



Capitol Area Council, Texas



Chaplain and Chaplain Aide Handbook©2015

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Introduction

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Unit Chaplains

All units in the Capitol Area Council are encouraged to have a Chaplain. Cub packs, Scout troops, and Venturing crews can and should have an adult working with the youth as a spiritual advisor and resource, promoting the religious emblems awards. All must be current with the youth protection training, and the youth protection measures must be strictly observed when performing these duties. While this manual provides only general guidelines, the Chaplain should tailor the duties to their respective scouts and scouters. If you have any questions contact your District Chaplain or the Capitol Area Council's Religious Relationships Committee.

Outreach Opportunities₁

(₁ BSA manual Chaplain & Chaplain Aides, 2002 reprinted with permission)

After housing and schooling needs are met, one of the first contacts a new family has in the community is with a Scouting unit. As new troop members are registered, you will learn of their religious preferences or interests and can extend an invitation to join your congregation in worship, or you may direct them to other opportunities for worship in the community. ***At no time should the Chaplain proselytize.***

The Basic Opportunity₂

(₂Luthern Council on Scouting)

In this capacity, you as the Chaplain have an opportunity to be a friend to the Scouts and leaders and to contribute to their spiritual welfare and growth. You as the Chaplain, by virtue of your position and personality, can encourage the boys in their Scouting work and other aspects of their total lives... Scouting is an educational program based on "*Duty to God*" and designed to enhance:

- A personal value system
- Leadership skills
- Citizenship responsibilities
- Career awareness
- Personal fitness

Manual for Chaplain Aides and Chaplains 1

To serve as a Chaplain or Chaplain Aide is a unique opportunity for ministry. While serving in these offices, you will have the opportunity to help Scouts as they grow, both physically and spiritually. Modeling, mentoring, and offering faith-based experiences are some techniques to be used.

Use this manual to help you become better oriented to the duties, responsibilities, and opportunities of Chaplaincy service in Boy Scout troops. In it, you will find helpful information and resources to help you better perform your duties.

Declaration of Religious Principle₁

The Boy Scouts of America maintains that no member can grow into the best kind of citizen without recognizing an obligation to God and, therefore, recognizes the religious element in the training of the member, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the home and organization or group with which a member is connected shall give definite attention to religious life. Only persons willing to subscribe to this Declaration of Religious Principle and to the Bylaws of the Boy Scouts of America shall be entitled to certificates of membership.

Chaplain Aides 1

The Chaplain Aide is an approved youth leadership position in Boy Scout troops. The responsibilities of this position include encouraging the spiritual growth and awareness of each member of the troop and assisting the troop Chaplain (and adult committee members).

Qualifications

1. The Chaplain Aide must be **mature** and sensitive and have earned the respect and trust of his fellow Scouts.
2. The Chaplain Aide must be at least a **First Class Scout**.
3. The Chaplain Aide must have received or be working on the requirements leading to the age-appropriate **religious emblem** for his faith.

The Chaplain Aide should:

1. Work with the Troop Chaplain (usually a trained adult member or the clergy) to plan appropriate interfaith religious services during troop outings
2. Encourage troop members to strengthen their own relationships with God through personal prayer and devotion and participation in religious activities appropriate to their faith

3. Participate in patrol leaders council planning sessions to ensure that spiritual emphasis is included in troop activities
4. Help the troop Chaplain (or other designated adult) plan and conduct an annual Scout-oriented religious observance, Preferably during Scout Week in February
5. Present an overview of the religious emblems program at troop meetings at least once per year
6. Help the troop Chaplain (or other designated adult) recognize troop members who receive their religious emblems, perhaps during a troop court of honor
(Note: Most religious emblems are conferred during a service at the Scout's place of worship, but also the achievement should be recognized at a significant troop event.)

Encourage Scouts: If you have not earned your religious emblem award, begin working on it. Encourage the other scouts to work on those that are appropriate for their faith. If the unit is chartered by a religious organization, the unit could receive an award for a percentage of the scouts earning their religious award. In addition, encourage the scouts to learn about their faith and participate in its activities.

Unit Chaplain

The unit Chaplain is an adult who may be a committee member, the executive officer of a religious chartered organization, or serves in another leadership capacity. It is customary that the religious leader, or an appointee of the chartered organization, will serve as Chaplain if the unit is operated by a religious organization. A unit not operated by a religious organization may select a Chaplain from local members of the clergy.

The Chaplain should:

1. Provide a ***spiritual element*** for campouts and troop meetings
2. Provide ***lay spiritual counseling*** when needed or requested
3. Provide ***opportunities for all boys to grow in their relationship with God*** and their fellow Scouts
4. Encourage Scouts to participate in the ***religious emblems program*** of their respective faith
5. Work with the unit Chaplain Aide to plan and conduct an annual Scout-oriented religious observance, preferably during ***Scout Week*** in February
6. Be familiar with the ***Chaplain Aide*** section of this manual as the basis for training the Chaplain Aide

Chaplain & Chaplain Aide Duties

Providing a Spiritual Element

When we conduct Scouting activities, it is important that we call attention to a Scout's "Duty to God" through the saying of a grace at meal times, a prayer at appropriate times; e.g. the start of a banquet or awards meeting; or in the songs and the closings we use.

Praying in a Group

When present, members of the clergy, Chaplains or Chaplain Aides may be asked to lead the unit or other Scouting groups in a prayer. If the group consists of members of mixed beliefs, or if the beliefs of the group are unknown, prayers should be of an interfaith nature. An exception may be made when an interfaith worship service is held and prayers are offered from the perspective of different faith traditions. However, if the group is of like belief, it is entirely appropriate to offer belief-specific prayer.

At Meetings

The Chaplain Aide or Chaplain may be asked to open meetings or Courts of Honor with prayer. Be sure to keep it short and meaningful, with respect for the faith traditions represented in the meeting.

At Camp

Since scouts often camp on weekends, the Scouts and Scouters may not be able to attend their regular worship services. A troop interfaith worship service should be conducted and all encouraged to attend. The Chaplain Aide and Chaplain (or other designated adult) should conduct these services. This service is referred to as a Scout's Own Service, which means the scouts decide the content. You may be asked for resources to help the scouts plan the service.

Considerations for the Scout's Own Service

Remember that a Scout's Own Service may reflect the faith tradition of all of the scouts in an interfaith approach. It may also reflect one faith tradition if all of the scouts are of one faith.

- What is the occasion?
 - What is the opportunity? A special event? A special holiday?
 - Why is there a need for a Scout's Own Service?
 - Will the service be connected before, during or after another program?
- Determine your audience
 - Is this a large community event or a small gathering?
 - Who will be in the crowd? Youth and their ages? Adults? Scout Leadership? Charter Organization?
 - What religion(s) will be participating/attending?
 - Who will be observing the service? Parents? Community? Press?
- Where to hold the service
 - What will be the setting (date, time & place)? Indoors or Outdoors?
 - Where will you hold it? Small classroom, auditorium, sanctuary? On the Trail? Next to a stream? In the mountains? (Preferably not a regular communal area)
 - Think about lighting and, seating arrangements
 - What resources will be available? PA system? Speaker stand? Overhead projector? Handouts?
- Who are the participants?
 - Who will be conducting the service? Adults, Charter Organization, Parents, Youth?
 - Who is in attendance?
- Allotted time?
 - How much time is allocated/scheduled for the service?
 - What can be accomplished during that time?
 - During practice, how much time does it take?
- Format?
 - Ecumenical, Inter-faith, Non-denominational
 - Graces, Prayers, Thanksgivings, Services
 - Responsive Readings
 - Thoughts & Messages
 - Benedictions
 - Meditations
 - Hymns
 - Offerings
 - Silent Prayers

Possible elements of Scout's Own Service:

- Call to Worship

- Opening Prayer
- Patriotic Song
- Psalm
- Devotional
- Song about God
- Poem or Responsive Reading
- Inspirational Story
- Inspirational Song
- Closing Thoughts
- Benediction

In addition to the service, you may want to recommend appropriate scripture readings or devotional readings to be used at the close of the evening or as a morning meditation.

