

**HOW CAN THE SCOUTING PROGRAM
BENEFIT FROM THE GOD AND COUNTRY CURRICULUM**

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ABSTRACT

- I. How can the Scouting program benefit from the God and Country curriculum?**
- II. A statement of pros and cons as to how the God and Country program can be utilized to add an extra dimension to a unit's program.**
- III. The reasoning behind the development of the God and Country program, and why it was endorsed by the Boy Scouts of America.**
- IV. Personal comments for scout leaders as to their dealing with the God and Country program.**
- V. Conclusion.**

I first became aware of the God and Country program in 1984 when two of our Cub Scouts received the God and Me award. The ceremony for awarding the two boys their medal was interesting, but not very impressive. One preacher took the time to be present, while the other minister elected not to participate. I felt proud for both boys (both these boys are now Eagle Scouts and have earned all four medals from the God and Country program); however, I questioned the lack of participation by one counselor and why only two boys had finished the requirements.

The answer did not register with me as being valid, so I proceeded to learn more about the God and Country program. I had seen the awards displayed in both the Cub Scout and Boy Scout Handbooks. There are many different religions displayed in the handbooks, but I found very few people who even knew about the program, let alone participate.

As I began to attend different Scout functions, especially the monthly Roundtables which is attended by most scoutmasters and unit commissioners, I questioned each attendee's knowledge of the God and Country program. The most common answer given was not only did they not have the time to work with the program, but most church sponsored BSA Troop's preachers/pastors/ministers did not want to partake in anything "extra" that would add to their work load. If a class could be arranged to include "x" number of boys and could be finished in "x" number of weeks, the pastor would consider teaching one class and one class only.

From personal experience, I found my pastor was willing to teach the class because he knew our Troop contained boys whose family had no connection with any religious organization. After two years of teaching the God and Church program, our preacher informed the Troop planning committee the he needed help with this program because the requirements to complete this course were too time consuming. The program was excellent, but he could not work with the boys adequately to do justice to the program. The pastor had asked some of his colleagues if they had

encountered the same problem. Yes, was the answer, but even some of the preachers whose church sponsored a Boy Scout Troop were unaware of the program.

I then deduced that the main problem clouding the God and Country program is lack of communication. The knowledge of the program does not get to the unit commissioners, the assistant scoutmasters, den leaders, or parents. I also surmised that maybe the program, if it were to succeed, needed someone who could make this a "pet project". The means of presenting this to the interested people needed to be established to the point this program would be looked forward to with much anticipation, not only by the scouts but also by parents eager to be a part of all four courses of the God and Country program.

I started gathering statistics concerning the God and Country program, and I discovered that except for the Protestant and Mormon Churches, the Program of Religious Activities with Youth (P.R.A.Y) did not maintain adequate information for yearly statistics. The Protestant numbers are maintained, and for 1994 a total of twenty-five thousand one hundred and nine received the God and Country medals. This breaks down to eleven thousand five hundred and sixty-four Cub Scouts, forty-three hundred Webelos, three thousand one hundred and eighteen Boy Scouts, seven hundred and thirty-four Explorers, one thousand two hundred and ninety-four Girl Scouts, sixty-five Camp Fire Boys and Girls, and four hundred and thirty-four 4-H Clubs. In 1993 a total of twenty-six thousand two hundred and forty youth received this award. The officials of P.R.A.Y. stated the difference of the two years represented the change in the Webelo program from a one year to a two year program.¹

¹Statistical Data gathered by Program of Religious Activities with Youth (P.R.A.Y.), (St. Louis, Missouri;1986)

Since the Cub Scout program is more structured toward full family involvement, the God and Country requirements were revised in 1976 to allow for a more "generic" program. The new literature allows people to not be as threatened with a doctrine they may not approve or feel comfortable toward.

Four units of study are now available. Each unit of study can be completed as an independent study designed for a certain age group, but the individual units compliment each other.

God and Me is for use with children (ages 6 - 8). It encourages children to tell the story of their lives, think about the life and teachings of Jesus, and see how God is present in their lives today.

