting in its principles applies and appeals in almost equal degree to the boy [or girl], whatever may be his [or her] country, creed or class."

⁵ *CHARTER AND BYLAWS OF THE BOY SCOUTS OF AMERICA*, June 2018

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Scouting and Youth Ministry

Scouting as a form of ministry to youth began in 1912 in New York City. Under the approbation of Cardinal Farley, the first Scout Troop, with ecclesiastical approval, was formed at Saint Patrick's Cathedral Parish. By 1919 the Vatican endorsed Catholic Scouting within the Boy Scouts of America (BSA). Three years later the Catholic Committee on Scouting was established. During the formative years, the BSA worked extensively with ecclesiastical representatives to establish a comprehensive "*Plan of Cooperation*."

Scouting, during its first quarter of a century, and Catholic Youth Ministry programs, during its formative years in the 1930's, are much different than what we would experience today in the 21st Century. In several regions of the world Scouting movement, independent Catholic Scouting Associations define and regulate Scouting programs with Catholic principles at national levels. The BSA, as a federally chartered, non-sectarian program, has grown and enriched its program to meet the needs of each new generation at a national level. However, each diocese, and the parishes within them, is free to use the Scouting program as they see fit to serve their youth ministry program under the auspices of the Bishop. The National Catholic Committee on Scouting (NCCS), has been constituted as an advisory body to the BSA and the USCCB, and exists to utilize and ensure the constructive use of the program of the BSA as a viable form of youth ministry with Catholic youth of our nation. Since its inception in 1922, the NCCS has developed a number of Catholic religious emblem programs for the BSA and provides additional religious activities and training programs for use by BSA units. For most units the main vehicles for Catholic youth ministry are the NCCS religious emblem and activity programs.

Scouting was the foundation model for several Catholic (and other sectarian) ministries for adolescent youth through the 1930's (e.g., YMCA, Knights of Columbus, Catholic Youth Organization, Camp Fire, Girl Scouts). As these institutions diversified to suit their membership needs many models developed for Catholic youth formation. Local CYO groups became a National Catholic Youth Bureau and eventually the National Catholic Youth Federation was created to provide support diocesan youth ministry programs with an increasingly wide range of needs with some assistance from the United States Catholic Conference. By the early 1970's the youth leader in the church recognized that a collaborative effort was needed to unify and guide this vibrant movement. This effort resulted in "*A Vision for Youth Ministry*"⁶. Published in 1976, "*The Vision*" detailed the dimensions, goals, principles, context, and components of a ministry to Catholic youth. This vision was reviewed and reaffirmed by the USCCB in 1997 as "*Renewing the Vision: A Framework for Catholic Youth Ministry*"⁷.

Consolidation of the many diverse practices of youth ministry in this comprehensive and unified form also motivated the formation of a National Federation for Catholic Youth Ministry (NFCYM) in 1982. This bottom-up federation builds its strength on the collaboration of Catholic families, parishes, schools, and youth serving communities. The NCCS was present at this formation and has continued to participate as a collaborating member of the NFCYM.

⁶ **A Vision of Youth Ministry**, Department of Education, United States Catholic Conference, ISBN 1-55586-107-5

⁷ **Renewing the Vision: A Framework for Catholic Youth Ministers**, United States Conference of Catholic Bishops, 1997, ISBN 978-57455-004-7

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Vision of Scouting Enhanced Youth Ministry

Contained within this chapter is a vision and mission for how a Catholic faith community can embrace Scouting as a fully integrated and modern Catholic youth ministry program:

Vision

To empower young people to live as disciples of Jesus Christ in our world today. In this way we draw young people to responsible participation in the life, mission, and work of the Catholic faith community.

Mission

Through the Scouting program, in a Catholic faith community, we will foster the total personal and spiritual growth of each young person.

Elements of Youth Ministry

This vision and mission encompass the goals of youth ministry stated in “*Renewing the Vision: A Framework for Catholic Youth Ministry*”. It is through the use of the Boy Scouting program as a youth ministry tool that we hope to see our vision become a reality.

NCCS supplemental program methods, in conjunction with the BSA’s program methods, are how we achieve our mission and ultimately see our vision come to fruition. The eight program methods, below⁸, are also taken from the “*Renewing the Vision*” section on the components of a comprehensive ministry.

Component	Youth Ministry Vision	Catholic Scouting
Advocacy	Interpreting the need of young people, standing up for young people, both as individuals and as a youth community.	The development of an active and involved Catholic Scouting program wherein the adults work with scouts, speak on their behalf in parish, Scout districts, councils and national level. Through an active Catholic Scouting program, we put children and families first.
Catechesis	Deepening the faith of young people through teaching and reflection—working towards transformation.	The NCCS’ religious activities and emblems programs have been created to provide a developmental and grade appropriate program for use by the Scouting family.
Community Life	Building community, not just among young people, but with their families and engaging youth in the broader parish community.	Through a coordinated family of Scouting units, we build an environment of love, support, appreciation for diversity, and judicious acceptance that models Catholic principles; develops meaningful relationships; and nurtures the Catholic faith.

⁸ *Scouting is Youth Ministry*, 522-451

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Component	Youth Ministry Vision	Catholic Scouting
Evangelization	Proclaiming the Good News and inviting youth into relationship with Jesus Christ through ongoing witness.	Scout leaders, families, and other scouts are witnesses of faith to each member of our Parish's youth ministry program. We are witnesses to our faith through our: <ul style="list-style-type: none"> • Religious emblems and activities program, • Participation in scout retreats or days of reflection, • Mass attendance while on weekend trips, • Values in Scout Oath and Scout Law, and • Outreach to unchurched members of the unit.
Justice and Service	Engaging young people in helping and serving other people, and understanding the Gospel call to justice through education and reflection.	Our faith calls us to work for justice; serve those in need; pursue peace; and to defend the life, dignity, and rights of all. Through the various Scouting programs and principles, we provide lessons on justice and service to our youth: <ul style="list-style-type: none"> • Living principles of the Scout Oath and Law, • Providing service projects, • Living our promise of "Do a good turn daily," • Wearing the Scout uniforms to reduce class distinctions, and • Active participation in the religious emblem program.
Leadership Development	Inviting, training, and supporting adults and young people into leadership for youth ministry and with the broader parish community.	The development of leadership calls forth, affirms, and empowers the diverse gifts, talents, and abilities of adults and youth in our faith community's youth ministry program. Scouts learn leadership skills in the home, through association with our Scout leaders and acceptance of personal Scouting and parish youth leadership opportunities.
Pastoral Care	Providing prevention programs for youth and families, caring for those in crisis, and providing guidance during times of decisions and moral choices.	Scouting is a community of families working, teaching, and witnessing their faith presence in imitation of Jesus' care of people, especially those who were hurting and in need. It is through our imitation of Jesus in our lives and our roles as youth ministers that we achieve a ministry of pastoral care.
Prayer and Worship	Helping youth to develop an individual prayer life, experience a variety of communal prayers, and involving youth in the sacramental life of the Church.	We are members of a community of faith brought together by Scouting. We demonstrate and celebrate our faith including Scout Sundays, Mass when camping, mealtime prayers, and prayers at meetings

Bringing God into the Program

Godly living can be built upon this natural code of ethics – the Scout Oath and the Scout Law – by a properly motivated practice of the three parts of the Oath and the twelve points of the Law. Many of these points closely parallel the moral virtues – it is the motivation that makes the difference.

God made us so as to share with us His everlasting happiness in Heaven – that is the purpose of life – eternal salvation. Each person must know God, not merely know about God – the difference lies in is

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personal experience. This makes Scouting a remarkable weapon against secularism which the bishops of the United States, in 1950, called the foremost evil of the world.

Scouting, in its natural concept was intended as a device whereby under the influence of a person of good character, scouts would form the habits of patriotism, service, trustworthiness, courtesy, obedience, bravery, cleanliness, and reverence. By enlarging the emphasis in the Scouting experience from ethics to morality through religious motivation, the Catholic leader in Scouting plays his full role. The truths about God must be given in a way that the scout can personalize them— God must not remain an abstraction.

Thus, in a Scout unit under Catholic auspices the motto “Be Prepared” can become more than a daily watchword; it should be made a part of daily living as a preparation for life hereafter. Every good Catholic should always “be prepared” to meet our Creator at any time. This gives a supernatural motive to the Scout’s motto. The words, the thoughts, the actions do not change, but the wise leader, well trained in the Catholic aspects of Scouting, gives to them a higher, a supernatural meaning - further aid in directing toward God.

In addition to the normal Scouting activities all leaders in Catholic chartered units should plan to have in their long-range program as well as in their daily or weekly programs, distinctly religious activities that interpret the natural code of Scouting in the light of the teachings of the Church. In a Scout camp the retreat conducted by a competent priest or other religious (Deacon, Religious Brother) at a time that least conflicts with the other demands of the Church and of Scouting provides an ideal opportunity to present the natural virtues of Scouting in the light of the supernatural. The scout must learn to give God the central place in life. The occasional day of recollection, themed to a special devotion or feast, presents further opportunities for spiritual growth. Receiving the Holy Eucharist as a group or in a combination with some adult group in the parish provides an emphasis to the close relationship of Scouting to religious observance. Such practices emphasize this relationship for the scout and for others in the parish, both priests and laity. A holy hour and field Mass in camp also serve as constant reminder that religion is part of Scouting and that Scouting can be made part religion practice each enhancing the other – Bringing God into the program.

The various steps in Scouting, the achievements, the merit badges, the games, the Scouting events can be made more meaningful to Catholic scouts by finding in the glorious history of the Church the stories of common people who in their time pursued similar activities and became heroes, martyrs, and saints!

These people of other generations won satisfactions and, in many cases, tangible Emblems for their accomplishment; they received them in and from the Church as can the scout today. From the time of first investiture throughout the entire Scouting experience under Catholic auspices one can have the joy and satisfaction in the ranks and phases of Scouting, the scout under Catholic sponsorship can have the joy and satisfaction of being recognized not only by Scouting but also by the Church. The scout can see that his participation in Scouting is part of the divine plan – whereby each activity has its significance in the eyes of God.

Over and above all of a scout’s accomplishments and decorations, all should be encouraged to gain special recognition for service and growth in religious observances by qualifying for the Catholic religious emblems appropriate to each Scouting program. By way of these emblems a scout prepares to be an informed, practicing Catholic. Both are necessary in the building of a whole person.

II. A Vision of Catholics Scouting

These programs are so interwoven as to make an attractive, meaningful, easy to understand pattern of life rather than a series of unrelated experiences of a pleasing but passing nature. In this way, youths growing into Catholic maturity can be made to see that the tapestry of life tells a story – a supernatural story.

This story starts with the Cub Scout, the new Cub Scout, the Bobcat, the beginner at his very first investiture, on through years as a Cub Scout working closely with parents, Den Leader, Cubmaster, and pack chaplain at home, in the den, the pack meeting, and on special pack or den trips. Trips? Why not pilgrimages? Yes, pilgrimages to famous churches, shrines, chapels, monasteries where heroes and heroines of the Church played leading roles in the drama of Church and country. These places are all about us, sometimes too close for us to appreciate them, and visitors travel miles and miles to have the privilege of looking in awe on these hallowed spots.

Such an experience can prepare the young Cub Scout for experience as a Scout or Venturer to receive further knowledge in proportion to this early preparation. The great advantage of such preparation is the process of drawing the mind from things that will harm it to things that are worthy of good and wholesome people.

Being reminded daily of the supernatural values of one's actions can be a safeguard against the careless performance of any duty. To accomplish this, the lay leaders in Scouting must themselves be spiritually indoctrinated with the importance and the opportunities of playing a part in the Christian formation of a youth. Leaders of Scouting must be carefully approved, they must be trained, they must be mature – emotionally, physically, and, most of all, *spiritually*. The training of the leader of a unit under Catholic auspices does not begin with nor does it end with the exploration of crafts and teaching the techniques of Scouting. One must not accept a post by merely assuming these responsibilities; leaders must be well grounded in their religion and religious practices, they must know their meaning and significance, and they must be able and eager to impart this knowledge and these practices to the youths with whose leadership they are charged. The leader is the closest to and has the greatest influence upon the individual scouts. Leadership is a great responsibility. A leader is in great measure accountable for each scout's development – physically, mentally, emotionally, and spiritually. And, in turn, council and diocesan leaders have a comparable responsibility to fortify the unit leaders with the necessary knowledge and techniques through roundtables, training sessions, and conferences.

The youth and the leader who are to gain from their Scouting experiences want and must be given all of the devices and training within the grasp of their diocesan and associate chaplains and lay leaders. Devices and training which through Scouting will help the youth and the leader attain the purpose for which each was made by our Creator.