Sample Interfaith Prayers and Benedictions

1. For health, strength, and daily food, we give you thanks, o Lord.
2. For this and all your mercies, Lord, make us truly grateful.
3. For food, health, and friendship, we give you thanks, o Lord.
4. For food, for raiment, for life, for opportunity, for friendship and fellowship, we thank you, o Lord. (Philmont grace)
5. Come, o Lord, be our guest and bless what you have bestowed on us.
6. Gracious giver of all good, we thank you for food and rest. Grant all we say or do pleases you.
7. Lord, bless our Scouting leaders who spend so much of their time and energy to help us grow up well. Guide them in their work, give them patience and wisdom,
8. and reward them in this life and the next. Amen. Lift our minds and hearts to you in gratitude for life, happiness, and the Scouting movement. Lord, protect our camp this night. May we rise refreshed and ready to serve you. Amen.
9. May the great Scoutmaster of all Scouts be with us until we meet again.
10. For the opportunity to serve others, For the fellowship of friends, Thank you for bringing us together, O Lord, And for guiding us with your hand. Amen (Lost Pines Grace)

Lay Spiritual Counseling

Meeting with Scouts

Chaplains are *not* licensed counselors; however, the Chaplain may be approached by the Scouts or Scouters regarding personal problems. The most important service a Chaplain can provide is a supportive attitude and listening ear. It is important to

understand when to refer to professionals. Always observe Youth Protection requirements.

Accidents, Illnesses, and Other Problems

Ask the leaders to report accidents, illnesses, and other problems of members to you. You should become aware of situations where a compassionate call would be appropriate and beneficial. Leaders who are in regular contact with their members often are the first to know of situations that may need your attention.

If a member misses several meetings, it may be an indication that something is wrong. Ask that the names of absentees be shared with you. As Chaplain, you have the opportunity to visit and discover the source of the problem. If the problem is with some aspect of the Scouting program or leadership, you should discuss this problem with the appropriate individual or committee.

Child grief is not a subject that we look forward to addressing; however, it is a normal part of our life cycle and will eventually impact every unit in some way. When it does, what we do or do not do can have a tremendous impact on the boys involved, and in the healing process which follows. Some have suggested that a child's grief experience is very much like wet cement, easily formed. After the cement dries, however, change is more resistant and post traumatic symptoms may develop. The advice here is, "do something quickly." The references in the back of this manual will aid you in understanding how you, as a non-clinician, can help. Each was recommended by authors on the subject.

Support of Unit Leadership

Unit leaders are charged with fulfilling the purpose of both the chartered organization and Scouting. The leadership should demonstrate awareness of and understanding of both. It should be evident that Scouting activities are fulfilling spiritual needs, in addition to developing Scouting skills.

Remember, volunteers sharing their time and effort are what make Scouting work. Support them. Recognize them for a job well done. Commend them personally for their ministry. Thank their family members, too, for their sacrifice in making Scouting possible.

You may be asked by the Cubmaster, Scoutmaster, or Venture Crew advisor to help with managing scout behavior. The Chaplain can reinforce the embodiment of the Scout Law and Oath. It must be noted that the Golden Rule is found in almost all faith traditions.

Chartered Organization Representative

Get to know the Charter Organization Representative for the unit. This person is the representative of the chartered organization to the district and local council of the Boy Scouts of America. This person must be able to represent the organization's concern in both policy-making and program. The Chaplain should work closely with the chartered organization representative for the interest of the chartered organization and its ministry, as well as for children, youth, and families.

Scout Funeral Services

On occasion, a unit may experience the loss of a Scout or leader. It is a difficult time for everyone. At the request of the family or with the permission of the family and religious leader, Scouts may participate in the funeral and memorial service to celebrate the life of the Scout or leader. Some things that may be appropriate include:

- Attend in uniform
- Sit together as a unit
- Serve as honorary pallbearers or ushers
- Serve during the service by doing such things as reciting the Scout Oath or Law.

Funeral Service for Scout or Scouter₁

This outline is merely a guide. The wishes of the Family and spiritual advisor take precedent.

1. Processional
 - Color Guard brings in US flag and Troop flag
 - Pallbearers follow
 - Scouts and Scouters in uniform follow
2. Opening Prayer

Almighty Father, as we grieve the loss of (Name of Deceased), help us to remember his involvement with Scouting. Show us how he lived the Scout Oath and Law. We ask that you comfort us, as we will miss his friendship and fellowship.
3. Pastoral Comments
(Highlights of the Deceased's life and Scouting accomplishments)
4. Song: "On My Honor"
5. Readings: (Listed below are some suggestions)
 - Psalms 23: 1-6
 - Psalms 37:5
 - Jeremiah 29:11
 - 1 Corinthians 15:54-57
6. Comments from friends.
7. "Scout Vespers"
8. Closing Benediction: "May the Great Scoutmaster of all Scouts be with us until we meet again, and may our footsteps lead unto Him."
9. Taps
10. Recessional

Opportunities for Deepening Relationships with God

Lord Baden-Powell repeatedly emphasized that scouting offers experiences in the outdoors and in doing so provides opportunities to meet God in nature. The Chaplain can use these experiences to deepen Scouts' and Scouters' relationships to each other and God. View each experience as a teachable moment.

Promoting Religious Emblems Awards

"The first awards were the 'Ad Altare Dei' emblem for Catholics in 1939, the 'Pro Deo Et Patria' emblem for Lutherans in 1943, the 'Ner Tamid' emblem for Jews in 1944, and the 'God and Country' emblem for Protestants in 1945. These original emblems were created at the Boy Scout level only. Today there are more than 75 emblems approved by BSA representing more than 35 religious groups." (From the "Duty to God" DVD: *Promoting Religious Emblems* PRAY publishing, www.praypub.org)

Religious Emblems Program for Youth

The Chaplain is in an ideal position to promote the religious emblems program and encourage cub scouts, boy scouts and venture scouts to complete the requirements for the emblem of their faith. The religious emblems program consists of various levels to match the age, intellectual, educational, and emotional level of the scouts. Many units include Scouts of various faiths; therefore, knowledge of all emblems is helpful.

Since procedures vary among different faiths, the *Duty to God* brochure, available for free at the scout office, is a helpful reference. There is a DVD available for download at www.praypub.org that includes sample presentations, PowerPoints, a video, and sample letters to parents. In addition, call your local Boy Scout service center or the Council's Religious Relationships Committee for help in identifying additional ways to promote the religious emblems program and emblem recipient recognition ceremonies as well as people who may provide the needed instruction. It is **not** the responsibility of the Chaplain to provide the instruction, only to refer scouts and their families to the appropriate materials.

Adult Religious Awards

Each faith has a Committee on Scouting. Encourage adult leaders to become members in the Committee on Scouting for their faith.

Adult religious awards are made by nomination for adults who have provided service to the youth in the religious organization as well as boy scouts. The qualifications vary, but the requirements are listed on the application forms available on www.praypub.org under "Adult Awards." Recommendations may be made by anyone and must be approved by the head of the person's religious institution as well as the Boy Scout Council.

Unit Religious Awards

Several of the faiths have awards for units whose members receive their religious awards. The requirements are on the websites for the Committees on Scouting for the different faiths.

Scout Week Opportunities

During the anniversary of scouting in America (February 8), units are encouraged to plan and conduct an annual religious observance. Since scouting is considered a part of the charter organization, if the charter organization is a religious community, the Chaplain should contact the Charter Organization Representative or the Organization's Head about participation in worship. Some ideas for participation include:

- Encourage Scouts and Scouters to wear uniforms
- Offer to be greeters, to usher, to present the colors, to make a short presentation, to have a Scout read scripture
- Worship together as a unit
- Use the anniversary as an opportunity to award religious emblems
- Put a blurb* in the daily bulletin explaining the history of that faith's involvement in scouting
- Service project**

If the Charter Organization is not a religious community, the Chaplain can talk with the troop about publicly celebrating "God in Scouting" as a group. Some ideas include:

- Encourage Scouts and Scouters to wear uniforms
- Visit in uniform to one of the scout's religious organization
- Wear uniform and worship as a unit

***Sample Publicity material:**

1. In 1914, the first Scout Sunday observance took place. The current membership on December 31, was _____. Total members to date include _____.