God and Family is for middle elementary learners (ages 9 - 10) needing an opportunity to clarify their own religious values within the context of family, friends, community and the future most important.

God and Church is for late elementary and adolescent youth (ages 11 - 14). It focuses on the learner's need to face his or her responsibility to be a part of a community of believers and to know who he or she is in respect to that community.

God and Life is for late adolescent youth and young adults (ages 15 - 20) needing to face decisions on how they will relate to the world and how they understand and express themselves in their life-long relationship with God.²

Another means of promotion was in the form of the Mentor Program-- a program that encourages a parent/relative/friend to participate with the boy through the program for his age group.

This is almost a contrast to the original concept of the God and Country program. From the birth of the Boy Scout program by Lord Baden-Powell in

²Rationale for the God and Country Program, Form # OSM-401, May, 1984.

England and brought to the United States in 1910, the religious aspect of a boy's training has never been denied. Having seen boys being trained to become worthwhile citizens enveloped with the characteristics of being physically strong, mentally awake, and morally straight, the leaders of the different religious organizations realized the benefits of the spiritual values contained in the Boy Scout program.

The mood of the early 1900's held a stronger reliance upon the moral characteristics of a family than society seems to value today. In this new Boy Scout program, a boy was given a chance to be involved in an environment that allowed him to experience the outdoors and to be exposed to leaders who possessed the qualities of a church going individual.

In 1915, the Boy Scouts of America contained seven thousand three hundred and seventy five troops, with three thousand nine hundred and sixteen sponsored by religious institutions. The Methodist Church sponsored one thousand one hundred and seventy one troops, about fourteen point six (14.6) per cent of the total scout troops, and had one thousand nine hundred and seventy-four Scout Leaders which comprised twenty-seven point eight (27.8) per cent of the total. With church sponsored troops and Christian men leading, the original organizers of the Boy Scout movement realized the marriage of the two groups to be a natural.³

The gathering of information for this dissertation has been a challenge, probably as much for me as it is for a scout leader to find information about the God and Country program. Most of my information has come from the National Scouting Museum in Murray, Kentucky. The museum curator and her assistants

³Statistical Data of Registered Scout Troops and Scoutmasters; Sixth Annual Report of the Boy Scouts of America, as of December 31, 1915.

have really answered my questions and my frustrations. I have also had some help from the National Boy Scout offices in Irving, Texas. Another source of information has been the Office of Scouting Ministries overseen by Mr. Byron White in Nashville, Tennessee, and the Info-Serve division of the United Methodist Church. I have conversed with many scout leaders for their input into this paper. It is the compilation of these sources of information that has helped with the question presented for this dissertation.

How can the Scouting program benefit from the God and Country curriculum?

The God and Country program is not in itself an answer to the problems a local unit may incur; however, it is one solution which may be presented to add one more dimension to enhance a well-rounded unit's program.

One question remains embedded in the search for a successful unit- How can a religious program strengthen a unit's success? Let us first scratch the surface by explaining the religious principles the Boy Scouts of America adhere to. The Boy Scouts of America:

- (1) does not define what constitutes belief in God nor the practice of religion.
- (2) does not require membership in a religious organization or association in the movement, but does prefer, and strongly encourage membership in an organized religious association.
- (3) respects the convictions of those who exercise their constitutional freedom to practice religion as individuals without formal membership in organized religious organizations.
- (4) if a boy says he is a member of a religious body, the standards by which he should be evaluated are those of that group. This is why an advancement committee usually requests a reference from a boy's religious leader to indicate whether he has lived up to their expectations.⁴

⁴Advancement Guidelines, Council and District Functions of Boy Scouts of America (1989Edition, 1991 Printing) Religious Principles, 5.

Lord Baden-Powell gave birth to the Boy Scout program, and part of this program's intention was for a boy to be reverent. "On my honor, I will do my best, to do my duty to God..."and the statement: "I, Scout's name, promise to do my best, to do my duty to God..." These oaths taken by Cub and Boy Scouts indicate that a boy will honor his duty to his God and to his country. The oath has no intention of pressuring a boy into a religious organization, but truthfully living this promise daily channels a boy's interest toward a life of service.