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BSA Religious Principles

The Boy Scouts of America have taken great care to support and protect religious freedoms throughout its history. The Charter and Bylaws of the Boy Scout of America⁹ states this commitment:

“Bylaws- Article IX, Section 1:

Declaration of Religious Principle

“Clause 1. The Boy Scouts of America maintains that no member can grow into the best kind of citizen 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 good citizenship should be kept before them. The Boy Scouts of America, therefore, recognizes the religious element in the training of the member, but it is absolutely nonsectarian in its attitude toward that religious training. Its policy is that the home and the organization or group with which the member is connected shall give definite attention to religious life.

Activities

Clause 2. The activities of the members of the Boy Scouts of America 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

Clause 3. 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. However, no church or religious organization holding a valid charter shall be required to accept as youth members or adult leaders any person whose espoused personal beliefs are in conflict with the chartered organization’s religious principles.

When the bishops of the Church and the officials of the Boy Scouts of America came together to develop a plan of cooperation, the bishops were advised that they could make Scouting as Catholic as they might choose. Scouting programs can be a vehicle by which scouts make the living of their faith the motive and objective of their Scouting activities.

How the Plan Operates

Charter Concept

One of the roles of the national organization of the Boy Scouts is to grant charters to use the Scouting program. There are two types of charters issued by the national organization. These charter relationships are shown in the sketch above.

First, charters are granted by the national council (BSA) to the local council for two purposes:

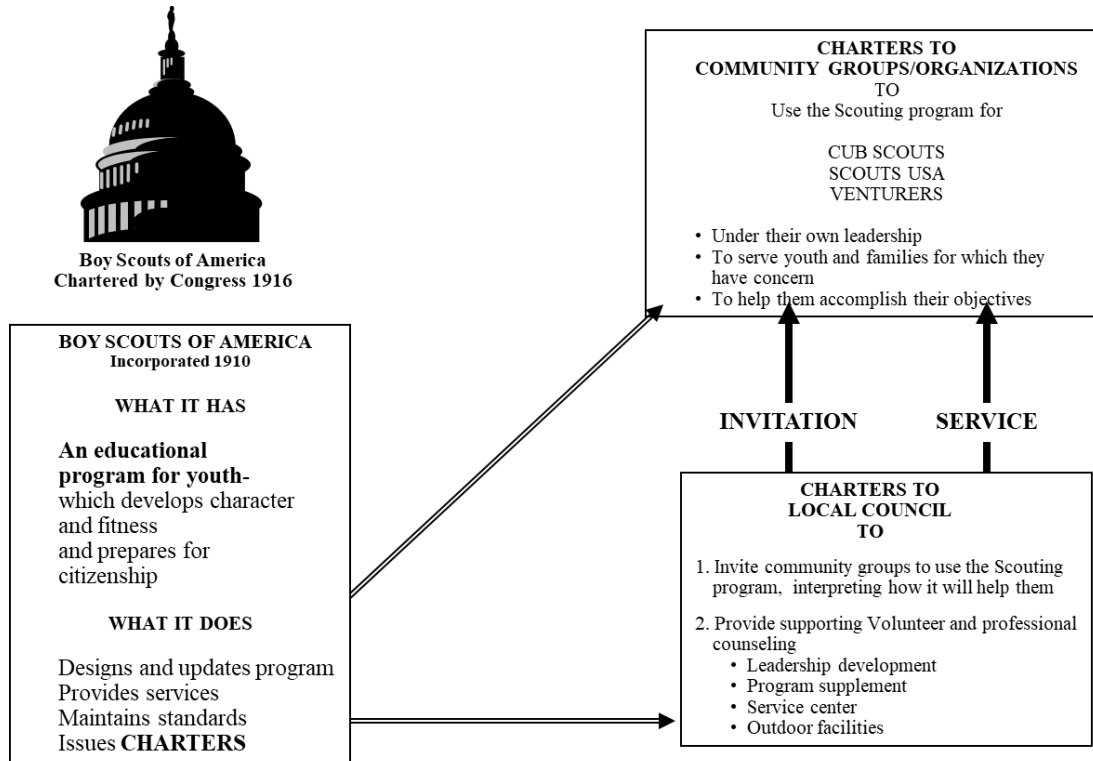
1. Extend an invitation to community groups/organizations to use the Scouting program.
2. Provide supporting services to help community organizations/groups successfully carry out their Scouting programs.

Second, based upon the recommendation of a local council, the national organization grants charters to local organizations to use the Scouting program. The chartered organization uses Scouting

⁹ **CHARTER AND BYLAWS OF THE BOY SCOUTS OF AMERICA, June 2018**

III. Scouting in Your Apostolate

- Under its own leadership.
- To serve families and youth for which the organization is concerned (either within the organization, outside the organization, or both).
- To help the group or organization accomplish its objectives.



To instruct, regulate, and support the use of Boy Scouting programs in specific localities, a local Boy Scout Council makes a formal agreement with each youth serving organization (e.g., Catholic parish or school). This Charter Agreement spells out the essential expectations of the relationship that will exist between the Chartering organization and the Boy Scouts of America and is renewed annually.

Each council reviews and renews local charters for local organizations to use Scouting as part of their mission. This annual review is held with the Institution Head (e.g., Pastor), the Charter Organization Representative and the BSA District Executive. The current Annual Unit Charter Agreement¹⁰ may be obtained online at my.scouting.org and the details of the agreement are outlined in Chapter VIII.

Diocesan Organization

When the ordinary of the diocese gives his approbation to the establishment of Scouting in the parishes of his archdiocese or diocese, he appoints a diocesan Scout chaplain to serve as his personal representative for Scouting among Catholic leaders and scouts throughout the diocese. Upon the recommendation of the diocesan Scout chaplain, the ordinary appoints a layperson as his diocesan chair who cooperates with the chaplain in carrying out the program. (*Details for the organization of a Diocesan Scouting Committee are discussed at the end of this chapter.*)

¹⁰ The Annual Unit Charter Agreement, 524-182 2015

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Organizing a Scouting Unit

The decision to start a new unit is most easily guided by the experience of a Catholic scouter connected with the Diocesan Catholic Committee on Scouting. This person may be expected to be familiar with the benefits and possible difficulties to be encountered on this journey and will be most helpful if the parish is not already a chartered partner.

A practical starting point is a meeting with the Institution Head (e.g., Pastor) to affirm an understanding of the formational youth ministry role that the Scouting program can play in the parish and discuss the chartering process. In this meeting guidelines for membership, adult leadership, and unit program content should be discussed. The desired outcome of this meeting would be a pastoral intent to proceed and an “organizer” identified.

The role of an organizer is to hold onto all the paperwork and coordinate the conversation and steps in the new unit organizing process. This person must have the confidence of the pastoral head and be able to recruit a small organizing committee from the parish community.

The organizer contacts the District Executive to let them know they are beginning to organize a new unit, and shares relevant details, contact info, etc. The District Executive in turn will work with the District Commissioner to make certain a Commissioner is assigned to work with the new unit. The District Executive, District Volunteers, and Commissioner team can be a resource to support each of the following steps. The local Catholic Committee on Scouting, if not already involved, should also be advised of the plan.

The temporary organizing committee obtains a new unit charter application and works with the chartering organization to complete it and obtain their approval to charter the new unit, if acceptable. At this point the committee must identify, with the recommendation of the Institution Head, who the Charter Organization Representative position in the unit committee will be filled by and obtain a completed application and appropriate fee.

The Institution Head (e.g., Pastor) appoints a volunteer, other than the unit leader or assistant unit leader, as its chartered organization representative to represent it as a member of the district committee and as a voting member of the local council. A primary responsibility of the chartered organization Institution Head (e.g., Pastor), or his/her representative (the COR), is to approve the application of each adult leader. Every chartered organization representative is entitled and encouraged to become an active, participating member of one of the district’s committees.

Next, the committee selects a unit leader, a unit committee, and two committee members and obtains completed applications and appropriate registration fees. New units are encouraged to register additional members of the committee and assistant unit leaders where possible.

Once recruited by the organizing committee the COR, unit leaders and assistants, and unit committee members and chair must be trained for their positions.

The unit committee drafts a 12-month program plan including meeting dates, times, location, summer activities, recruiting plans, fundraising sales, service opportunities, district and council activities. This plan must also take into account any guidelines set by the institution including parish and diocesan youth activities.

Now, youth members may be engaged in a recruiting process that culminates with an orientation night or event (fun may be included!) that explains to new members and parents the plan, process, timeline, fun, basic calendar, uniform needs, first meeting info, etc. Applications and appropriate fees are collected from youth members, and parents signing up to be on the committee or assistant leaders.

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The organizer can now meet with the District Executive to review and submit all paperwork, applications, fees, etc. Any corrections or needs are met to complete paperwork. The temporary organizing committee is now absorbed into the unit committee or otherwise disbanded.

The new unit begins meeting and executing their 12-month program plan with support from commissioners, district and council, linked Troop committee and members, and other Scouting units supports the success of the new unit.

The BSA council annually reviews unit charters as part of their mission. This annual review is held with the head of the organization, Charter Organization Representative and the District Executive with the

Scouting Functions as a Parish¹¹ Activity

We have seen that a Scout program is available to youth from childhood through their adolescent years. The Catholic home and the Catholic Church both are vitally concerned in helping this person. Because the youth is Catholic, the immediate agencies outside the home that are in the best position to help are the Church and parish school. The Church has been instituted by Christ himself to help this youth grow like unto the Boy Jesus in the Holy Family in Nazareth in wisdom, age, and grace before God and man. Both the youth and parents will quite naturally look to the leadership of the parish for guidance in after-school play hours when outside the actual home environment. To paraphrase a well-known Scouting saying, “If it doesn’t happen in the parish, it isn’t so!”

By instituting youth work, the parish clearly intends to build the participants spiritually so that they may be better adult Catholics and better citizens of this country and to help them reap the reward of eternal happiness as chosen ones of God in His heavenly kingdom.

The child must be kept constantly aware that time and talents belong to God - and surely this implies that adequate recreational facilities and opportunities to develop interest in hobbies, games, and other activities are available so that youth’s abounding energy can find wholesome channels for expression.

Forming spiritually is not a matter of days, weeks, or months; it is a consistent effort. This is the objective of the Christian home, as well as of the Catholic parish and the parochial school. As an aid to the attainment of this objective, the Church has found a ready ally and a very efficacious tool in the programs of the Boy Scouts of America. The Boy Scouts of America in its programs aims to help each scout do their duty to God and country and keep themselves physically strong, mentally awake, and morally straight, thereby forming a Citizen of sound character.

The parish is the traditional unit of organization in the Church and as such is the center of organized youth activities. The Boy Scouts of America recognize this and make programs available for any parish that sees fit to use it for its youth. The parish Scout unit is definitely a parish organization made up of adults and youth of the parish, using the programs of the Boy Scouts of America. To do this the, parish youth leaders, with the help of diocesan Catholic youth officials, encourage the scouts to make the living of religion the motive and the objective of their Scout activities through the regular God given channels of grace, Mass, and the sacraments.

Scouting through its program of fun, adventure, and challenge presents opportunities to put into practice the virtues of morality, trustworthy ambition, and piety. Thus, the Church can speak to the scout through his leaders about holiness and love of God and neighbor, using Scout terminology and methods. The youth is familiar with Scout ways; likes them, understands them. Joy is found in the fact that his Church gives the kind of holiness that harmonizes with adventure and fun. The scout brings religion into action

¹¹ The model proposed here is adaptable to a school or other Catholic youth-serving institution.

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in the practice of the Scout Oath or Promise and Scout Law, the motto, as intimately as the food that one eats becomes the very fiber of our body.

The Scout Unit as a Community

The Church has always recognized the importance of ceremonies. Man is a material as well as a spiritual creature who seeks physical ceremonies as a part of public worship. Through the centuries the effectiveness of ceremonials is attested by the colorful and traditional liturgy developed by the Church. The growing youth in the formative years is particularly impressed by the ceremonial approaches, even in playtime activities. Play is a serious pursuit in the life of a child; St. John Bosco had his pets and learned to juggle and tumble and do magic tricks. “Between acts” he would say the rosary or preach a sermon. Children still play, good games or bad ones. They have their initiations, good or bad. But they are serious in carrying them out.

To the youth, Scouting is a game; joined for the fun, for the adventure, and for the strength of belonging. Voluntarily joined!

And when joined, the leaders of Scouting should be alert to the importance of introducing Scouting in a dignified, simple way – so that one’s heart may be filled with high purpose. A youth joining a Scout unit under Catholic auspices should have the advantage of a ceremony, not only Scout-like but with the setting and surroundings that the Church can provide - truly, *supernaturalizing the program*.