2. Many local Protestant churches organized Scout troops in the early days of the Scouting movement. Of the 7,375 registered troops at the close of 1915, more than 4,000 were chartered to Protestant churches, and 1,645 Scoutmasters were ministers. When church troops became numerous, some of the denominational bodies decided to give recognition to the values of Scouting as a resource for the churches in their youth ministries. Among the earliest endorsements were from the Northern Baptist Convention, 1918; Presbyterian Church in the U.S.A., 1918; United Lutheran Church in America, 1918; Congregational Churches, 1919; Methodist Church, 1919; and Southern Baptist Convention, 1923. Today, Protestant churches have organized more than 26 percent of all packs, troops, and crews, making them the largest user of the Scouting program.

Currently, the following organizations have endorsed the program of the Boy Scouts of America: African Methodist Episcopal Zion Church; American Baptist; Church of God (Indiana); Church of God International Offices; Church of God of Prophecy; Churches of God; Church of the Nazarene; Episcopal Church; General Conference, General Association of General Baptists; General Council of the Assemblies of God; Lutheran Church-Missouri Synod; Members of Churches of Christ for Scouting; Moravian Church, Northern Province; Moravian Church, Southern Province; Presbyterian Church (U.S.A.); Southern Baptist; The Salvation Army; The United Methodist Church; United Pentecostal Church; and West Virginia Baptist Convention.

Jewish institutions have used the Scouting program since 1916. Today, Scouting is flourishing in Jewish communities.

3. Information on the numbers by faith and fact sheets by faith are found at: <http://www.scouting.org/About.aspx>

4. Sample used for Boy Scout Sunday:

Today is Boy Scout Sunday. The first Boy Scout Sunday observance took place in 1914 in celebration of the birthday of scouting in the United States. In 1909, Chicago publisher William D. Boyce lost his way in a dense London fog. A boy came to his aid and, after guiding the man, refused a tip, explaining that as a Scout he would not take a tip for doing a Good Turn. This gesture by an unknown Scout inspired a meeting with Robert Baden-Powell, the British founder of the Boy Scouts. As a result, William Boyce incorporated the Boy Scouts of America on February 8, 1910.

5. Sample for Catholic Churches

With the founding of the Boy Scouts of America in 1910, Catholic boys and men quickly recognized the value of the Scouting program. The first Catholic unit, Troop 1 in St. Paul, Minnesota, was also chartered in 1910. As Catholic Scouting grew, so did the need to organize a Catholic Committee on Scouting, which was done in 1922. In 1933, the first Plan of Cooperation between the BSA and the Catholic Committee was approved and has been renewed every year since.

**** Identifying Service Opportunities**

Service projects for advancement are required of all Scouts. Helping others is a Scouting tradition. You have the advantage of being able to identify many possible service projects for individuals and families, for the chartered organization.

Additional Articles and Information

Note: The following articles are provided for information and do not necessarily reflect the ideas or endorsement by the Capitol Area Council.

Scouting And Religious Organizations A Scout's Duty to God and Country ©1998-99

The fact that more than one-half of all Scouting units are chartered to religious organizations reveals clearly that Scouting has a real contribution to make to religious organizations. Among Scouting's outstanding values to these organizations are:

Scouting supports the spiritual view of life that underlies the teaching of all denominations and faiths. Any boy, young man, young woman (Exploring) or leader who would be a member must profess a belief in God and promise to do his (her) best to fulfill the spiritual ideals of Scouting.

Scouting encourages boys and leaders, according to their own convictions, to participate in the program of their church, temple, synagogue, mosque, or other religious organization. Scouts are expected to fulfill their religious obligations and respect the beliefs of others.

Scouting helps boys put into practice some of the basic truths they are taught by their parents and religious leaders. They learn by experience to give of themselves, to share, to help others, to assume responsibility, and to understand the values of personal integrity.

Scouting gives boys an opportunity to explore their interests and God-given talents. Scouting helps boys find their place in life and become happy, well-adjusted, useful members of the community.

Through the annual charter, religious organizations are able to use the Scouting program in conjunction with their other programs for youth. Although many Scout units are chartered by a religious organization, no member of another denomination or faith can be required, because of his membership in that unit, to take part in or observe a religious ceremony distinctly peculiar to the faith of the sponsoring organization.

REMEMBER:

The Boy Scouts of America does not require membership in a religious organization or association for enrollment in the movement, but does prefer and strongly encourages membership and participation in the religious programs and activities of a church, temple, synagogue, mosque or other religious association or organization of his or his family's choice.

The Bedrock of Scouting Values

(<http://web.caller.com/2000/september/16/today/contribu/4379.html>)

In our pluralistic society, I find it interesting that some who champion individualism, tolerance, and diversity the loudest are the strongest critics of values that are different from their own. If pluralism ... if diversity ... if tolerance are truly important in a pluralistic society, then even though we may find fundamental disagreement with an individual or an organization, we must recognize and respect the right of that individual or organization to their opinions, their values, and their lifestyles.

"Scouting has never sought to impose its values on anyone. We welcome all who share them, and we respect the right of others to walk a different path."

Many of Scouting's critics confuse our mission and our methods. If the Boy Scouts of America was merely a recreation or social organization that taught kids how to camp, and nice things about crafts, and getting along with their neighbors, it would not have thrived for more than 90 years, nor would it deserve the support and popularity of more than 100 million alumni and members. Scouting is so much more. Scouting's mission, as an educational organization, is to provide children with fundamental values that prepare them for life. In addition, yes, recreation is a part of Scouting, but it is not an end in Scouting. It is merely a vehicle in which children, through a learning experience can gain the insights of values and responsible life. The essence of the Boy Scouts of America is found in our Scout Oath and Law.

The bedrock of Scouting's values is literally and figuratively ... duty to God ... "On my honor, I will do my duty to God and my country ..." To Scouting, the question is NOT: Can a person be honorable without a belief in God? Rather, our commitment is that no child can develop to his/her fullest potential without a spiritual element. The Boy Scouts of America is not a religion ... it is an organization with strong religious tenets. It is a movement that is committed to developing the entire child ... spirituality is very important in that total development. That is why we hold to duty to God. Whether it is the Judeo-Christian ethic; or a Buddhist, Protestant, Mormon, Catholic, or Native American ethic; or that of any of the other great religions of our world, the Boy Scouts of America is committed to the proposition that no child can develop to his/her fullest potential without a spiritual element in his/her life.

In looking ahead to their adult years, Scouting is in accord with the teachings of the world's great religions and is committed to the concept that sexual intimacy is the providence of a man and a woman within the bonds of marriage.

Also, consistent with the world's great religions, the Boy Scouts of America is committed to respecting the dignity of individuals or values with which we disagree. In four places in the Scout Oath and Law ... when you read the descriptive terms ... you will find comments related to respect. But, respect doesn't mean abdication of one's values. Nor does it mean the forced inclusion of others' values in your life. What it does mean is the recognition of the right of people to have opinions, values, and lifestyles other than

yours and for all to be tolerant of each other's differences. When the Boy Scouts won the United States Supreme Court case, you didn't see us "celebrating in the street." The issue was not to vanquish a young man who is an inappropriate leader within Scouting. The issue was the maintenance of our constitutional right and our commitment to providing those faith-based values to our constituency in a respectful manner. Scouting has never sought to impose its values on anyone. We welcome all who share them, and we respect the right of others to walk a different path. We don't expect everybody to agree with our standards and values ... but we do think it's fair to expect others to respect them.

An Historical Perspective on "Reverence" In Scouting*

By Jim Howes, April 1, 1992

Whether one agrees or not with the position of the Boy Scouts of America that belief in God is an essential part of the Scouting program to build character and instill positive values in youth, a review of treasured Scouting memorabilia from the past discloses that historically this view has often been presented in Scouting literature, whenever the Scout Law ("A Scout is Reverent") and the Scout Oath "to do my Duty to God" are discussed. Both the Scout Law and Oath are mandatory for BSA members. For example, in its HANDBOOK FOR BOYS, of which over 30,000,000 have been printed since 1910, the Fifth edition (1948) explained the phrase "morally straight" in the Scout Oath or Promise this way:

"George Washington said that morality cannot be lasting without religion. A morally straight Scout knows how to love and serve God in the way He wants him to...On Mt. Sinai God gave to Moses the Ten Commandments. He laid down certain definite Laws for all. Not to steal, not to lie, not to abuse your body are some of these Laws. Keeping these Commandments is an important step towards being morally straight..."