Throughout life, Scouts are associated with people of different faiths. Scouts believe in religious freedom, respecting others whose religion may differ from theirs. Scouting believes in the right of all to worship God in their own way.⁵

The marriage between the Church and the Boy Scouts of America offered a program for the boys to utilize which is best suited to their personal interests. By this statement, I mean a troop encompasses the fundamental programs towards a goal of rank, merit badges, and service to others. Skill awards were once recognized, but are now included in the first three rank advancements. The church has advancement goals for its youth also. From the preschool years until adulthood, the church offers classes, programs, and social events to help each young member to grow towards a spiritual heritage nurtured by his forefathers.

The Church is not regulated by BSA policies which may deny a member of either group the freedom to advance towards goals which hinders a boy's growth. The requirement for successful Scouting from the standpoint of the local church is leadership that is indigenious, that knows and feels the churches point of view in religious character training. The Church has specific goals that is fulfilled by the Church School/Sunday School curriculum. The only policy toward a religious institution by the BSA is no boy shall be forced to imbibe by the religious principles

⁵Statistical Data of Registered Scout Troops and Scoutmasters; Sixth Annual Report.

which govern the sponsoring institution. ⁶This does not limit the church to provide a religious atmosphere for scout members who are also the sponsoring organization members. It is the responsibility of the church to provide leaders who are also strong in their spiritual life and can pass this conviction along to the youth of the Scouting program.

It is because of the Boy Scout and Church involvement to develop the moral and spiritual character of the boys that the Protestant Committee on Scouting was organized in 1945. From the beginning of the Scouting movement, the BSA policy of a positive neutrality, declaring that religion is a necessity in the program it presents, and the partnership with the religious institutions in that the BSA remains non-sectarian in its attitude towards the church's training. The Church which provides leaders who subscribe to this declaration of principle shall be entitled to a certificate of leadership in carrying out the Boy Scout program.⁷

The creation of the God and Country award in 1945 was from the combined undertaking of most all mainstream Protestant churches. Other church groups, such as Jews, Catholics, Mormons, etc., have their own religious programs and set their requirements for completing these programs.

The purpose for the Protestant God and Country award was:

- (1) to impress the principle that good character and useful citizenship must be built on strong spiritual foundations.
- (2) to help direct Boy Scouts to the church for religious instruction and spiritual guidance.
- (3) to provide scouts with a practical program for fulfillment of the Scout Promise and the twelfth Scout Law.
- (4) to tie Scouts more closely to the total program of the church.

⁶The Scout Program in Protestant Churches--A manual of practical procedures related to the Program of the church. Church-Scouting Relations, 36, New York.

⁷Advancement Guideline, Council and District Functions, Boy Scouts of America. Article IX, 1991, Irving, Texas.

(5) to help scouts grow to maturity in Christian living by providing incentives for a deepening of their devotional life, by stimulating them to become better informed members of the church, by encouraging them to greater faithfulness in the fulfillment of their religious duties, and by providing opportunities for making their religion practical in service to the church and the community.⁸

The achievement expectation for the God and Country Award is comparable to the strict requirements for the Eagle Scout Badge and the award, in the beginning, had to take no less than one year to finish. Scoutmaster and Eagle Scout Jody Boggess of Troop 361 of Athens, Tennessee, received the God and Country Award through the Presbyterian Church in the early 1960's. He maintains that he remembers the requirements and success in obtaining the God and Country Award as greatly influencing his adult life more than any other area of scouting. Mr. Boggess has also received the Cross and Flame Religious medal, an award from the United Methodist Church to adults for their work in offering the God and Country Program to Scouts. Churches can modify the requirements for their own satisfaction; however, the award must not be cheapened as to devalue the importance of the award.

The Protestant requirements for the award is now offered to Cub Scouts, ages six through eight; Webelos, ages nine through ten; Boy Scouts, ages eleven through fourteen; and Explorer Scouts, ages fifteen through twenty. The God and Country Award can also be earned by the Girl Scouts of America, Campfire Boys and Girls, and the 4-H Clubs of America.