When received into Scouting in a parish church, the scout can be shown at the outset the seriousness that the Church attaches to the Boy Scout movement; the business of permeating his Scouting activities with Catholic culture and religion will be well begun.

Ceremonies – be they charter presentations, investitures, or recognitions of service or advancement – have a salutary effect on those participating, on those viewing the ceremony, and on the people outside the parish.

The importance of a ceremony is such that it must be carefully planned and executed. No last minute, haphazard putting together of the program should be countenanced. It must be scheduled well in advance, each leader must know what is to be expected of him, each member of the clergy must be properly briefed – this is not only a Scout ceremony, but a Scout ceremony staged within the sacred walls of the parish church. The preliminary acts must fittingly lead up to the dramatic climax and the “actors” must know their lines.

All three phases of the program (charter presentation, investiture, and recognition) should be dignified in a church ceremony at least once a year. Charter presentations are, of course, an annual affair and can well be performed in church and at the first charter presentation. The blessing of the flags can be made an impressive part of the ceremony. Scout investitures are of great importance to the individual, but between the big public investitures some short impressive ceremony should be held where the youth first becomes eligible as a member of the unit. This is a strategic opportunity for the unit chaplain to enter into the career of the scout. Ceremonies should follow through a scout’s progression, advancing from rank to rank and from Cub Scouting through Venturing and into adult leadership. Accomplishments are recognized and the scout is repeatedly encouraged to continue Scouting progress, both spiritually and materially.

Equally important is the recognition of the volunteer leadership, both priests and laity, who so unselfishly serve the youth of our parishes. These leaders should be recognized from time to time – at least annually - for the time, thought, energy, resources and personal example that they give so unstintingly. It is an effective technique that can be used at all levels in the youth apostolate. This is the pastor’s great opportunity.

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Recognition of both scouts and leaders not only influences those involved but presents the Scout movement to the pastor and his to his parishioners in it proper and important perspective; it brings to the attention of the community another phase of the broad scope of activity within the parish.

Scouting in the Diocese (Organization and Role of the Diocesan Committee)

When the ordinary of the diocese gives his approbation to the establishment of Scouting in the parishes of his archdiocese or diocese, he appoints a diocesan Scout chaplain to serve as his personal representative for Scouting among Catholic leaders and scouts throughout the diocese. Upon the recommendation of the diocesan Scout chaplain, the ordinary appoints a diocesan lay chair who cooperates with the chaplain in carrying out the program.

Organization of the Diocesan Committee

In addition to the Scout Chaplain and Chair (appointed by the bishop), the diocesan Catholic committee on Scouting is advised to include the following¹²:

1. Secretary and/or treasurer – depending on committee needs
2. The chartered organization representative from each Catholic-chartered organization should serve as a member of the diocesan Catholic committee (or sub-committee for council service).
3. Members-at-large as needed to carry out the religious and Scouting programs and, where possible, a volunteer representative from each BSA council present in the diocese.
4. Subcommittee chairs for each of the following functions drawn from the volunteer membership:
 - a Religious emblems
 - b Religious activities
 - c Membership
 - d Training
 - e Communications/publicity
5. Associate diocesan Scout chaplain (appointed by the bishop) – Where necessary, one for each BSA council represented in the diocese.
6. Associate diocesan chair – Where necessary, one for each BSA council represented in the diocese

The Boy Scouts of America administers its programs through local councils, often along city, county, or state boundaries that may not be aligned with diocesan borders. Therefore, a diocese may be served by several councils that in turn must relate to several dioceses. In this case the ordinary may choose to appoint associate Scout chaplains upon the recommendation of the diocesan Scout chaplain. The diocesan chaplain and associate chaplain(s), in consultation with the BSA council executive(s) and staff recruit and appoint committee members.

Dioceses that incorporate more than one BSA council should determine how each council is to be represented and served by the diocesan committee. Where deemed appropriate by the diocesan Catholic committee on Scouting, diocesan sub-committees may be formed to serve council needs:

¹² All members of the committee must be registered as members of the BSA

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1. Diocesan sub-committees for council service, as extensions of the diocesan committee, promote, support, and strengthen Scouting in Catholic-chartered institutions and help local councils achieve goals and objectives.
2. Where a diocesan sub-committee for council service is formed, the associate diocesan chairman should represent the council to the diocesan committee. Associate diocesan chairmen should be appointed by the diocesan chairman and be delegated specific responsibilities by the diocesan chairman and chaplain.
3. An important job of the diocesan Catholic committee on Scouting is to ensure that each of its sub-committees is organized properly and receives the guidance, motivation, and direction needed to do the job intended effectively.

Teamwork between the council committee and the local council is essential and the success of this effort is dependent on the degree to which this teamwork is developed. The scout executive, the associate diocesan chaplain, and the associate chair must closely work together – all must move forward in step.

The chaplains and lay chairs should seek Catholic committee members capable of service on the Scout council and on district Scout committees. Through these leaders the diocese and local council is assisted in service to parishes and in special projects assigned by the diocesan committee. Through the diocesan and council committee, under the direction of the associate chaplain, arrangements are made for special religious activities, for aiding the chaplain in examining Ad Altare Dei and Pope Pius XII Emblem candidates, for visiting Catholic unit and leaders, for informing parents, and for promoting the spiritual phases of Scouting in each council in the diocese.

Actions of the Diocesan Committee

The purpose of the Catholic committee on Scouting is to give guidance, vitality and leadership in the spiritual phase of Scouting to all Catholic scouts and scouters of the diocese.

The committee endeavors to make the entire Scouting program available to increasing numbers of youths in parish units and in units operated by Catholic institutions.

In the spiritual phases of Scouting the diocesan committee develops a program of training and activities for the diocese. Specific actions of a diocesan committee include:

1. Cooperates with the national and the local councils (BSA) within the diocese in promoting Scouting for Catholics.
2. Advises the local councils (BSA) within the diocese on all matters related to Scouting among Catholics.
3. Assists the local councils (BSA) in making unit organization contacts with all Catholic parishes in the diocese and helps in the organization of units when requested.
4. Assists the local councils (BSA) in the re-registration of all Catholic units and the correcting of weaknesses where found.
5. Encourages the correlation of the Scouting program with the entire parish program to the end that the religious life of the Catholic youth in Scouting shall receive adequate attention and that Scouting activities may become an integral part of parish life.
6. Arranges in cooperation with the parish priest and local councils (BSA) to hold scout retreats and field Masses as desired by the bishop and the scouts of the diocese.
7. Cooperates with the local councils (BSA) in securing chaplain services for Catholics attending Scout camp.

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8. Secures the cooperation of official Catholic lay institutions in the diocese.
9. Cooperates in recruiting Catholic adults for training courses conducted by the local councils (BSA) and provides special supplemental training in Catholic doctrine and principles as related to Scouting for Catholic youths under Catholic leadership.
10. Secures publicity in the diocesan and local press in regard to the activities of Scout units and scouts under Catholic leadership.
11. Stimulates the integration of Scouting within the diocesan youth program.
12. Promotes the participation of its members in all national and regional conferences of the National Catholic Committee on Scouting.
13. Develops in cooperation with the local councils (BSA) in the diocese a plan of cooperation to make effective the foregoing and all necessary additional provisions to meet the diocesan situation.

Action of Local Councils, Boy Scouts of America¹³

The diocesan committee serves Catholic charter partners (e.g., parishes, schools etc.) and works closely with the local councils and their regular committees in matters of Scouting.

The agenda of the Catholic committee supplements the program of the Boy Scouts of America, with special instructions and activities, in the spiritual phase of Scouting as it relates to Catholics. Local BSA councils have generally agreed to

1. Cooperate with the diocesan committees in promoting Scouting for Catholics.
2. Make provision for adequate Catholic representation in the organization and activities of the local council and on the council executive board.
3. Cooperate with the diocesan committee and council Catholic committees in recruiting and training personnel who will be especially qualified to make effective the expansion of Scouting within the council territory.
4. Encourage where practical each parish and Catholic organization to make the full Scouting program available to their youth.
5. Cooperate with the diocesan committees and the parish priest in their plans for retreats, field Masses, days of recollection, etc.
6. Cooperate with the diocesan committees in providing for chaplain services for Catholics in Scout camps.
7. Cooperate with the diocesan committee in their endeavor to make provisions for Catholic Scout leaders to receive special supplemental training in Catholic doctrine and principles as related to Scouting.
8. Recognize the authority of the bishop in each diocese in determining the conditions under which Scouting units may be regularly organized and administered under Catholic auspices in the diocese.
9. Support to charter institutions:
 - service in the organization of units,
 - assistance to existing units through commissioners,
 - training for the parish leaders and committee members,

¹³ *Plan of Cooperation*, The National Catholic Committee on Scouting, 1980

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- assistance in maintaining standards, and
- facilities and programs of camping and activities.

Diocesan Conferences

The diocesan committee is recommended to plan an annual business meeting of associate diocesan chairs, associate chaplains, and council executives for each diocese to develop a coordinated program to establish and achieve the mutual objectives of the Church and of the Boy Scouts of America. These meeting are important to the Boy Scout of America, to the local council, and to the diocese; their success depends on the complete participation of all.

IV. NCCS Support for Boy Scouting Programs

The National Catholic Committee on Scouting with the cooperation of the BSA National Council provides many tools to assist Scout leaders in the Catholic Church to supplement youth formation. These efforts include religious emblems, religious activities, leadership development and communication tools. While produced and maintained at a national level, they are intended for diocesan and parish use and administration.

In the Parish

Religious Emblems

“No boy can grow into the best kind of citizenship without recognizing his obligation to God.” (Baden-Powell 2011 *Handbook for Scouts*). The NCCS has developed over the years programs that help youth see their duties to God and community sharing many features with the obligations of their membership in Scouting. The first religious emblem recognized by the BSA was the Ad Altare Dei emblem developed by the Diocese of Los Angeles. Originally a recognition earned by altar boys who were also Boy Scouts, it brought the idea of service at the altar to service in all areas of one’s life. There are now emblems developed by the NCCS for all phases of a scout’s career.

Each emblem presents an opportunity for the parish clergy to support and confirm the growth in Catholic virtue and the importance of attending to both spiritual as well as material growth and knowledge in the scout and with his/her family. Completion of each emblem and endorsement by the scout’s parish is recognized by the BSA with the presentation of the youth religious emblem square knot. This is a silver square knot embroidered on a purple rectangle patch which is then worn on the uniform for the remainder of a scout’s tenure in Scouting – even into adulthood.

Light of Christ emblem

For children in the first and second grade there is the Light of Christ emblem. This is a workbook -based program to be completed with the help of the family. Working over the course of 4-6 weeks a Wolf or Bear Cub Scout learns more about God in an age-appropriate themed way. Once completed the workbook is reviewed by a member of the scout’s parish clergy so as to reinforce the concepts of the Light of Christ in each member of the Church of Christ. The administration and presentation of the emblem is coordinated by the Diocesan Catholic Committee on Scouting. The BSA recognizes the completion of this (or any religious emblem) with the awarding of the BSA religious emblem square knot.

Parvuli Dei emblem

The Parvuli Dei emblem is for Cub Scouts in the 3rd – 5th grade, the Bear and Webelos years. The Parvuli Dei emblem, which means Family of God, is meant to emphasize the scout as a member of God’s family and how that is mirrored in the scout’s earthly family. This is also a family centered, workbook-based program and is tailored to the needs of the older child. It also provides an opportunity for the scout to present his/her work to the parish religious representative who can reinforce and encourage the youth in spiritual growth.

Ad Altare Dei emblem

The Ad Altare Dei emblem (see the Light is Life emblem for scouts in Eastern rite Churches) is sacrament based and designed for scouts who have completed the 6th grade and who are prepared to make a serious commitment towards exploring how their Faith and their Scout membership mirror each other and support each other. This emblem is completed by a group of scouts working together in discussion, facilitated by a Catholic counselor appointed and trained by the DCCS for that diocese. It often takes 6-8 months to complete the material contained in the AAD manual. The final step is presentation by the scout of the growth and maturation accomplished in the program by reviewing the workbook and accompanying

IV. NCCS Support for Boy Scouting Programs

materials before a Board of Review that reinforces and supports how the scout has come to see the religious obligations and opportunities of both Catholicism and Scouting.

Light is Life emblem

The Light is Life emblem is intended for Scouts 12 to 13 years old and respects the cultural and ritual differences among the various Eastern Catholic Churches. The overall goal of the Light is Life religious emblem program is to bring about in the Scout, through his Eastern Catholic Scouting experience, a deeper awareness of his share in faith-life. Then going forth, he will witness this life through maturity in communal worship and in Christian formation of his world. *This program is to be used by the Eastern Catholic Scouts rather than the Ad Altare Dei program. It is not appropriate to work on both programs.*

Pope Pius XII emblem

A Scout or Venturer in High School can work on the Pope Pius XII emblem which focuses more closely on the future of the scout and the potential vocations to which he or she may be called by God. This also is completed by a group of scouts in discussion together, often with the input of panels of persons who have accepted various vocations for their lives reflecting upon what God is calling the scout to as adulthood approaches. This emblem also is capped by a reflection on what has been learned before a Board of Review.