Similarly, the HANDBOOK FOR BOYS had this to say about "Reverent": "Reverence is that respect, regard, consideration, courtesy, devotion, and affection you have for some person, place, or thing because it is holy? The Scout shows true reverence in two ways. First, you pray to God, you love God and you serve Him. Secondly, in your everyday actions, you help other people, because they are made by God to God's own likeness.

"The 'unalienable rights' in our historic Declaration of Independence, come from God. All your life you will be associating with people of other beliefs and customs. It is your duty to respect these people for their beliefs and customs, and to live your own." - (c) BSA, 1948.

Relevant to the issue of admitting atheists (or those who refuse to say the Oath's "Duty to God" provision) to Boy Scouts is the philosophy espoused by the Founder of Scouting, Sir Robert Baden-Powell, O.B.E., in official scouting literature written by him during the time he was Chief Scout of the World (1910-1941). While it is true that no one has deified Baden-Powell, nor even beatified him (at least by church canon, although his works have richly earned him the sobriquet "the sainted BP" and he does have a memorial plaque in London's Westminster Abbey), he, as the creator of scouting, composed the Boy Scout Oath at issue. It is thus highly instructive to see what HE said about a scout's Duty to God and why HE included it in the Oath HE wrote and used, since HE, after all, invented Scouting in the 1st place!

Baden-Powell's book *ROVERING TO SUCCESS*, a 1930 handbook for British Rover Scouts, is an excellent source for understanding the goals and philosophies of scouting espoused by the founder of the movement himself, for two principle reasons: It was written in 1930, after B-P had seen scouting grow and mature into a world-wide

association over a twenty-year span, hence he had the benefit of many years experience and reflection; secondly, "Rovers" is the branch of scouting (in many countries other than the U.S.) for boys over age 18 to mid-twenties. As such, it's on a more mature level for a serious view of B-P's scouting philosophy.

"Rovering to Success" begins by recounting, in the colorful writing style that captured boys' imaginations in the pre-MTV era, the time he paddled a birch-bark canoe across a lake in Upper Canada. He develops this parable saying: "The whole thing--the early voyage through the easy running stream, and then coming out on the broad lake, the arising of difficulties, the succession of waves and rocks only avoided by careful piloting, the triumph of overcoming the dangers, the successful sliding into a sheltered landing place, the happy campfire and the sleep of tired men at night--is just what a man goes through in life." This he calls the Voyage of Life.

In paddling one's canoe on the "...adventurous voyage from the stream of childhood, along the river of adolescence, out across the ocean of manhood", he warns of the dire need to avoid foundering on certain "Rocks", i.e., dangerous hazards/ deleterious influences, in the lives of Scouts which, unless avoided, interfere with the scout's goal of achieving happiness in life..."the only true success". These "Rocks" are then expounded upon by B-P in the chapters that follow:

Chapter Title Topics discussed

- (1) "HORSES" Gambling, lack of thrift, indolence, etc.
- (2) "WINE" Alcohol abuse, gluttony, foul language, etc.
- (3) "WOMEN" Venereal diseases, irresponsible sexual conduct
- (4) "CUCKOOS & HUMBUGS" Demagoguery, snobbery, jingoism, etc.
- (5) "IRRELIGION" Atheism and irreligious*

*(quoting from introduction to this chapter):

"The dark side of this rock is the danger of atheism and irreligious. Its bright side is its realization of God and Service to Brother Men. To this the study of Nature is a direct help."

(Then follows B-P's own chapter outline):

"Irreligious: atheism is being pressed on young men; irreligious is prevalent; religion is essential to happiness.

Nature lore:

Safeguards against atheism;

God's work in Nature gives the lie to atheists; Nature knowledge is a step to realizing God."

B-P goes on to say, "There are a good many men who have no religion, who don't believe in God; they are known as atheists...If you are really out to make your way to success--i.e., happiness--you must not only avoid being sucked in by irreligious humbugs, you must have a religious basis to your life. Religion very briefly stated means: recognizing who and what is God; secondly, making the best of the life that He has given one and doing what He wants of us." The rest of the chapter on "Irreligious" is devoted to various measures to help scouts "avoid atheism", to use B-P's repeated

phrase, such as experiencing the grandeur of Nature as a (again quoting) "step towards realizing God", to which he adds, "I advocate the understanding of Nature as a step, in certain cases, towards gaining religion."

The 274-page book goes on to discuss, with several examples and quotations, how first-hand experience of Nature's wonders can help one understand God.

For example, he quotes Abraham Lincoln:

"I can see how it might be possible for a man to look down upon earth and be an atheist, but I do not see how he can look up into the heavens by night and say there is no God."

As well as the Koran:

"Seest thou not that all in the heavens and all on the earth serveth God; the sun, the moon, the stars, and the mountains and the trees and the beasts and many men"

Commenting on the inspiration he drew from the outdoors, he wrote:

"I love the homely beauty of the English countryside as I do the vast openness and freedom of the rolling veld in South Africa. I love the rushing waters and the nodding forests of Canada; but I have been more awed by the depths and heights of the Himalayas and by the grandeur of those eternal snows lifting their peaked heads high above the world, never defiled by the foot of man, but reaching of all things worldly the nearest to the Heavens." He mused that perhaps the reason so many of the world's peoples at such high elevations are Buddhists is "the mountains almost talk you into it. In the quiet of the night you listen to their voices; you are drawn into the brooding immensity all round you. In warm cities, where men huddle together, one must have something to cling to--- a personal Savior, a lantern in a sure and kindly hand, and comforting voices in the dark. But here ...there is a mystic purpose in Nature..." It makes demonstrably clear the fact that B-P was strongly opposed to atheism and would turn over in his grave at the thought of atheists as scout leaders or permitting Scouts to omit "Duty to God" from their Scout Oath.

While it may be argued that these ideas are outdated, or that scouting in the 1990's should change with the times to maintain its relevance, there is ample historical evidence that Scouting's founder regarded atheism as something to be avoided, as foreign to the ideals of scouting: individual happiness, fulfillment, and service to fellow man through doing one's duty to God. This has been Scouting's core belief and its founding purpose since the beginning of the movement.

Viewed in this light, the current insistence of the Boy Scouts of America that its members adhere to the Scout Oath's "On my honor I will do my best to do my duty to God and my Country..." is merely remaining true to Scouting's basic founding spirit.

Why should a scout pledge his Duty to God? In the words of Baden-Powell:

"Religion is essential to happiness. This is not a mere matter of going to church, knowing Bible history, or understanding theology. Religion ...means recognizing who

and what is God, secondly, making the best of the life that He has given one and doing what He wants of us. This is mainly doing something for other people."

All that scouting seeks to impart to our young people...striving to do one's best and to do a good turn daily... flow naturally and logically from this founding purpose of scouting, to equip boys as they embark on their Voyage of Life.

**Note: It is well known that developmentally, boys between the ages of 11 and 18 question authority in an effort to learn their own identity. This questioning is healthy and includes not just parents and other authority figures, but also the existence of God. Boys who proclaim to be atheists may indeed be at this developmental stage in their lives and need encouragement and acceptance for their questioning. The scout' proclamation indicates he is thinking and a Chaplain can use this as an opportunity to affirm his thinking about the issue while asking questions about the reasoning and how he came to his conclusion as well as how he may interpret doing his "duty to God."*

What is a Scout's Own?

By Scouter Liam Morland

A Scouts' Own is an important part of the spiritual life of any Scout. The whole educational approach of the [Scout] Movement consists in helping young people transcend the material world and go in search of the spiritual values of life (WOSM 1992:5). A Scouts' Own is an important and often misunderstood part of a Scout program. Most of the Scouts' Owns that I have seen are essentially distilled church services which do little for the spiritual life of those present, particularly those who do not regularly attend religious services.