Adult recognition

The St. George award

The St. George award for leaders in Scouting under Catholic auspices was inaugurated at the Thirteenth National Conference of Diocesan Scout Chaplains and approved for wearing with the leader's uniform by the Executive Board of the National Council, BSA in 1954. It is offered to the respective dioceses, subject to the approval of the local ordinary, and is a national award of the NCCS. The purpose of this award is to recognize an outstanding contribution to the spiritual development of Catholic youth in the program of the Boy Scouts of America. It is not an award earned, but rather, a recognition of service rendered in conformity with the standards of Catholic Scouting. Receipt of the St. George medal is recognized by the BSA with the presentation of the adult religious emblem square knot; a purple square knot embroidered on a silver patch.

The Bronze Pelican award

Available for award by diocesan Scout committees to adults making outstanding service to the spiritual development of Catholic youth in programs and is not restricted to the programs of the Boy Scouts of America. This award is similar to the St. George award but is administered at the diocesan level often in conjunction with Scouter formation and achievement.

Religious Activities

Religious Activity programs

The NCCS in support of programming to enrich and deepen a scout's understanding of themselves in relationship to God and Church also has developed many activities appropriate for use by individual scouts and their units that draw on the riches of the faith. These are maintained and updated by the NCCS to provide a variety of fresh activities and endeavors for scouts, some of the programs focus on learning about the lives of the Saints. There is also a series of patches for learning and developing a devotion to the mysteries of the rosary. Information about these activities is always available on the NCCS website (www.nccs-bsa.org).

IV. NCCS Support for Boy Scouting Programs

Diocesan Programs

Resources for diocesan programs are also available from the NCCS. Diocesan committees, or in some cases, council committees, will often offer special programs for Scouting youth. These vary widely but are often Scout themed Days of Recollection, religious retreats either as a day event or as a camping event over a weekend or longer, Rosary hikes, or Ten Commandment hikes. Some dioceses offer a day hike event where scouts visit various houses of worship or multiple parishes over the course of a day. Many dioceses celebrate their shared faith in the One God and the Catholic Church by having a diocesan Scout Sunday celebration. Whether it is celebrated at the Cathedral or travels around the diocese this is a wonderful opportunity for scouts, Scouters and other Catholics to recognize the wide support for the aims and methods of Scouting as youth evangelization. It is also an apt time and place for the presentation of religious emblems and awards earned during the year. This is also a fitting time to recognize Scout units that have met the criteria for the Scout Unit of Excellence Award, the Pope Paul VI award. Requirements and criteria for this award can be found on the NCCS website. The NCCS also promotes use of celebrations to mark Priesthood Sunday by Catholic Scouts (last Sunday of October) as well as service project awards available to Catholic chartered units who performs works of service within their parishes.

National Programs

Adult Leadership Formation

The National Catholic Committee on Scouting also sponsors and supports events and training on the national level. First, it has created and runs training events for Catholic Scout leaders, both lay and religious who evangelize youth through the programs of the BSA.

NCCS Fast Start Training

Presented in a white paper format, the NCCS Fast Start Training is a self-guided training intended as quick means to understanding the scope of your new volunteer role in Scouting and how Catholic youth ministry fits within that role. If you are a unit leader Fast Start Training is intended as a complement to the required BSA Leader Specific training, providing information specific to imbuing Catholic tradition into the day to day operation of the unit in its role as Catholic Youth Ministry.

Course Objectives: Upon successful completion of this course, the participant will:

- Understand your role as a new volunteer
- Understand how Catholic youth ministry fits within that role
- Understand how to incorporate Catholic tradition into the day to day operation of your Scouting unit

Availability: Materials are available on the NCCS website in 60-90 minutes modules

National Catholic Leadership Development

The National Catholic Leadership Development (NCLD) program is presented in a workshop format facilitated by experienced diocesan or (NCCS) regional Scout leaders to help Scouters come to a better understanding of the role of religious faith in their lives. The program is designed to be experiential and not overly didactic. Through a series of guided reflections, both the individual and the group examine Scripture passages to ascertain how God is calling each to respond.

The Scouter does not have to know any specific doctrines, nor is an extensive knowledge of Scripture presumed. What is of critical importance, however, is that the Scouter be reflective and be willing to share those reflections with others. (see nccs-bsa.org)

IV. NCCS Support for Boy Scouting Programs

Scouting in the Catholic Church

This course offered every summer at Philmont Scout Ranch Training Center and is a more intense treatment of Catholic Scouting as a vibrant youth ministry. Attention is paid to the workings of the NCCS, teachings from the Catechism of the Catholic Church, personal spiritual development and the creation of vibrant Scout ministries in home parishes and at the diocesan level.

Scouting in the Local Church - Diocesan Committee Development

The NCCS created and annually runs a course that trains and equips Scouters and clergy to run an effective and vibrant DCCS. This half week course teaches the basics of how to have an effective diocesan committee, how to structure the committee, how to engage and train leadership, how to interact with the diocesan offices in your area and how to engage with the NCCS.

Chaplain Certification Program

In 1995, the NCCS Chaplains Committee initiated a Basic Chaplain Certification Process to give greater skills and professionalism to the Catholic Scout Chaplains. Basic Chaplain Certification Certificates and Cards, valid for five years, are issued. Troop, Summer Camp, Diocesan and NCCS Regional Chaplains are encouraged to seek Basic Scout Certification through the National Catholic Committee on Scouting.

Certification requires three years of experience as a Scout Chaplain and training through attendance and participation in at least two NCCS Biennial Conferences, attendance at a BSA National Camp School - Chaplain Section, and/or attendance at Philmont Training Conference - "*Scouting in the Catholic Church*".

National Youth Programs

St. George Leadership Trek

Beyond adult training the NCCS every other summer runs Philmont trek experiences for Catholic Scouts and Venturers. The St. George trek takes place over 14 days in Albuquerque and in the mountains of Cimarron, New Mexico at the Philmont Scout Ranch. Crews of either male youth, or female youth (not co-ed) are led by priests, seminarians or female religious in exploration of God's bounty in the beautiful backwoods and also through a process of religious growth and formation. It is said that to take any Philmont trek turns a youth into an adult, the St. George truly turns a youth into a young man or woman of faith! Dioceses are required to nominate and expected to provide financial assistance to scouts as diocesan representatives to the St. George trek. (Scholarship support may be available from the NCCS by application). A diocese can be allocated 2 positions for each St. George trek. Additional scouts may attend as space allows from non-filled diocesan allocations.

Catholic Scout College Scholarships

The NCCS administers several annual scholarship awards for accredited institutions of higher learning to honor Mr. Emmett J. Doerr, who was a dedicated Catholic Scouter and a distinguished member of the National Catholic Committee on Scouting®. The Doerr family and the NCCS are continuing his legacy by offering this scholarship to extraordinary Catholic scouts.

Partial eligibility requirements include (see application):

- A practicing Catholic.
- A full time High-School Senior.
- A registered young man or woman actively involved with a BSA unit
- Earned the Ad Altare Dei or Pope Pius XII Religious Award.
- Earned the Eagle Scout, Silver Award or Quartermaster Award.

IV. NCCS Support for Boy Scouting Programs

Public Relations

Biennial Meeting

Primary business meeting for members of the national committees. These meetings are scheduled in the Easter season of even numbered years and include workshop sessions for diocesan committee members and other interested Scouters.

The BRIDGE

The NCCS newsletter is published quarterly and provides updated information about Catholic Scouting.

NCCS Website

The source and repository of support information for Catholic Scouting.

<https://www.nccs-bsa.org/index.php/order-forms-and-literature>

NFCYM Participation

The NCCS has been a Collaborating Member of the National Federation of Catholic Youth Ministers since its inception and regularly exhibits at the National Conference for Catholic Youth Ministers and the National Catholic Youth Conference.

V. Leadership in Catholic Scouting

Adult leaders must possess the moral, educational, and emotional qualities that the Institution Head (e.g., Pastor) deems necessary for positive leadership to youth. *The BSA Adult Application* sets the following standards for a leader:

- Abide by the Scout Oath, Scout Law, and Scouter Code of Conduct¹⁴.
- Subscribe to the precepts of the Declaration of Religious Principle¹⁵.
- Reside within the USA or a U.S. territory, or be a U.S. citizen residing outside the USA¹⁶.
- Respect and obey the laws of the United States of America.
- Be 21 years of age or older for primary leadership positions (18 years of age or older for assistant leadership positions).
- Complete “Youth Protection Training (YPT) and/or renew training as required¹⁷.
- Review the disclosure information related to the BSA’s background check process and complete and sign a Background Check Authorization form.
- Take leader position-specific training at my.Scouting.org. Classroom training may also be available through your local council.

When they adopted the “*Plan of Cooperation*” in 1934 the bishops of the United States paid a high compliment to the laity of the Church throughout the nation. They implied a great confidence. They knew that the pastors would in a large measure depend on the enthusiasm and competence that their parishioners would bring to Catholic youth seeking the fun and adventure of Scouting under Catholic leadership. Each Catholic at baptism is anointed like Jesus as priest, prophet, and king. Those are the roles that we are then to fulfill in following Jesus. We recall five basic promises:

- To live among God’s faithful people
- To hear the Word of God and Share in the Lord’s Supper
- To proclaim the Good News in Christ through word and deed
- To serve all people following the example of Jesus
- To strive for justice and peace in all the earth

These are also the promises that teenagers are asked to affirm when they are confirmed and often times they are the promises repeated when welcoming new members. Ministry to youth is clearly recognized as a vocational ministry of the laity in the Catholic Church and Scouting can, and should, be an element of this comprehensive ministry on a diocesan, parish, and institutional level.

A leader of a unit under Catholic auspices must have more than required by the BSA – they must have the quality of spirituality; unit leaders and their assistants live close to their scouts. They must make effective the permeation of religious and Catholic culture into all the youth’s Scouting activities. They must develop in the scouts the habitual awareness of God – this is vital to growth.

Leadership in the Parish

The laity must assume responsibility as soon as the pastor approves the organization or the expansion of Scouting in his parish. Leaders must be recruited – but no one should be registered because they are the first available or most easily secured.

¹⁴ www.scouting.org/filestore/HealthSafety/pdf/Scouter_Code_of_Conduct.pdf

¹⁵ See Chapter 2: *Scouting in Your Apostolate*

¹⁶ The BSA has a process for volunteers without a Social Security Number Youth-Serving Executive’s Guide to Registration 524-104, 2015.

¹⁷ This is in addition to diocesan requirements for Safe Environment Training.

V. Leadership in Catholic Scouting

The Institution Head (IH)

The Institution Head is the executive officer of the chartering institution (e.g., Pastor) and one of the signatories of the charter (with the BSA Council Executive and Charter Organization Representative). The charter agreement enables the institution to use the elements and methods of a Scouting program consistent with BSA rules, regulations, and policies and the BSA agrees to provide support for the program (materials, training, etc.). The charter preserves the right of the Institution Head, by signature authority, to have full control over youth and adult membership requirements and unit program activity (e.g., meeting content and participation in external events). Only the Institution Head or his designate approves leaders, programs and actions their institution can support.

The Charter Organization Representative (COR)

This person is appointed by the Institution Head (e.g., Pastor) during the organizing phase (See Chapter 3) to be the liaison of the Institution Head or his designate to the unit selection committee and the BSA council. This person understands the chartered organization concept between the Boy Scouts of America and the institution to be chartered to operate Scouting units and the fact that the institution owns and is responsible for the unit. Once a unit is formed this person meets regularly with the unit committee chairman and unit leaders to determine the course of Scouting within the parish/ institution and give leadership in improving the effectiveness of the program. The COR also is expected to communicate regularly with the pastor/institution head, president of the parish council, parents, and other key people keeping them informed about their Scouting activities.

The Unit Organizing Committee and Unit Committee

The first group to be formed is an organizing committee with the duty to select and secure the most capable persons of the parish to serve on the permanent unit committee. Very often, all or some members of this original steering committee continue on the newly formed unit committee.

One of the most practical methods of securing committee members as well as unit leaders is by mobilizing the parents of future Cub Scouts, Scouts, and Venturers, for it is the duty of the parents to make provision for their youths' growth in God, and Scouting can be a very real aid in this regard. Men and women should be encouraged to fill the leadership roles in each of the programs. The duties and responsibilities of a committee are well and carefully outlined in pamphlets developed by the Boy Scouts of America. Duties of each member of the committee are well defined according to the jobs to be done. Typical of these are chair, secretary, finance, outdoors, advancement, and chaplain. Some committees add religious activities, as a board of directors of a very important corporation. The organizing committee must observe, select, recruit, register, and provide for the training of the best person for each position. When the unit committee is well established one of their first responsibilities is to secure the leader and assistants (Pack Leader, Scoutmaster, or Advisor).

A unit committee is formed to administer the Scouting program within the institution. Members (at least three parents, leaders, or volunteers) are approved by the Institution Head (e.g., Pastor) and Charter Organization Representative, and select a Committee Chairman. Ordinarily separate committees are formed for each unit in an institution, but there are benefits for a larger, comprehensive, oversight committee.

As these various pieces of the mosaic of adult leadership fall into place, the success of the program for the scout demands a close liaison among the pastor, the chaplain, the committee, and the unit leaders. A close association between each scout's home and the parish should be maintained by both the leaders and the parents. And the leadership must be two deep, yes, better three and four deep, according to the number of youths to be served. The recommended formula for a Scout troop is at least one additional assistant

V. Leadership in Catholic Scouting

Scoutmaster for every two patrols; the size of a Cub Scout pack can be definitely determined by the number of persons recruited, trained, and interested as Den Leaders.

Unit Leaders

Studies have shown that unit leaders are best selected from a roster of persons interviewed by the whole committee; they are usually visited at home and very often with husband and wife together. Over half of successful Scoutmasters are former Scouts, nearly as many as have a son in the troop. They are thirty-five years old, are members of and active in their sponsoring institution and many are members of some civic groups. Nearly all of them complete basic training, attend roundtables, and subscribe to BOY'S LIFE, and well over half of their charter representatives attend the district meetings.

Pastoral Guidance

A priest serving as chaplain of the parish Scout unit(s) can be the guiding spirit that is essential in all parish organizations, but immediate presence is increasingly impractical. The chaplain as a wise guide will find himself pooling the resources of the Boy Scouts of America (including many printed helps) and the lay resources within his own parish to maintain a presence. Personal visits, even for an impromptu "minute", can be a great influence. Where practical he should get to know the unit leaders and be aware of leadership needs in the programs to advise and assist recruiting.

The priest need not, he should not, be either the Scoutmaster or the unit chair, nor should he serve as the sponsor's delegate to the local council, known officially as the Charter Organization Representative. He is the chaplain, the priest in Scouting in his parish. He is the spiritual dynamo. He is the powerful source of things spiritual. He leaves scouting activities to the lay leader he has so carefully selected.

Diocesan Leadership

The purpose of the Catholic Committee on Scouting is to give guidance, vitality and leadership in the spiritual phase of Scouting to all Catholic Scouts and Scouters of the diocese under the direction of the bishop. The committee endeavors to make the entire Scouting Program available to increasing numbers of youth in parish units and in units operated by Catholic institutions.

The Diocesan Catholic Committee on Scouting, embracing such local subcommittees as needed, should include the following:

1. Diocesan Chaplain
2. Diocesan Chair
3. Associate Diocesan Chaplain - Where possible, one for each BSA Council represented in the diocese.
4. Associate Diocesan Chair - Where possible, one for each BSA Council represented in the diocese.
5. Subcommittee Chair for each of the following;
 - A. Religious Emblems
 - B. Religious Activities
 - C. Membership
 - D. Training
 - E. Communications/Publicity

The Bishop

The bishop of the diocese, by virtue of his office and through the use of whatever means is adopted in the diocese for making assignments, has the responsibility for appointing the Diocesan Scout Chaplain and Associate Diocesan Scout Chaplains as needed, usually with input from the current Diocesan Chaplains and Chair. In the absence of the bishop, the Diocesan Chaplain represents him at all meetings of the Diocesan Catholic Committee on Scouting and shall have the general supervision of the spiritual welfare of Catholics in Scouting within the diocese.

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The Diocesan Scout Chaplain

A diocesan Scout chaplain is appointed by his ordinary and he becomes a member of the National Catholic Committee on Scouting as provided for in the *NCCS Bylaws*. To fulfill the role of a Scout Chaplain he is also encouraged to register as a member of the Boy Scouts of America.

As the personal representative of the bishop for Scouting among Catholic leaders and youth, the diocesan Scout chaplain is in a very responsible and strategic spot in selecting, securing, and training the members of the diocesan committee – first, in aiding local councils and associate diocesan Scout chaplains in recruiting the proper associate diocesan chair and, secondly, in adding carefully chosen members at large. These volunteers lay and priests actually are the bishop's committee on Scouting.

The primary duty of the diocesan Scout chaplain is to give spiritual direction and to promote the spiritual phase of Scouting in the diocese. Well in advance, preferably a year, the diocesan Scout chaplain, with the advice and assistance of his lay committee, lays out the diocesan program of spiritual activities and in doing so he clears with council and parish leaders; after the program has been adopted and published he will develop a plan to promote and implements. Such a program will provide for retreats, Scout Sunday observances, presentations of the religious emblems for scouts and leaders and, field Masses, days of recollection, and other traditionally local activities. In some dioceses, any or all of these may be carried out on a council basis. The diocese helps plan and promote them.

The diocesan Scout Chaplain works closely with the local councils of the diocese through and with associate diocesan Scout chaplains (as also appointed by the bishop); he works with the local Scout executives in recommending one or more local priests to the ordinary for selection and appointment. After the appointment, he has the opportunity and the obligation to train the new associate diocesan Scout chaplain in his duties.

Diocesan Chair

This individual must therefore be a person of exemplary Catholicity, an outstanding citizen, and an approved representative of the Catholic Church and should be capable of serving on the council executive board if invited. The diocesan Scout chaplain must have at his right hand a layperson as the diocesan chair, an individual who meets and who has all of the qualification outlined above and who has a scope of even wider influence encompassing the whole diocese. This person works in and through several local councils and has a close relationship at the regional level.

As the diocesan Scout chaplain secures, develops, and works through the associate and unit chaplains in spiritualizing the program of Scouting, so the diocesan chair works through the associate diocesan chair to the individual parishes. Both the chair and become members of the National Catholic Committee on Scouting as provided for in the *NCCS Bylaws*.

The chair presides at all meetings of the diocesan committee on Scouting and cooperates with the diocesan Scout chaplain and local councils in developing Catholic leaders who are wisely selected, carefully recruited, and worthy to serve on council boards and committees. The chair also supervises diocesan activities, directs adherence to diocesan policies as approved by the ordinary and, in cooperation with local councils, works with the dioceses Scout chaplain in carrying out the whole diocesan program.

Associate Chairs and Chaplains

In very large-area dioceses and when several BSA Councils are present, associate chaplains and chairs may be appointed to assist the Diocesan Chaplain and Chair. These leaders are to be sought and

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recommended by the diocesan committee and appointed by the bishop. They should have qualifications similar to the Diocesan Chaplain and Chair

Associate Diocesan Scout Chaplains

When appointed by the bishop, an associate diocesan Scout chaplain takes on the duties of the diocesan Scout chaplain at the local, council level.

This chaplain operates at the local council level and finds himself working in close cooperation with the Scout executive. Together they select and secure the lay personnel for the council beginning with the associate diocesan chair who should be of the caliber to serve on the executive board of the council. This triumvirate studies the needs of the districts and council and builds a council committee in keeping with local needs, placing the newly recruited Catholic leaders on district and other committees where they can render the greatest service to the council and diocese. These, like all other council Scouters, are recruited and commissioned for one year. The motivation of these leaders is a joint endeavor stimulated largely by the associate diocesan Scout chaplain and the local Scout executive.

His greatest responsibility is to the parish chaplains or institution heads and from these men will come the greatest demands for his assistance and service. So that he may be able to render the greatest service with the greatest conservation of energy, he prepares himself with a knowledge of the conditions in existing units; he meets and instructs the parish chaplains on the basic religious standards for unit committees and leaders; he encourages at least an annual investiture in each parish; and meets with his associate diocesan chair as they bring together at least twice a year the Catholic Scout leaders of the council to discuss their progress in the spiritual phases of the program.

As an important member of the diocesan committees, the associate diocesan Scout chaplain arranges for special religious activities in the council in cooperation with the diocesan Scout chaplain; these will include such things as the observance of Scout Sunday, retreats, field Masses at camps and camporees, diocesan youth rallies, and other local traditional ceremonies. He also arranges for examinations, as needed, of all applicants in the council striving for the Ad Altare Dei and the Pope Pius XII Emblem and refers the successful applicants to the diocesan Scout chaplain.

The associate diocesan Scout chaplain also visits the pastors in the council whose parishes do not yet sponsor any of the program of the Boy Scouts of America. On these visits he points out the advantage, both natural and spiritual, of Scouting in the parish. When he has presented the plan successfully, he refers the project of actual organization to the local council.

The Associate Diocesan Chair

An associate diocesan chair normally serves in the domain of a council as the connecting link between the parishes in a council and the diocesan committee. This individual must therefore be a person of exemplary Catholicity, an outstanding citizen, and an approved representative of the Catholic Church. Through the diocesan committee parishes are assisted in operating Scout units with their programs and pastors of parishes not using the program are cultivated to embrace Scouting programs.

The National Catholic Committee on Scouting

It is the plan of the National Catholic Committee on Scouting to recruit a large group of outstanding Catholics throughout the country who will lend their talents and resources to make more effective the extension of Scouting under Catholic Auspices. These persons will assist in providing additional tools, personal services, recognitions for the front-line Scouters, both priest and lay. They will assist in

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providing chaplain services at Philmont, national jamborees, and other such events; they will make available many needed additional publications on Scouting with a distinctly Catholic slant; they will assist the USCCB Episcopal Liaison in broadening his services to the Scouts under Catholic auspices across the nation.

Members of the NCCS are appointed by the bishop ordinaries of the United States in consultations with diocesan chaplains and lay chairs or elected by the body of the committee. As they are approved, they are permitted to join this select national group by paying an annual fee of twenty-five dollars or more.

By this national appeal, outstanding individuals can be attracted to serve Scouting in their dioceses and local councils. They can be very useful and as Cardinal Newman writes “What other measure is there of dignity... but usefulness.” The steps are clear, the program is definite, the organization sound – parish, council, diocese, the nation!

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The *National Catholic Committee on Scouting Bylaws*, ratified in April 1998, reorganized the Catholic Committee on Scouting as a single, national committee consisting of two (2) representatives from each diocese, the diocesan Scout chair and the diocesan Scout chaplain; an Executive Board; and an Advisory Board.

Function

“The National Catholic Committee on Scouting (NCCS) is a Church committee of concerned Catholic Laity and Clergy which is advisory to the Boy Scouts of America (BSA) and relates to the United States Conference of Catholic Bishops (USCCB) through its Bishop Liaison with the NCCS.”¹⁸

“The purpose of the NCCS is to utilize and ensure the constructive use of the program of the BSA as a viable form of youth ministry with the Catholic Youth of our nation. The NCCS seeks to sustain and strengthen the relationship between the BSA and the Catholic Church and to work cooperatively with the National Federation for Catholic Youth Ministry (NFCYM) and various other groups involved in youth ministry in the United States.”¹⁹

“The National Catholic Committee on Scouting, a corporate entity affiliated with the United States Conference of Catholic Bishops, is a voluntary organization of clergy and lay persons formed in 1934 and recognized as such by both the USCCB and the Boy Scouts of America through a “*Plan of Cooperation*” ratified by both parties in 1934 and renewed on April 22, 1968. Its members include a chaplain and lay chair from each diocese in the United States. The National Catholic Committee on Scouting serves as an advisory committee to the Boy Scouts of America. It has the responsibility of promoting and guiding cooperative contracts between the proper authorities of the Catholic Church in the United States and the Boy Scouts of America.”²⁰

Leadership

The NCCS consists of two (2) representatives from each diocese: The Diocesan Scout Chair and the Diocesan Scout Chaplain, an Executive Board, and an Advisory Board. The NCCS meets biennially at a time and place determined by the National Chair with input from the Executive Board.

The NCCS is governed by the Executive Board which the diocesan representatives help to select. The Executive Board, consisting of an Executive Committee, NCCS-elected Regional Chairs and Regional Chaplains and Members-at-Large, meets annually.

An Executive Committee has been established with the authority to carry out the routine matters of the NCCS between the meetings of the Executive Board.