This essay is intended to help Scouts and Scouters run effective Scouts' Owns by providing a definition of Scouts' Own, some things that follow from the definition, and examples of how this can be put into practice. While I will use Scouts section terminology for this essay, Beavers' Owns, Cubs' Owns, Venturers' Owns, Rovers' Owns, and Scouters' Owns are important parts of their respective sections.

What is a Scouts' Own?

I will define a Scouts' Own as "a gathering of Scouts held to contribute to the development of their spirituality and to promote a fuller understanding of the Scout Law." Let's take a look at what this definition means.

A Scouts' Own is a **gathering** of Scouts. This can be in groups as small as two or as large as a whole World Jamboree, though groups of a few patrols work best. In smaller groups, Scouts are able to get involved, share their experiences, and see that spirituality is something that affects everyone.

A Scouts' Own is held for the development of the Scouts' **spirituality**. Spirituality is that which is beyond the material; that which gives meaning and direction to one's life. Scouting is primarily concerned with how people live out their beliefs in everyday life. Hence, a Scouts' Own should connect in some way to the **Scout Law**, the ethical code of Scouting. Usually, this is done by mentioning the Scout Law, making allusions to it, and/or including a recitation of the Law as part of the Scouts' Own. Some Scouts' Owns may simply include ethical content which the Scouts can connect to the Law themselves.

What is Spirituality?

Spirituality is that which is beyond the material world, beyond the world of interacting matter, beyond the world of science. One's spirituality gives meaning to the material world, so that we may see it not as just matter and energy, but as a wonderful whole, perhaps part of a divine plan. One's spirituality also gives direction to how one should act in life, based on its meaning.

For example, if the meaning of the world is that it is the creation of God, then one has a responsibility to protect and use responsibly the earth's resources. Spirituality is not about creeds. It is about this search for meaning and direction, and is expressed in how we behave towards others and towards the entire cosmos.

According to the World Organization of the Scout Movement (1998:10), spiritual development in Scouting is directed towards "[d]eveloping the ability to: acknowledge and explore a dimension beyond [humanity]; explore the spiritual heritage of one's community; understand the beliefs, practices, and customs of other world religions; integrate spiritual values into one's daily life and in the global direction of one's development towards and higher and more unified state of consciousness.

The first point above deals with the wonder and emotion that we feel when encountering the world. A flower may be colourful in order to attract insects, but it is also beautiful. Acknowledging and exploring this sense of beauty is an important step to finding meaning in the cosmos. This is why BP believed that nature study is so important. Likewise, the ugly things in life such as pain, suffering, and inequality, give rise to a sense that we must all work to right the wrongs of this world. We find the strength to do this in this dimension beyond humanity.

The second and third points above deal with a Scout's knowledge of how others have answered the spiritual questions of the world. In order to understand and get along with people of their own culture and those of other cultures, one must understand their spiritual beliefs, their religions. Scouting believes that people may choose whatever spiritual path they wish, but that they should do so based on sound knowledge. One must not abandon the religion of one's community unless one understands what one is giving up; and one must not choose another path unless one knows what one is accepting. While most religions offer answers to questions of meaning and value, Scouting helps people to ask the questions. Scouting hopes to help people understand the spiritual diversity of the world so that Scouts can make responsible spiritual choices.

The last point above deals with putting one's beliefs into practice. BP believed that a person's religion is in how they behave, rather than in what they believe. This is where the Scout Law intersects spirituality. Scouting hopes that Scouts will connect their spirituality to the Scout Law so that the living out of their religion is also an active expression of the Scout Law.

Designating a Scouts' Own

Scouts' Owns are made up of a combination of stories with a moral or spiritual message; metaphors, such as describing learning in terms of packing a backpack for life; prayers, where hopes, fears, emotions, and thankfulness are expressed; songs, which usually are prayers; and sharing between those present. These elements can be combined in a variety of ways. One should not include any elements that will not lead towards the goal of the Scouts' Own. For example, songs should not be included unless the members would really enjoy singing them. Campfires are the place to introduce

Scouts to singing, not Scouts' Own. These elements also need not be combined in a manner that resembles a church service. When telling a story or parable, one need not explain its meaning. A parable hides the truth from those who are listening until they are ready to understand it. The Scouts may be turned off by the moralizing instead of leaving thinking about the story, later to find meaning in it.

A Scouts' Own should be focused on a few closely related concepts. If the topic of the Scouts' Own is too broad, the Scouts will be unable to grasp it. In Beavers and Cubs, the Scouts' Own should concentrate on one very simple message which is illustrated with many examples. Kids of these ages are unable to fully comprehend abstract concepts like justice. They can give many examples of what is just or unjust, but they cannot deal with an abstract definition. Scouts can start to understand abstract concepts, but things must still be kept to a few concepts.

To help the Scouts concentrate on the Scouts' Own, it is a good idea to hold it in a special place, such as a lookout or pretty clearing in the forest. It should be a spot not usually used for other activities, so that it will be somewhat special. Many camps have a chapel area set aside. Be careful, however, as many chapels come with crosses which make them appropriate only for Christian Scouts' Owns. Choosing a spot some distance from the camp site is beneficial in another way. At the end of the Scouts' Own, the group can file back to the camp in silence and walking with several paces between each person, allowing a time for silent contemplation of the topic of the Scouts' Own.

Scouts' Owns must be planned by Scouts and/or Scouters. When planning a Scouts' Own, one can draw upon many sources for inspiration. Books of ancient wisdom, such as the Koran, the Christian Bible or other religious texts; children's stories; *The Best of The Leader Cut Out Pages*; the writings of Baden-Powell; and the *Jungle Book* are all good sources. Remember that a Scouts' Own does not need to fit any prescribed framework: one does not have to include a reading or a prayer if one does not want to. In fact, pointing out that what is being said is a prayer might distract the Scouts from the words.

If one is going to include a prayer, ensure that it is appropriate for those present. One should never assume that everyone is, for example, Christian. Often the difference between a Christian prayer and a universal one is the closing. References to Jesus or Lord are Christian-specific

(Father is marginal). A reference to God is not, as Scouting uses that word to refer to all conceptions of God. However, be aware that many religions, such as Jainism and Humanism, have no conception of God. Prayers can be worded "We are thankful for..." instead of "We thank God for..." to get around this problem. If people wish to say "Amen" at the end of a prayer, they may do so, but if it is written on the Scouts' Own program (if you have one), then that suggests an expectation that it be said, making the prayer Christian-specific.

While it is important to set a Scouts' Own apart from the rest of the day, if one makes too big a deal of it, the Scouts may be distracted and the point is missed. The Scouts should gain the understanding that thinking about spiritual concepts is a normal part of life and should not be restricted to special places and times.

Most Scouters believe that hats should not be worn and knives should not be carried at Scouts' Owns. The not wearing of hats is due to the Christian tradition where males do not wear hats in church. In many other religions, however, it is expected that hats be worn during prayer. In any case, a Scouts' Own is not a church service. At my Scouts' Owns, I make no comment about hats; people make the choice to wear or not wear hats as individuals.

The issue of knives is similar. At many Scouts' Owns that I have attended, there has been a knife log into which one sticks one's knife upon entry to the area where the Scouts' Own is taking place. The reason for this has been that Scouts should not carry weapons during a Scouts' Own, as in a church service. However, a knife is not a weapon to a Scout. A knife carried by a Scout is a tool that helps them to Be Prepared to carry out the Scout Law. A Scout should Be Prepared no less at a Scouts' Own than any other time, so Scouts should continue to carry their knives during Scouts' Owns.

A Scouter's Five has the same purpose as a Scouts' Own, but should not last longer than five minutes and consists of a story or metaphor told by one Scouter, usually without any interaction with those listening. A Scouter's Five should be held at the end of campfires and Scout meetings.