The Executive Committee consists of the following members²¹:

National Chair,	Immediate Past National Chaplain,
National Chair-Elect,	USCCB Bishop Liaison
National Chaplain,	National BSA Staff Advisor
Associate National Chaplain,	Legal Counsel
National Vice-Chairs (4),	NCCS Program Assistant / BSA
Vice-Chair and Advisor Finance,	Administrative Assistant
Advisory Board Chair and Advisor,	
Immediate Past National Chair	

¹⁸ *NCCS Bylaws Article I, Section A: AUTHORITY*

¹⁹ *NCCS Bylaws Article I, Section B: PURPOSE*

²⁰ *Mission Statement*, the “Executive Board of the NCCS, meeting in plenary session on January 22, 1981

²¹ *NCCS Bylaws Article II, Section A: REPRESENTATION*

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The Advisory Board provides continuing support to the Executive Board and is led by a chair and advisor appointed by the National Chair. The Advisory Board consists of the chairs and advisors of Standing Committees and members appointed at-large by the Executive Board, and meets annually²².

The Standing Committees of the NCCS are:

- **Membership Committee** - creates and promotes national programs that can be utilized by Diocesan Catholic Committees to increase membership and promote a better partnership between the Catholic Church and BSA.
- **Religious Emblems Committee** – develops and manages religious emblem programs for youth members.
- **Religious Activities Committee** - promotes regular and meaningful Catholic religious activities and programs for youth at the unit and diocesan level throughout the country.
- **Training Committee** – develops and manages adult training and spiritual formation programs commensurate with the needs of the times – includes national training conference and Biennial meeting workshops.
- **Chaplains Committee** - promotes the concept of chaplaincy throughout the Scouting Program.
- **Vocations Committee** - promotes church related vocations through the programs and endeavors of the NCCS including the BSA Chaplain's Aide Program.
- **International Committee** - maintains relationships with the International Catholic Conference of Scouting and the International Division of BSA.
- **Finance Committee** – allocates for and manages financing of all NCCS programs.
- **Marketing & Public Relations Committee** - develops tools for telling the story of Scouting in the Catholic Church, assisting in publishing the NCCS quarterly news and supervising all marketing tools that promote Scouting in the Church.
- **Nominating & Manpower Committee** - responsible for the slate of National and Regional Officer candidates appearing on the annual ballot.
- **Conference and Meeting Committee** - secures locations, physical arrangements, scheduling, and support programs for NCCS Conferences and annual meetings.

Operations

Action of NCCS General Membership

Diocesan Chaplains and Lay Chairs (General Membership) are appointed by the bishops, or administrators, of their respective dioceses with the cooperation and recommendations of the Diocesan and/or Council Catholic Committee on Scouting. The NCCS (including diocesan leaders, the Executive and Advisory Board) meets on a biennial basis for the Biennial Business Meeting where members in good standing, may vote on all items requiring action. In addition to the usual reports that are given at the Biennial Business Meeting, any additions or changes in NCCS policy, organization, by-laws, religious emblems, etc., are part of the agenda for consideration. Diocesan Leaders are expected to:

1. Represent their dioceses at the biennial meetings of the National Catholic Committee on Scouting.
2. Report to the national committee annually (through their Regional Leadership) on all matters pertaining to Catholic Scouting operations in their dioceses (e.g., units, membership, activities, training, emblems and activity participation, etc.)

²² NCCS Bylaws Article II, Section D: NATIONAL ADVISORY BOARD

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3. Promote local committee participation at regional and national meetings on the NCCS.

Action of the National Catholic Committee on Scouting²³

The principal actions of the NCCS are directed by the Executive Board that meets annually. On the even years, it will be scheduled during the Biennial Conference.

1. Formulates policies governing the Christian formation of Catholic men, women, and youth in Scouting and, in cooperation with the National Council, BSA, develops and establishes policies affecting the participation between Scouting and the Catholic church.
2. Develops and presents to the bishops of the Catholic church in the United States plans developed in cooperation with the National Council of the Boy Scouts of America for Catholic participation in Scouting through the local councils (BSA) and the diocesan committee.
3. Advises the National Council, BSA, in all matters of policy relating to Scouting among Catholics.
4. Recognizes in all its work the authority of the bishops of each diocese in determining the conditions under which the Scouting program may be regularly organized and administered in the diocese.
5. Represents through the bishop advisor, the National Conference of Catholic bishops on matters pertaining to Scouting.
6. Reports to all dioceses and the BSA annually on all Scouting matters pertaining to the participation of Catholics in their respective dioceses and the entire United States.

Action of the Executive Committee

The Executive Committee meets periodically, between the annual meetings of the Executive Board, at a time and place as it deems appropriate and necessary to carry out the current business of the NCCS. Prior to the next Board Meeting, a written summary of action items considered by the Executive Committee since the last Board Meeting are submitted for approval, modification or rejection by the Executive Board.

Action of the National Council of the Boy Scouts of America²⁴

1. Designates the National Catholic Committee on Scouting as a committee advisory to the National Council in all matters of policy related to Scouting among Catholics.
2. Provides for adequate Catholic representation on the National Council and its Executive Board.
3. Cooperates nationally to make effective the plan and program of the National Catholic Committee on Scouting as mutually agreed upon.
4. Receives annual reports from the National Catholic Committee on Scouting on the progress of Scouting among Catholic youth.

²³ A *Plan of Organization*, The National Catholic Committee on Scouting, 1988,

²⁴ *Ibid*

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Conferences

National

Beginning in 1934, the diocesan Scout chaplains held their first national conference. In the spring of alternate (even numbered) years this conference has been held for the purpose of reviewing and exchanging experiences and planning further development and promotion of the spiritual phase of the program. Diocesan chairs and chaplains have been included in these conferences beginning in 1956 and represent their dioceses in the business of the NCCS.

Regional

In the intervening years between the national conferences the diocesan chaplains, associate diocesan chaplains, diocesan chairs, and associate diocesan chairs sometimes meet on a regional basis to further discuss and disseminate the program developed at the national conference. Suggestions and requests formulated at the local levels are channeled through committees to the national conference.

Each year the NCCS regional chairs and chaplains of the fourteen episcopal regions of the USCCB are encouraged to convene business meetings with the diocesan chaplains and lay chairs in their respective regions to review current action of the national committee, coordinate regional activities, and review the state of Catholic Scouting in their region. Where possible training programs may also be offered.

The Plan Works

The plan has been developed, approved, and made operative; its workability has been proved; its success in the future will depend largely upon the degree to which lay cooperation and participation can be developed; for although the parties to the plan are the Boy Scouts of America and the bishops of the United States, Scouting under Catholic auspices must be carried on principally by outstanding, intelligent, and articulate laymen.

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When the *Plan of Cooperation* was developed and adopted there were included the basic policies of the Boy Scouts of America. Experience of years has shown them to be sound and in the interest of all groups participating in the program of the Boy Scouts. They are many, but for purposes of this pamphlet we shall highlight only a few of the most important.

Family Program for Scouting²⁵

The Boy Scouts of America's Board of Directors unanimously approved to welcome girls into its iconic Cub Scout program and to deliver a Scouting program for older girls that will enable them to advance and earn the highest rank of Eagle Scout.

It is important to note that the BSA did not decide to make the Cub Scouting and Boy Scouting programs co-ed; instead, the organization has introduced a unique model that builds on the benefits of a single-gender program while also providing character and leadership opportunities for both boys and girls.

Chartered organization partners have the option to choose:



Families can choose to sign up their sons and daughters for Cub Scouts. Chartered partner institutions may choose to establish a new girl pack, establish a pack that consists of girl dens and boy dens or remain an all-boy pack. Cub Scout dens will be single gender — all boys or all girls.

Unit Charter Relationship

Charter Organization Agreement²⁶

The purpose of the Boy Scouts of America (BSA) program is to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values and principles taught in the Scout Oath and Scout Law.

The Chartered Organization, as a duly constituted organization that serves youth, desires to use the program(s) of the BSA to further its mission respecting the youth it supports. The Local Council provides the support and service necessary to help the Chartered Organization succeed in its use of Scouting.

The Chartered Organization agrees to:

- Use Scouting to further the Chartered Organization's aims and values for youth.

²⁵ Updated Family Program FAQ 10-23-17

²⁶ Annual Charter Partner Agreement_524-182 2015

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- Chartered organizations must utilize the Scouting program to accomplish specific objectives related to one or more of the following:
 - Youth character development
 - Career skill development
 - Community service
 - Patriotism and military and veteran recognition
 - Faith-based youth ministry
- Conduct the Scouting program consistent with BSA rules, regulations, and policies. They may be found on the Scouting website: www.scouting.org/Membership/Charter_Orgs/resources.aspx
- Chartered organizations must not use the Scouting program to pursue any objectives related to political or social advocacy, including partisan politics, support or opposition to government action or controversial legal, political, or social issues or causes.
- Be represented in the Local Council and the local Scouting district by a Chartered Organization Representative (COR), who will be appointed by the Chartered Organization. The COR will be the point of contact between the Chartered Organization and the Local Council; will serve as a voting member of district and council committees on which the COR serves; and will, with the Chartered Organization, select and approve volunteer leaders for submission to the Local Council for its consideration. The COR will work with the unit committees sponsored by the Chartered Organization.
- Support unit committee(s) made up of at least three persons for each unit.
- Assure that adults selected as unit leaders are suitable by, at a minimum, having the appropriate leaders of the Chartered Organization review and sign each application.
- Ensure appropriate facilities for the unit for its regular meetings to facilitate the aims of the Chartered Organization and Scouting.
- Encourage adult leaders to receive additional applicable training made available by the council.

The Local Council agrees to:

- Respect the aims and objectives of the Chartered Organization and assist the Chartered Organization by making available Scouting resources.
- Make available to the Chartered Organization and its units and members program training, program resources, and other Scouting support services.
- Make available training and support for the Chartered Organization and for the COR, the primary link between the Chartered Organization, the Local Council, and the BSA. Track and require all unit leaders to attend BSA Youth Protection Training.
- Conduct criminal background checks on adult leaders approved by the Chartered Organization.
- Provide camping opportunities, administrative support, and professional staff to assist the Chartered Organization in developing a successful Scouting program.
- Provide primary general liability insurance to cover the Chartered Organization, its board, officers, COR, employees, and Scouting members and volunteers for authorized Scouting activities. Indemnify the Chartered Organization in accordance with the resolutions and policies of the National Executive Board of the Boy Scouts of America.

Annual Meeting with the Chartered Organization²⁷

The annual meeting between the executive officer of a chartered organization and the district professional, or in appropriate cases his or her designee, should be scheduled at least 90 days prior to the renewal date of the unit's charter. If problems in renewing the unit's charter are anticipated or there is significant corrective action needed, the discussion should be held early enough to allow time to take positive corrective action before the renewal deadline.

²⁷ **Guidebook to the National Catholic Committee on Scouting®: For Bishops, Pastors, Priests, Deacons and Lay Scouting Volunteers** (*private communication*) SPARKS 3/2018

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The meeting must be a face-to-face discussion, as the concept of working together is central to mutual long-term success. Be prepared by reviewing Scouting: It Works for Your Youth. The video can be downloaded from www.scouting.org/Membership/Charter_Orgs.aspx.

Pastoral Rights to Choose Membership, Leaders, and Program Elements

Chartered organizations continue to have the right and responsibility to choose their own unit leaders according to their own values and Scouting values. The BSA reaffirmed that no Scouting unit may deny a youth membership in the BSA on the basis of sexual orientation or preference. But each chartered organization may adhere to its beliefs and teachings in the selection of its own unit leadership and volunteers and may use Scouting as part of its youth ministry.

In the Charter Agreement, signed annually by the Institution Head (e.g., Pastor), a Catholic organization obligates to use the program(s) of the BSA to further its mission respecting the youth it supports. A Catholic Institution agrees to utilize the Scouting program to accomplish specific objectives related to one or more of the following:

- Faith-based youth ministry
- Youth character development
- Career skill development
- Community service
- Patriotism

The Chartered organizations also agrees to conduct the Scouting program consistent with BSA rules, regulations, and policies enumerated at www.scouting.org/Membership/Charter_Orgs/resources.aspx. These rules and regulations are comprehensive and relate to maintaining the BSA mission and identity (including, but not limited to youth membership, youth protection, leadership standards, organization, program, uniforms, and advancement programs). The BSA supplies the natural aids that are necessary for the working of the program, and they rightfully expect the chartered body or institution to supply the religious program which is the keystone of the structure of Scouting.

The Charter also reserves the right of the Institution Head, by signature authority, to have full control over youth and adult membership requirements and unit program activity (e.g., meeting content and participation in external events). The Institution Head (e.g., Pastor) should only approve a program his institution can support.

Our goal should be: “Every Scout of the Catholic faith in a Catholic unit and a Catholic unit for every Cub Scout, Scout, or Venturer of Catholic faith”.