Two Examples

I will now relate two examples of successful Scouts' Owns that I have run. The first is a Cub's Own based on the concept of thankfulness. The Cub's Own started with a hike to a clearing nearby to the camp site. I began by asking the Cubs what thankfulness was. They offered their suggestions. After summarizing the ideas, I divided the pack into sixes and distributed the Scouters among them. I asked each person to think of something that they are thankful for and to discuss these in their sixes to help each other think of things. After a few minutes, I called everyone back and went around the circle asking each person what they were thankful for. Cubs could repeat ideas, but this happened little. After we had gone around the circle, I said what I was thankful for, summarized what the Cubs had said, and added that I was thankful for being able to be part of a Cub Pack. This connected to the recitation of the Cub Promise, which ended the Cubs' Own.

The second Scouts' Own that I want to give as an example was with a Scout Troop. We went on a short hike to a clearing in the woods and sat on the ground. I told a story of a person who had been influenced by peer pressure to nearly steal a tire for the car that they and two others were driving in. I asked the Scouts why this person, who is normally law abiding, would do this. I asked for a more complete explanation when the answer of peer pressure came up. "We have a label, but what is peer pressure?" I asked. We

discussed its meaning and its many forms. Next I described psychologist Solomon Asch's experiments on peer pressure, particularly his experiments which showed that one brave dissenter in a group will be enough to encourage others to take a stand against wrong. I cautioned the Scouts that one can be easily influenced to do things that are wrong by a friend. As protection against this, I suggested that the Scouts compare all that they do to the Scout Law to ensure that they are not being led to do wrong by others.

Conclusion

The key to success in a Scouts' Own is to stick to the purpose: to develop spirituality and a better understanding of the Scout Law. The Scouts' Own must be interesting to the Scouts and be at their level in order to be effective. If you leave behind any preconceptions about a Scouts' Own being similar to a church service and you stick to spirituality that the Scouts can understand, you will succeed in contributing to the spiritual development of your Scouts, meeting Scouting's Purpose.

References

World Organization of the Scout Movement (WOSM).

1992. *Fundamental Principles*. Geneva, Switzerland: World Scout Bureau.

1998. *Scouting: An Educational System*. (PDF) Geneva, Switzerland: World Scout Bureau.

WHAT DO THESE RELIGIOUS EMBLEM PROGRAMS COVER?

A Scout's Duty to God and Country ©1998-99

Generally, each religious emblem program is a progression of learning starting in Cub Scouting and ending years later as an older Boy Scout, Venture Scout, or Explorer. Each program has specific emblems that are linked with age appropriate requirements. Many start by focusing on the Scout's understanding of God at the Tiger level moving to the Scout's relationship to God at the Cub level. By the time a Scout becomes a Webelos the program materials shift to an emphasis on the Scout and his family's relationship to God. At the Boy Scout level the program focuses on the relationship of the Scout to his life in the community of his faith. In addition, at the final level the program examines how the Scout will apply his or her faith in his or her life.

In each case the program material focuses on similarities between how the Scout sees himself in successively broader relationships and his relationship with God. In addition, each of the programs begins with simple concepts and moves towards a more complex understanding through successive levels of learning about religious writings, religious figures, religious celebrations, acts of service and worship. As the Scout grows in the Scouting family, he can participate in successive religious emblem programs at each age level that are more and more challenging. However, none of these programs at any level is a prerequisite to starting a program at another level.

These religious emblems are presented by religious organizations to Scouts, who work with their religious leader or a counselor through a demanding program of requirements that may take from a few months to a year or more to complete. By completing such a program, a Scout will learn about his relationship to his religious beliefs and grow spiritually. At the same time that Scout will be developing better character.

WHERE CAN I GET INFORMATION ABOUT RELIGIOUS EMBLEM PROGRAMS?

You can get more information about religious emblem programs from:

- Your local church, temple, synagogue, mosque or religious organization
- The lay organization within each religious organization
- National Scouter Associations supporting religious emblem programs and local
- Scouter Associations in your area
- The National Headquarters Office of each religious organization
- Programs for Religious Activities with Youth (P.R.A.Y.) administers most Protestant and Jewish awards.

11123 S. Towne Sq Ste B

St. Louis, MO 63123

1-800-933-7729

314-845-3318

Fax 314-845-0038

www.praypub.org

- "How to get started on Recognitions/Emblems" >>Recognitions/Emblems
 - "Religious Emblems Presentation Script: A Presentation by Unit Leaders to Boy Scouts and their Parents".
 - "Sample Presentation about the Religious Emblems Programs to members of Boy Scouts of America"
- Roman Catholic Diocese local Committee on Scouting (Note: Capitol Area Council has three diocese; see <http://www.nccs-bsa.org/emblems/index.php>)
- Church of Christ:: directly with their offices
- Latter Day Saints: administered by the stake
- Roundtable meetings and training sessions
- Your Council Scout Service Center (Scout Shop)
- Boy Scouts of America - Request *Your Church Can Serve Children, Youth, Families Through Scouting*, No. 17-111 (1992) and other publications listed in this book by writing directly to
 - The Relationships Division
 - Boy Scouts of America
 - P.O. Box 152079
 - 1325 West Walnut Hill Lane
 - Irving, Texas 75015-2079
- The Learning for Life Division, Boy Scouts of America
- Council website : <http://www.bsacac.org/> show
- RED team visit request for your unit or organization
- Chaplain Training information and sign up
- Specific religious group training and activities

Other Resources

adapted from Minsi Trails Council Chaplain Corps
http://www.minsiChaplain.org/chap_corps.html

Resources:

MacScouter - A Scout is Reverent <http://www.macscouter.com/ScoutsOwn/>- A great site for Chaplains and Chaplain Aides. This is an excellent resource.

Youth Protection Materials

Internet Safety - This presentation was created to introduce parents to the potential dangers of the Internet. The talk establishes the problem, and then discusses several approaches to safeguard children, including filtering software, surveillance software, and parental rules and acceptable limits. The presentation slides are available in Zip (168K), and Acrobat PDF (122K). There are some graphical imperfections in the PDF file.

Internet Safety Hand-out - This Word document contains references for web pages and software suppliers highlighted in the above presentation. Word Doc. (15K)

Bullying – below are several resources.

Boy Scouts of America. (2007) [*Power Pack Pals #1: Bullying Comic Book*](#).

[Bullying: Prevention and Intervention Tips for Scout Leaders and Parents](#)

(www.bsacac.org under Chaplain Resources)

Feinberg, T. (2003) [*Bullying Prevention and Intervention*](#), National Association of School Principals. Produced in cooperation with the National Association of School Psychologists.

Jeffries, P. W. & Goodwin, K. (2001) [*Stop School Bullying: Kalamazoo College's Site Dedicated to Creating Safe Learning Environments for Kids*](#). Kalamazoo, MI: Kalamazoo College. <http://www.kzoo.edu/psych/stop%5Fbullying/>

National Crime Prevention Council (2006) <http://www.ncpc.org/topics/by-audience/parents/bullying/>

Newman, D. A., Horne, A. M., Bartolomucci, C. L. (2000) [*Bully Busters- A Teacher's*](#)

- [Manual for Helping Bullies, Victims, and Bystanders.](#) Champaign, IL: ResearchPress.
- Olweus, D. (1993) [Bullying at School: What We Know and What We Can Do.](#) Oxford, UK: Blackwell.
- Sassu, K. A., Elinoff, M. J., Bray, M. A., & Kehle, T. J. (2004) "Bullies and Victims – Information for Parents." *Helping Children at Home and at School II: Handouts for Families and Educators.* Bethesda, MD: National Association of School Psychologists.
- Sheras, P. (2002) [Your Child: Bully or Victim?](#) New York, NY: Skylight Press.
- Tassell, B. (2006) "[Dealing with Bullies.](#)" [Don't Feed the Bully.](#) Santa Claus, IN: Llessat Publishing
- U.S. Department of Health and Human Services. (2004) [Stop Bullying Now!](#)

Child Abuse Protection - This presentation was created for Leaders, and covers the three main types of abuse: Emotional, Physical, and Sexual Abuse. The talk also introduces the concept of abusive friendships. Zip (16 K)

Ethics and Morals

This list is not endorsed by the BSA. It is provided as a reference only.

[Teaching Your Children Values](#) - This book by Linda and Richard Eyre contains a month by month program which is full of suggestions for activities that a family can use to pass on their values to their children. The book also serves as a good source for object lessons and is full of nuggets that can serve as meditation thoughts for Vespers or formal worship with the boys. The book is also a good reference to have for parents. The book is more secular in its approach to the subject.

[Where Is Moses when We Need Him?: Teaching Your Kids the 10 Values That Matter Most](#) - This book, by Bill and Kathy Peel, is one of the best sources I have found to integrate the teachings of the Ten Commandments. The book is full of sermon starter ideas, and is just really good reading for anyone who is concerned about youth. This goes for Chaplains and Parents alike. I recommend this book.

[7 Habits of Highly Effective Teenagers](#) - This book, by Sean Covey, uses the timeless 7 habits and applies them to teenagers who face tough issues and life changing decisions. The book is full of entertaining stories which are really effective at getting the meaning across. This book is a must read for teenagers, parents, and others who care deeply about teenagers.

[Object Lessons for Every Occasion](#) - This book, by Sheryl Bruinsma, has 33 different object lesson suggestions. The book contains object lessons for very young, elementary, and older children. Some of the object lessons are Christian, but some are easily used in Inter-Faith settings as well. Even if you never use any of the object lessons directly from the book, it is a valuable resource to get starter ideas. I have used this to find sermon starters for both Boy Scouts, and Children Sermons in the Church setting. Check this one out!

Prayers

1. Troop Opening Prayers, 36 prayers on 3x5 cards

Acrobat.PDF - 26K http://www.minsiChaplain.org/files/Pray_Cards.pdf

2. Court of Honor Opening Prayer

Acrobat PDF - 3 K http://www.minsiChaplain.org/files/Prayer_CtH.pdf

3. Eagle Court of Honor Invocation

Acrobat PDF - 5 K http://www.minsiChaplain.org/files/Eagle_CTH_Prayer.pdf

4. Blue and Gold Banquet Invocation

Acrobat PDF - 4 K http://www.minsiChaplain.org/files/Blue_Gold_Invocation.pdf

5. Pastoral Prayer for Service - General - Youth and Peace

Acrobat PDF - 5 K http://www.minsiChaplain.org/files/Prayer_Pastoral.pdf

Counseling and Parental Helps

(Note: Do a title search online or go to a bookstore)

This list is not endorsed by the BSA. It is provided as a reference only.

[Children & Divorce: What to Expect, How to Help](#) - This book, by Dr. Archibald D. Hart, gives us a view into the lives of children whose parents are undergoing a divorce. The book suggests ways to minimize the damage to children and is a valuable resource for both parents and Scouters in today's world. Another tool in our tool chest to help boys (and girls) through this damaging event.

[The Way They Learn](#) - This book, by Cynthia Ulrich Tobias, helps us to discover learning styles and how to teach to our child's strengths. Not all children can process and organize information using the same methods. The author suggests learning styles which are based on both concrete or abstract perception skills, and either random or sequential ordering skills. Knowing how your child learns can help you to maximize the success that they have in school. The book also details the potential problems when teacher/child learning methods clash. It can be a valuable resource for parents and Scouters trying to make sense out of children with differing learning skills.

[Seven Kinds of Smart: Identifying & Developing Your Many Intelligences](#) - Thomas Armstrong takes a different approach in determining learning skills. Even though our schools may frequently overlook them, there are many different ways that kids can be smart. The author lists Linguistic, Logical-Mathematical, Spatial, Bodily-Kinesthetic, Musical, Interpersonal, and Intrapersonal strengths. Each of these is explored. The

author suggests ways to determine which strengths are present and how to fully develop each. The book is an interesting look into this subject and can be helpful for parents and Counselors dealing with children who may be struggling with the conventional learning environment.

Counseling in Times of Crisis - A resource for Christian Counseling in a "How To Do" Approach. This book gives practical advice for counseling during times of crisis. Although the book is not specifically geared to children, it gives valuable insights into crisis situations. A valuable adjunct to our counseling tools.

[Life Space Intervention](#) - This book, by Mary Wood and Nicholas Long, details a technique for working with troubled or troubling children and adolescents. Conventional methods of intervention can actually serve to escalate the crisis situation or to reinforce negative feelings. *Life Space Intervention* techniques builds on the strengths of the child, and uses the crisis as a learning experience. LSCI is a strategy for dealing with youth crisis situations which are on the rise in today's society.

Child Grief Counseling

(source: *KidsPeace Healing Mag.*)

This list is not endorsed by the BSA. It is provided as a reference only.

[Grieving Child: A Parent's Guide](#) - Practical, compassionate advice for helping a child cope with the death of a parent or loved one. Parents and other caring adults will find much guidance in helping preschool age to teenage children through this difficult time.

[Life & Loss; A Guide to Help Grieving Children](#) - Linda Goldman shows a sensitivity toward the many loss and grief issues which our children often face. Linda offers presented a loving approach to helping children face some of life's most difficult issues. Professionals and nonprofessionals alike will benefit from this book.

[Death Is Hard to Live with: Teenagers Talk about how They Cope with Loss](#) - Learning to cope with grief is especially hard for teenagers. This book covers loss of family and peers, equipping teens to face loss and positively move on with life.

[Breaking the Silence a Guide to Help Children with Complicated Grief: Suicide, Homicide, Aids, Violence](#) - This book, by Linda Goldman, deals with grief which is stems from more complex issues. Each of these are explained in her book, and there are many references for more support and information.

[Death & the Classroom: A Teacher's Guide to Assist Grieving Students](#) - This is principally a teacher's guide which guides work through a death in the classroom. This guide may be useful in helping with a similar event within a troop or pack.

[Grief Comes to Class: A Teacher's Guide](#) - Majel Gliko-Braden has written a practical book which helps parents and other caring adults to help a grieving child.

[Teaching Students about Death: A Comprehensive Resource for Educators & Parents](#) – This is a resource for explaining childhood bereavement in the school setting. This book is a compilation of contributions of many professionals, from many specialties.

[When Grief Visits School; Organizing a Successful Response](#) - Written by John Dudley, this book is recommended for school districts who desire to establish and train crisis intervention teams to handle grief producing tragedies.

[My Memory Book: A Journal for Grieving Children](#) - Chi Rho Press, P.O. Box 7864, Gaithersburg MD 20890 - (301) 926-1208 - Gretchen Gaines-Lane helps grieving children (from a loss of a loved one such as a parent) through a series of exercises including drawings, story writing, collage and journaling.

Reference Website Links:

This list is not endorsed by the BSA. It is provided as a reference only.

ADD/ADHD Scouts: [Supporting Scouts with ADHD: Tips for Scout Leaders](#) (on internet)

Another resource: http://www.bsacmc.org/pdfs/Special_Needs_Scouts_ADHD_Tips.pdf

Kids Peace <http://www.kidspeace.org/>- National Centers for Kids in Crisis. - Contains Good information about Youth and Problems. The site maintains a "Healing Magazine" which is very informative.

[Stop Bullies & Youth Violence - Kathy Noll and Dr. Jay Carter](#) have written a book which instructs children in methods to handle bullies. The link here is to Kathy Noll's web site, which has information on this book as well as many other links.

Roundtable Materials

Graces, Prayers, Songs, Services, and Closings

Demonstrating "Duty To GOD" With Sensitivity

Interfaith prayers: www.interfaithresources.com and www.interfaithmarketplace.com

[Prayers for Scouts, by Walter Dudley Cavert](#), published by the Abington Press, Nashville, Tennessee in 1964.

When Scouts Worship, by National Protestant Committee on Scouting, (first published by the Bethany Press, St. Louis, Missouri, in 1968). However, it is equally important that we as leaders act with extreme sensitivity to the content of the grace, prayer, or song. The grace, prayer, or song should be selected because it expresses a powerful, universal expression of thanks, blessing, praise, joy, or other value without reference to a single religion, its customs, or the name of its deity. We are concerned that we do not place a single Scout in the position of doubting the values of his own faith or feeling singled out and isolated because of his own faith. We should never create a climate where a Scout feels compelled to choose between Scouting and his religious beliefs.