Leadership Standards

Adult Leaders²⁸ – Adult leaders must possess the moral, educational, and emotional qualities that the *Institution Head* (e.g., Pastor) deems necessary for positive leadership to youth. *The BSA Adult Application* sets the following standards for a leader:

- Abide by the Scout Oath, Scout Law, and Scouter Code of Conduct.
The Scouter Code of Conduct can be found at www.scouting.org/filestore/HealthSafety/pdf/Scouter_Code_of_Conduct.pdf
- Subscribe to the precepts of the Declaration of Religious Principle.

²⁸ BSA Adult Application 524-501, 2018

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- Reside within the USA or a U.S. territory, or be a U.S. citizen residing outside the USA²⁹.
- Respect and obey the laws of the United States of America.
- Be 21 years of age or older for primary leadership positions.
- Be 18 years of age or older for assistant leadership positions.
- Complete Youth Protection training (YPT) before application is processed and renew training as required.
- Review the disclosure information related to the BSA's background check process and complete and sign a Background Check Authorization form
- Take leader position-specific training at my.Scouting.org. Classroom training may also be available through your local council.

The adult leader application process will not be complete until Youth Protection training has been completed and a criminal background check has been obtained.

Unit Requirements³⁰

Troop, Varsity, Venturing, and Sea Scout units are required to have an institution head, a chartered organization representative, a committee chairman, two committee members, and a unit leader. Packs are required to have a chartered organization representative, a chair, two committee members (or one committee member and one pack trainer), a unit leader, and at least one den leader who may be a Tiger Cub den leader, a Cub Scout den leader, or a Webelo's den leader.

The chartered organization representative (CR) and the Parent coordinator (PC) are the **ONLY** adults allowed to hold two positions in the **SAME UNIT**. Only the CR may hold multiple positions as committee chairman (CC), a committee member (MC), or a Parent coordinator (PC).

Chartered organizations that operate more than one unit (e.g., pack, troop, team, and crew) **must register the same individual as the chartered organization representative (CR)** for all units chartered to that organization, because the CR serves as a voting member of the district committee and the council. The executive officer (IH) **must** also be the same person for all units chartered to that organization.

There must be at least **FIVE** paid youth members in a pack, troop, team, crew, or ship. If special circumstances exist, the Scout executive may give permission to allow a unit to register with as few as two paid youth members. No unit can register with fewer than **TWO** paid youth members. Units with more than 100 or fewer than five at registration must be approved by the Scout executive. This approval should be in writing and kept in the unit's historical file.

A transferred membership is considered a paid registration.

TENURE:

A unit retains its tenure provided it has done the following things.

- 1) Reregister on time.
- 2) Separated reregistered (SR) within the 10 months following the drop date and registering with the original recharter date for a full 12 months.
- 3) Dropped and ceased all activity but reorganized during the 10-month period.
 - a. **Accumulated tenure is retained; however, there will be a space between tenures for the months during which no fee was paid.**
- 4) If a unit does not reregister within 12 months of the expiration date, all tenure will be lost on the first day of the 13th month. If the unit then reregisters, it must return as **NEW**.

²⁹ The BSA has a process for volunteers without a Social Security Number Youth-Serving Executive's Guide to Registration 524-104, 2015.

³⁰ Youth-Serving Executive's Guide to Registration 524-104, 2015

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You can help by ensuring your unit(s) have good leaders who are appropriately trained, have good ties to their chartered organization and utilize the activities and programs of the NCCS. Further, you can take an active role in promoting activities and religious emblems that will help to show that Catholic Scouting is youth ministry.

Cultural diversity and inclusion

Policy of Nondiscrimination

The BSA is open to all who meet the requirements. Scouting units are open to all youth *and leaders are selected* without regard to race, ethnic background, sexual orientation, or sexual identity and are based on individual merit.

BSA Resolution³¹ Approved July 27, 2015

The Boy Scouts of America hereby adopts the following statement on sexuality and adult leaders:

“Matters of marriage, family, and sexuality raise profound social, moral, and theological questions. The Boy Scouts of America has always been deeply respectful of the religious and moral beliefs of its chartering organizations, including religious organizations.

The Boy Scouts of America affirms that sexual relations between adults should be moral, honorable, committed, and respectful. Adult Scout leaders should reflect these values in their personal and public lives so as to be proper role models for youth. The Boy Scouts of America affirms the right of each chartering organization to reach its own religious and moral conclusions about the specific meaning and application of these values. The Boy Scouts of America further affirms the right of each chartering organization to select adult leaders who support those conclusions in word and deed and who will best inculcate the organization’s values through the Scouting program.

The Boy Scouts of America rejects any interference with or condemnation of the diverse beliefs of chartering organizations on matters of marriage, family, and sexuality. The message of Scouting is one of toleration and respect for different religious and moral conclusions in this matter, acknowledging that reasonable minds may honorably differ. Any effort to exclude or penalize chartering organizations based on their beliefs or policies regarding marriage, family, or sexuality is contrary to the Boy Scouts of America’s commitment to religious freedom and respect for the beliefs and convictions of its chartered organizations.”

No local council may refuse to process or approve a charter application or in any way limit the participation of a Scouting unit based upon the chartered organization’s exercise of its right to select adult leaders as provided in this resolution.

The Boy Scouts of America will defend and indemnify to the fullest extent allowed by law any bona fide religious chartered organization against any claim or action contending that the chartered organization’s good faith refusal to select a unit leader based upon the religious principles of the chartered organization is in violation of the law.

³¹ BSA’s ADULT LEADERSHIP POLICY, Ref.: NCCS FREQUENTLY ASKED QUESTIONS (FAQs) 10/2015

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Catholic Teaching

Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care, USCCB

(<http://www.usccb.org/about/doctrine/publications/upload/ministry-to-persons-of-homosexual-inclination.pdf>)

Persons who experience same-sex attraction and yet are living in accord with Church teaching should be encouraged to take an active role in the life of the faith community. However, the Church has a right to deny roles of service to those whose behavior violates her teaching. Such service may seem to condone an immoral lifestyle and may even be an occasion of scandal.

- Special care ought to be taken to ensure that those carrying out the ministry of the Church not use their position of leadership to advocate positions or behaviors not in keeping with the teachings of the Church. They must not belong to groups that oppose Church teaching. It is not sufficient for those involved in this ministry to adopt a position of distant neutrality with regard to Church teaching.
- For some persons, revealing their homosexual tendencies to certain close friends, family members, a spiritual director, confessor, or members of a Church support group may provide some spiritual and emotional help and aid them in their growth in the Christian life. In the context of parish life, however, general public self-disclosures are not helpful and should not be encouraged

Evangelization³²

When an organization chooses to charter a unit, it does so because its values match those of Scouting and it wants to take advantage of the youth-serving programs the BSA offers. The Scouting program, when chartered to a Catholic institution, should take on the values of the Catholic faith. Scouting fulfills all the characteristics of a program of Catholic youth ministry when it utilizes the activities and programs of the NCCS and becomes involved in the community life of its Catholic chartered institution (see http://www.scouting.org/filestore/membership/pdf/522-451/522-451_low_english.pdf).

Effective Scouting programs also attract unchurched youth. Even if the church has a fine religious education program, sacramental formation, and youth ministry organization chances are that the youth program mainly attracts young people already active in the congregation. Scouting offers a distinctive outreach element to help extend the church's ministry to the larger community

While a Catholic-chartered program may be open to youth of other faiths, the experience should be similar to that of someone attending a Catholic school or participating in a Catholic sports program where the Catholic faith is practiced. It's our calling as Catholics to practice our faith and thereby evangelize all those with whom we come into contact. This isn't the same as encouraging someone to convert. The NCCS offers the program National Catholic Leadership Development to prepare Catholic Scouters to better offer their talents and charisms in the service of the Church.

The BSA and NCCS are agreed that the BSA cannot prevent Catholic youth from joining BSA units sponsored by community and other church bodies. These units are found where it is not practical for one church to sponsor a unit. Catholic adults must be encouraged to participate as leaders in these units to support the Catholic youth that are present with appropriate Catholic components (Mass attendance, religious activities and emblems, etc.).

³² NCCS FREQUENTLY ASKED QUESTIONS (FAQs) 10/2015

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The NCCS fully supports the BSA Declaration on Religious Principles³³:

“The Boy Scouts of America does not define what constitutes belief in God or practice of religion. Neither does the BSA require membership in a religious organization or association for membership in the movement. If a Scout does not belong to a religious organization or association, then his parent(s) or guardian(s) will be considered responsible for his religious training. All that is required is the acknowledgment of belief in God as stated in the Declaration of Religious Principle and the Scout Oath, and the ability to be reverent as stated in the Scout Law.”

Youth Protection (BSA and Diocesan)

The BSA is committed to providing a safe environment for young people. All adult leaders must complete Youth Protection training as part of the registration process and renew their training as required. It is highly recommended that parents who participate in Scouting activities complete YPT. To learn more about the BSA’s Youth Protection resources, go to www.scouting.org/training/youth-protection/.

All persons involved in Scouting must immediately report to local authorities any good-faith suspicion or belief that any child is or has been physically or sexually abused, physically or emotionally neglected, exposed to any form of violence or threat, exposed to any form of sexual exploitation including the possession, manufacture, or distribution of child pornography; online solicitation; enticement; or showing of obscene material. No person may abdicate this reporting responsibility to any other person.

Additionally, any known or suspected abuse or behavior that might put a youth at risk must also be reported to the local Scout executive or the Scouts First Helpline (1-844-SCOUTS1 or 1-844-726-8871) if your Scout executive or local council cannot be reached.

BSA Youth Protection Policies

- Two registered adult leaders 21 years of age or over are required at all Scouting activities, including meetings. There must be a registered female adult leader over 21 in every unit serving females. A registered female adult leader over 21 must be present for any activity involving female youth.
- One-on-one contact between adult leaders and youth members is prohibited both inside and outside of Scouting.
- Corporal punishment, hazing, and bullying are not permitted in Scouting. Only constructive discipline is acceptable. Parents and unit leaders must work together to solve discipline problems.
- Separate accommodations for adults and Scouts on trips and outings are required.
- Privacy of youth is respected.
- Units are responsible to enforce Youth Protection policies.

These and other key Youth Protection policies are addressed in the training and at www.scouting.org/training/youth-protection/.

To learn about the BSA’s other health and safety policies, please review the online version of the Guide to Safe Scouting, the Scouter Code of Conduct, and the Sweet Sixteen of BSA Safety, which are available at www.scouting.org/health-and-safety

³³ Guide to Advancement 2017, § 5. Special Consideration, 5.0.5.0 Religious Principles

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BSA Social Media Guidelines

Although using social media is not a Scouting activity, their use to connect with others interested in Scouting can be a very positive experience. But the creation and maintenance of these channels requires forethought, care, and responsibility. Read more about the BSA Social Media Guidelines

Catholic Practice

The *Charter for the Protection of Children and Young People*³⁴ is a comprehensive set of procedures originally established by the USCCB in June 2002 for addressing allegations of sexual abuse of minors by Catholic clergy. The *Charter* also includes guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse. It was revised in 2005, 2011, and 2018.

The *Charter* directs action in all the following matters:

- Creating a safe environment for children and young people;
- Healing and reconciliation of victims and survivors;
- Making prompt and effective response to allegations;
- Cooperating with civil authorities;
- Disciplining offenders;
- Providing for means of accountability for the future to ensure the problem continues to be effectively dealt with through the [Secretariat of Child and Youth Protection](#) and the [National Review Board](#).

Every diocese is required to administer and enforce Safe Environment steps prior to serving in ministry or other volunteer service. This affects all Scouting volunteers with routine contact with minors. *Some dioceses may include only those volunteers who have routine contact with minors as an essential part of their regular volunteering duties.* Most dioceses require Safe Environment training and certification by Scouting volunteers in addition to the BSA Youth Protection requirements for registration:

1. Completion of a volunteer ministry application, including the names and contact information of (non-family member) references, who will be contacted.
2. Signed authorization for release of information.
3. Completion of a national criminal search including Sex Offender background check.
4. Successful completion of a diocesan approved Safe Environment Training program.
5. Signed Code of Conduct agreement form upon review of the Diocesan Code of Conduct & Behavior Standards for All Clergy, Religious and Lay Ministers.

Certification is commonly managed at the parish level and must be renewed every 2-5 years.

Unit Size

The size of Scout units, particularly troops is often a subject of debate. Experience has shown that a large troop, or pack, is more successful than a number of smaller units in the same institution. The size, or the number of units is limited only by the number of adequate leaders that can be recruited. Permission to operate a large unit rests first with the local council, but no resistance should be found where there is a sufficient number of leaders secured and trained. As with many issues relating to the operation of a unit, the chartered Institution Head who must approve Scouting as a component of the institution's youth

³⁴ <http://www.usccb.org/issues-and-action/child-and-youth-protection/upload/Charter-for-the-Protection-of-Children-and-Young-People-2018-final.pdf>

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ministry mission. The pastor of a parish, or bishop of a diocese, may have responsibility for hundreds, if not thousands, of youths who are eligible and desiring to be scouts. We must respect the unqualified, enthusiastic support of the Institution Head when we are making Scouting available to 30,40, or 50 scouts, while hundreds are underserved. The laity of a parish must also step forward to take a share of this responsibility to make the youth apostolate a reality.

Catholic Scout Unit Size (March 2019)

	Youth Members		All Registered Adults	
Program	Average	Largest	Average	Largest
Pack	32	170	8	78
Troop	21	120	13	120
Crew	6	36	4	25

Fiscal and Fundraising Policies³⁵

Should our unit consider insuring our unit equipment?

Remember, the chartered institution owns the unit, and all funds used by the unit remain the responsibility of the chartered institution as long as the charter issued by the BSA remains in place. It is recommended that an inventory of the unit's equipment be given annually to the chartered institution, and needs for insurance coverage discussed at that time. Frequently, unit equipment can be added to an existing policy of the chartered institution at minimal cost. It is suggested that your unit insure its equipment.

Should your unit have a checking or savings account?

Yes. Unit funds should be deposited in a checking or savings account that requires two signatures on every check or withdrawal. The unit leader could be one of the signees, but it is recommended it be a committee person. It could be that the unit leaders have a petty cash fund (with the limit set by the committee) that is accounted for with receipts each month.

Is our pack or troop considered tax-exempt by the IRS?

The BSA National Council grants a *charter* to religious organizations, service clubs, businesses, and others who want to charter a Scout unit. A unit is actually "owned" by its chartered organization. Chartered organizations vary widely in tax status.

The BSA national office consulted with the IRS and outside counsel about whether this filing requirement applies to Cub Scout packs, Boy Scout troops, Venturing crews, and other units. In their opinion, most Scout units **do not** have to file Form 990-N. (*Note: Tax issues for Girl Scout troops are handled differently by the IRS because of how Girl Scout cookie sales are structured.*)

*When should our unit submit a BSA Unit Money-Earning Application?*³⁶

For all unit fundraising. All unit money-earning projects must be approved in advance by using the BSA's Unit Money-Earning Application. Approval must be made by the chartered organization and the local council.

³⁵ FISCAL POLICIES AND PROCEDURES FOR BSA UNITS *Frequently Asked Questions*

³⁶ Fundraising Policies and Procedures Manual: Unit Money-Earning Project Guidelines

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Units are not supposed to solicit gifts, but they can receive gifts. Anyone can contribute to a Scout pack, troop, or unit—and many donors don't need or care about charitable deductions. Obviously, defining a "solicited gift" is not always easy. But we rely on our unit leaders to set good examples and honor the intent and spirit of these important guidelines. We know it's hard to stop people from being generous, especially toward Scouting.

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Ad Altare Dei Religious Emblem (see Religious Emblems)

Age, Minimum –

- Pack membership is open to youth in kindergarten through fifth grade.
- Children can be Scouts if they have completed the fifth grade and are at least 10 years old, OR have earned the Arrow of Light Award and are at least 10 years old, OR are age 11 but have not reached age 18.
- Venturing is for young men and women at least 13 years old who have completed the eighth grade, or youth age 14 and not yet 21.
- Adult leaders must be 21 years of age or older for primary leadership positions or 18 years of age or older for assistant leadership positions.

Adult Program Participant - An adult program participant is any person 18 years of age or older who registers to participate in a program in which youth members are also eligible to participate; obligates himself or herself to regularly attend the meetings; fulfills a member's obligation to the unit; subscribes to the Scout Oath; and participates in an appropriate program based on the current guidelines of the Boy Scouts of America. Adult program participants are subject to the same guidelines as adult Scouters when required by policies and guidelines.

Associate Diocesan Scout Chaplain (associate chaplain) – appointed by the Bishop to assist the Diocesan Scout Chaplain in council activities. (Need determined by diocese)

Associate Diocesan Chair (associate chair) - appointed by the Diocesan Scout Chaplain to enable council activities with an Associate Diocesan Scout Chaplain. (Need determined by diocese)

Baden-Powell, Lord (1857-1941) – Founder of the Scouting Movement in Great Britain (1907) – first Chief Scout of the World.

Beaver, Silver – Award made to an adult for distinguished service to youth in Scouting by the National Council through a local council.

Boy Scouts of America (BSA) -The Boy Scouts of America means the Boy Scouts of America, National Council. (Synonymous with The National Council)

Boy Scout Week - Held annually in February so as to include February 8, the date of incorporation of the BSA.

BOY'S LIFE magazine – Magazine published by the Boy Scouts of America for youth by subscription,

Charter, Unit – Document received from the National Council, B.S.A., usually through the local council, giving right and privilege of using the name and program, with uniform, etc. of the Boy Scouts of America. (Separate charters are required for a Cub pack, a Scout troop, and a Venture crew.)

Charter Organization Representative – Organization representative approved by the head of the chartered organization to represent it. All adult leader applications must be accepted and approved by the head of the chartered organization or the chartered organization representative. The COR is the point of contact between the Chartered Organization and the Local Council; serves as a voting member of district and council committees on which the COR serves; and with the Chartered Organization, select and approve, volunteer leaders for submission to the Local Council for its consideration. The COR works with

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the unit committees sponsored by the Chartered Organization. (**Chartered Organization Representative Guidebook**, Boy Scouts of America, #511-421, ISBN 978-0-8395-3118-0, 2015)

Camporee – Short-term camp conducted by a troop, district, or council on a patrol basis, demonstrating established patrol camp standards.

Certificate, Membership – Issued to members annually upon registration.

Church, Governing Laws - There is a hierarchy to the laws of church administration

Canon Law - A code of laws that are within the jurisdiction of the Church, that covers (for example) who may or may not marry a couple; what constitutes a valid marriage; what to do if there is a jurisdictional dispute between two different dioceses; basic rules for building a church.

- Applies to the worldwide Catholic Church
- Promulgated by the Holy See
 - most recent major revision: 1983
- Large body of supporting information

Episcopal Conference Norms - Norms are promulgated by an Episcopal Conference (e.g., USCCB) and apply only in that Episcopal Conference area (i.e., the U.S.).

- The Holy See reviews the norms to ensure that they are not in conflict with Catholic doctrine and universal legislation.
- These norms may be a clarification or refinement of Canon law but may not supersede Canon law.
- Diocesan Bishops have to follow norms only if they are considered “binding decrees.”
 - Norms become binding when two-thirds of the Episcopal Conference vote for them and the norms are reviewed positively by the Holy See.
- Each Diocesan Bishop implements the norms in his own diocese; however, there is no mechanism for overseeing or enforcing implementation.
- <http://www.usccb.org>

Diocesan Statutes and Norms - In each diocese a presbyterial council is to be established, that is, a group of priests which, representing the presbyterium, is to be like a senate of the bishop and which assists the bishop in the governance of the diocese according to the norm of law to promote as much as possible the pastoral good of the portion of the people of God entrusted to him.

- Apply within that particular diocese only.
- Actually, carry more legal weight than policy directives from the Episcopal conference.
- Promulgated and modified by the Bishop.
- Typically, further explains and clarifies canon law and episcopal norms.
- Different statutes and norms in different dioceses.

Parochial Norms and Rules – Parish rules issued by the pastor.

- Apply in the Parish
- Parish Councils are typically mandated in a diocese but are consultative.
- Pastors cannot make Canon law.

NOTE:- Canon Law and the Catechism are two separate things and often confused:

The Canon Law is a rule book within the jurisdiction of the Church, that covers administration of the church.

The Catechism is a teaching tool for the bishops and various catechists to instruct the faithful.

Commissioner – Volunteer leader in the Boy Scout organization commissioned for service to units, districts, or councils.

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Council, Local – Agency of leadership and supervision of Scouting in each distinctive community, town, city, or county. Chartered annually by the National Council.

Council, National – Agency in which certain important phases of Scouting are vested exclusively, such as issuance of charters, commissions, and certificates of membership; establishment of Scout requirements; etc. Deals with units through local council; operates under federal charter.

Cub Scout – Child in kindergarten through fifth grade., a member of a pack or neighborhood den. A Lion* Cub is in kindergarten. A Tiger* Cub is in First Grade. Wolf and Bear Cubs are in first and second grades. Webelo Scouts are in the fourth and fifth grade.

*Lion and Tiger Cubs are affiliated to a pack and are required to have an adult partner.

Den -Small group of (Wolf, Bear, or Webelo) Cub Scouts forming part of a pack.

Den Chief – Scout who helps in the Cub den.

Eagle Scout – Scout of the highest rank in Scout progress.

Executive, Scout: National, Regional, Local – Adult employed as executive officer in the capacity indicated by the title.

Insignia, Scout – All official badges, etc. protected by U. S. laws.

Jamboree – National or international gathering of Scouts from various troops at some special location for the purpose of interchange of ideas and to arouse spirit of Scouting.

Leader - An adult Scouter registered in a position of leadership or responsibility at the council, district, or unit level.

Light of Christ Religious Emblem (see Religious Emblems)

Light is Life Religious Emblem (see Religious Emblems)

Member - Unless otherwise stated, a “member” is a youth member (scout) and, in context, an adult program participant.

National Catholic Committee on Scouting – www.nccs-bsa

National Office – Located at Irving, TX.

Parvuli Dei Religious Emblem (see Religious Emblems)

Patrol - Division of the troop usually consisting of eight, or fewer, Scouts, one acting as patrol leader.

Patrol Leader – Scout leader of a patrol.

Patrol Leader, Senior – Ranking Scout leader of a troop, head of the patrol leaders’ council.

Pope Pius XII Religious Emblem (see Religious Emblems)

Patrol System – Method of conducting a troop by the small division of patrols, each a unit of itself within the troop.

Purpose of Scouting – “...to promote, through organization, and cooperation with other agencies, the ability of youths to do things for themselves and others, to train them in Scoutcraft, and to teach them

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patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts” (Constitution of the B.S.A., Article II). The Scouting objectives also include character development, citizenship training, and physical fitness.

Religious Emblem Programs – NCCS Programs to foster age appropriate personal and spiritual growth of each youth participating in Scouting programs. Youth completing each program receive an emblem that may be worn on the scout uniform:

- | | |
|--------------------------|------------------------------|
| • Cub Scout (Wolf, Bear) | Light of Christ |
| • Cub Scout (Webelo) | Parvuli Dei |
| • Scout (11-13 yrs.) | Ad Altare Dei (Roman rite) |
| | Light is Life (Eastern rite) |
| • Venture (15+) | Pope Pius XII |

Region, BSA – Division of the Scout field under a regional executive, including several states; corresponds roughly to Federal Reserve districts.

Region, NCCS – Division of the Catholic Scout field under a regional chair and chaplain, including several regions. Geographically equivalent to the Episcopal regions of the USCCB.

Registration – Individual scouts are registered in units through the local council (or directly with the local council for a Lone Scout). Units are registered with the National Council through the local council. Application for reregistration must be made by a unit annually in the month the unit charter expires. Application blanks are usually sent to the unit in advance.

Scout – Member of a troop chartered through Scouts BSA, ten through eighteen years old.

Scouter - An adult who registers with the Boy Scouts of America at the local, area, region, or national level; fulfills the obligations of his or her position; obligates himself or herself to subscribe to the Scout Oath; and agrees to abide by the Rules and Regulations, policies, and other guidelines of the Boy Scouts of America.

SCOUTING Magazine – Magazine sent from the national headquarters to all registered Scout leader.

Scribe – Scout detailed to keep troop records under the direction of the Scoutmaster.

Sign, Scout – Special hand signal used by Scouts – the three fingers of the right hand joined, held up, palm front, the thumb resting on the nail of the little finger. Used while Scout repeats the Scout Oath and Law and as a recognition sign between Scouts.

St. George Emblem – Church award approved by the National Council, B.S.A. awarded on diocesan authority to adult leaders.

Sunday, Scout – Sunday during Boy Scout Week dedicated in a special way to the twelfth point of the Law.

Transfer – Form showing that a scout in good standing has, with permission of the unit leader, changed to another unit and been received by the other unit leader into that unit.

Uniform, Scout – Specifically authorized by an act of Congress and protected by provisions of federal charter, June 15, 1916. It may be purchased from authorized distributors only on presentation of Certificate of Membership or otherwise identifying oneself as a scout or Scouter

VIII. Glossary of Catholic Scouting Terms

Unit, Scouting – Term used to cover a Cub pack, a Scout troop, or a Venture crew (and other programs of the Boy Scouts of America).

Venturer – Member of the Boy Scouts of America registered to a Venture crew.

Youth - “youth” in this text generally means a youth of scouting age but not necessarily affiliated with the programs of the Boy Scouts of America.