Frequently, it is best if the prayers acknowledge a common maker, such as the Maker of All Things, God, the Great Scoutmaster of all Scouts, or the Great Spirit, because each Scout can relate the words to his own faith. A grace, prayer, or song that singles out for adoration Jesus Christ, the Prophet Elias, the Prophet Mohammed, the teacher Sidhartha (Lord Buddha) or any other name sends conflicting messages to a Scout with a different faith. He may think that he is in the wrong place or he may get the idea he is not wanted. This can be prevented by reviewing all prayers, graces, and songs in advance to make sure that they do not indicate a preference for a particular faith or set of beliefs. The key thing is that while we as Scout leaders should try to encourage a Scout to understand and exercise his "Duty to God", we must at the same time be very careful that our actions are not misinterpreted by any Scout to mean that his faith is unacceptable or that he should be in a different faith. Remember that Scouting does not define what a religion is and does not require membership in any particular religious group. We are interested in promoting a Scout's better understanding of his "Duty to God" because it aids good character development and improves citizenship skills. By using graces, prayers, songs and closings, we can help Scouts to remember that duty and to begin thinking about that duty.

(5 PART 3: A Scout's Duty to God and Country ©1998-99)

District Chaplain

Each district should have a representative to the Religious Relationships Committee (RRC). The representative will act as the liaison between the unit chaplains and the Council.

They will:

- Represent their districts at council Religious Relationships (RRC) and council Chaplain Corps meetings.
- Communicate problems related to use or control of the Scouting program, relay clarification of policies of the Boy Scouts of America, or chartered organizations.
- Promote “duty to God” activities at district and unit events through the council’s Religious Education Activity Program and the unit chaplain program for all units.
- Establish and develop activities within their districts that may or may not be open to other groups in the council, such as hosting chaplain training, Scout Sunday/ Sabbath activities, etc.
- Support unit chaplain training when offered by promoting it at district and unit meetings or teaching at it.
- Conduct worship if needed at Scouting events and meetings such as prayers, services, etc.
- Help and support unit Chaplains to works with their churches, mosques, and synagogues observances of special days, provide literature and program covers are available, and help give alternatives where denominational special days conflict.
- Expand Venture participation religious observances wherever possible.

If needed, the district representative may organize and conduct meetings among the unit chaplains to conduct business.

- Fundraising activities must be coordinated in advance with the district committee (finance).
- Proposed training events and/ or activities should also be coordinated through the district committee (training & activities).
- Establish a relationship with the district Key-3 leadership and attend district committee meetings for coordination. For maximum unit exposure on events, or conducting training, coordinate and schedule the time at district Roundtable meetings.

BOY SCOUT CAMP CHAPLAIN

***Want an opportunity to work with youth in central Texas?
Have fun & help boys 11-18, adults, & staff be closer to God...***

Winter Camp: December dates
Summer Camp: June and July dates

QUALIFICATIONS

- Clergy OR Seminarian 21 or older with mature judgment
- Selected & approved by religious relations committee
- Preference given to current or former registered Adult Scout leader
- Willing to comply with Boy Scouts of America policies

JOB DUTIES

Serving as Camp Chaplain in camp is a unique opportunity. It will enrich the lives of many campers as well as the life of the Chaplain. The exclusive purpose is to be a REAL Chaplain ministering to people of all faiths.

- Attend camp & be a recognized presence in the life of camp (wear the official scout shirt with Chaplain patch) & help build camp morale
- Assume responsibility for the religious life of the camp, including organizing worship services & foster an interfaith spirit at camp
- Visit each unit & promote the religious emblems programs of all faiths
- Counsel campers & staff; visit the sick at camp health lodge and/or hospitals and assist with emergencies & personal problems relating to deaths, accidents, etc. from camp to parents, guardians or relatives and provide support
- Help Scout leaders handle behavior problems, as requested
- Help foster relations among camp staff; establish good rapport with Camp Director
- Make weekly reports on Chaplain activities to the Religious Relations Committee

COMPENSATION: Room & board with modest salary.

QUESTIONS: Contact Capitol Area Council

HOW TO APPLY: Please send your resume and a letter explaining why you are interested in the position to Capitol Area Council Program Director. After initial screening, you will be contacted to interview with the Capitol Area Council Religious Relations Committee.

Local Council Relationships Committee

At the Capitol Area Council Work we have formed a Religious Relationships Committee. Our primary task with is to work with the Chartered Organizations that own the Scouting program. The purpose of the Religious Relationships Committee is to expand opportunities for scouts to experience God, to provide an interfaith forum with representatives of multiple faiths, to foster relationships with places of worship in order to grow scouting and to cooperate with Capitol Area Council to fulfill Lord Baden Powell's belief that "no member can grow into the best kind of citizen without recognizing an obligation to God." The Religious Relationships Committee will promote the spiritual growth of scouts, foster the expansion of scouting within the varied faith communities in Central Texas, and facilitate the public recognition of the achievement of religious awards by scouts and scouters. Every scout should have the opportunity to worship God in his/her own way.

Principles

"The Boy Scouts of America **does not** require membership in a religious organization or association for enrollment in the movement, but does prefer and **strongly encourages membership and participation in the religious programs and activities** of a church, temple, synagogue, mosque, or other religious association or organization of his or his family's choice." Lord Baden Powell

- Conduct interfaith worship or provide attendance at house of worship, according to the Scout's religious traditions at weekend camping and district events.
 - ✓ Interdenominational – Represents a cooperative experience of Protestant denominations
 - ✓ Ecumenical – Represents the cooperative experience of the Christian churches
 - ✓ Interfaith – Represents the cooperative experience of all religious traditions and expressions
- Avoid proselytizing, attempts to convert or the degrading of other religious expression.
- Share faith in a manner sensitive to the breadth of religious tradition that is present in Scouting.
- Pray remembering the breadth of religious traditions represented in Scouting so as not to create offense or to become a stumbling block.
- Remember religious instruction is the function of the parent or guardian of the Scout, the Scout and the religious institution to which that Scout belongs.
- Be sensitive to religious holy days and dietary laws when planning Scouting events.
- Encourage the use of the unit Chaplain position to support Chaplain Aides in leading Scouts in determining their Duty to God.

- Serve as a resource to recruit and train Camp Chaplains for Capitol Area camps.

Functions

The Religious Relationships Committee is subdivided into three primary functions:

1. Charter Organization/Faith Representatives: The members of the Religious Relationships Committee work with national and local representatives of religious scouting committees to support local religious-oriented programs. Using a listing from the Council, each faith representative will make contact with their charter organizations to assist them in interpreting and promoting the Scouting program through their faith and national scouting committees. The goal is to maintain good working relationships between the charter organizations and the BSA.

2. The Chaplain Corps: Each district will have a Chaplain or representative to the committee.

a. The Committee is responsible for the training and support of unit Chaplains and Chaplain Aides by providing training sessions on a regularly scheduled basis, providing Chaplains with information to enhance their programs and promote Scout Shabbat and Scout Sunday observations in February.

b. The Committee recruits and supports Camp Chaplains at the Council resident camps and activities. The Camp Chaplain facilitates appropriate interfaith religious services and works to enhance the religious experience through devotionals and services held at council camps.

3. The Religious Emblems Coordinators: Each district will have a Religious Emblems Coordinator (which may be the same person as the District Chaplain). The purpose of the Religious Emblems Coordinator is to facilitate the promotion and expansion of the use of the religious emblems programs for scouting units. The Religious Emblems Coordinator acts as a liaison between the units and the organizations that award the religious emblems (e.g., PRAY). In addition, the position will work to recognize award recipients on a council level at least annually.

Committee Members

The Religious Relationships Committee shall consist of the following representatives:

- District Chaplain from each district within the Capitol Area Council
- Faith representatives from the variety of faith communities in central Texas

Summary of Changes

2.0 Basic Manual Oct 2002

2.1 Minor editing March 2004

2.2 Change in BSA Chaplain handbook: Group Prayers May 2005, minor editing, expanded weblinks in references. Revised Title. Added Change and reference sections.

2.3 Reformatted to provide resources to both Chaplains and Chaplain Aides. September 2014

References:

PART 3: A Scout's Duty to God and Country ©1998-99

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Philmont and Ely daily devotional books