The standards for earning the God and Country has relaxed somewhat as opposed to requirements first started in 1945. As previously stated, no less than one year was required for the earning of the medal, and strict adherence to the

⁸Outline of Church Awards Plan, Protestant Committee on Scouting, Section III, Purpose of God and Country Award, September, 1950, New York.

guidelines were respected. For some religious groups, a minimum of three years were required. This was true for the Lutheran Church, Catholics, and a few other denominations. The Methodist Church, at first, did not approve of the medals. A pamphlet issued in 1957 by the Methodist Church stated: "The Church does not encourage awards because it believes that an adequate method of measuring spiritual growth has not been devised. Awards may tend to make for divisions and cliques within the troops and committees. Awards may result in a violation of the principle of Christian humility and stewardship, and may focus on outward achievement rather than on Christian growth."⁹

It is interesting to note here that Mr. Bryon White, Chief Executive for Boy Scouts, Girl Scouts, 4-H Clubs, and Campfire for Boys and Girls of the United Methodist Church, recalls that the Methodist Church had a camping and outside activities program for the Youth of the Methodist Church prior to 1910. When the BSA Program came into existence, the program was very similar to that which the Church offered, and it was a natural for the BSA Program to be adopted by the Church. This transpired around 1913.

The official entrance of the Methodist Church into Scouting was February 12, 1920, when James V. Thompson, Superintendent of the Young Peoples Department sent a letter advising Mr. James E. West, Boy Scout Executive, of the Church's desire to unite with Boy Scouts of America. As of 1920, there were already two thousand one hundred and eighty-two Boy Scout troops in the Methodist Church, with three thousand eight hundred and fifty-one Methodist Scoutmasters.¹⁰

⁹Boy Scouting in the Methodist Church. Methodist Youth Fellowship Pamphlet, The Methodist stand on awards, 17, (Cokesbury Service Center, 1957, Nashville, Tennessee)

¹⁰Scouting in the Methodist Episcopal Sunday Schools, The Board of Sunday Schools of the Methodist Episcopal Church, 1-3, February 12, 1920, Chicago, Illinois.

In the early 1960's, the Boy Scouts of America ceased offering the religious award, and the Committee for Church and Youth Agency gave the religious program to a company in St. Louis, Missouri, called the Program for Religious Activities for Youth (P.R.A.Y.). This company is still the center for the religious curriculum for all denominations. The curriculum is never stagnate as new programs are constantly being developed to give exposure and new literature to the Scouting program.

The United Methodist Church today honors unit's Scouting Programs with the Bishop's Award of Excellence, which is most often channeled through the United Methodist Men's Organization. Only three other religious organizations offer recognition to the unit's Scouting Program; Catholic, Presbyterian, and Lutheran. There are forty-seven religious awards for the youth and fifteen for the adults.¹¹ The awards today are still no easier to obtain than when the God and Country Program first began in 1945.

The four sections of the God and Country Program are: God and Me, God and Family, God and Church, and God and Life. These courses have been taught by the same instructors at the Calhoun United Methodist Church for the past four years. The instructors coordinate their courses with the Pastor, the Scouting Coordinator, the Youth Leader, and the Missions Chairperson. It is because of this team involvement, along with help from the BSA Scoutmaster, the Explorer Post Skipper, the Cub Master, and the Girl Scout leaders, that has been the strength of the God and Country program at Calhoun United Methodist Church.

The God and Church Program, for scouts ages eleven through fourteen, is taught by Kay Freeman in the Calhoun United Methodist Church. She maintains that in order to complete the requirements successfully, it takes almost six months of

¹¹Scouting Magazine, "The BSA's Knot Awards, October, 1989: 52.

weekly meetings for a minimum of one hour. The boys not only have homework, but also service hours to the Church and community as part of the requirements to complete. This group is especially difficult to work with due to involvement by the boys and girls in sports, beginning Jr. High or High School, and yes, some are even dating. All of these "excuses" make the God and Church section difficult to finish. The dropout rate for Mrs. Freeman's class was only about twenty five per cent, which she thinks is remarkably good. She also states that some Mentors, (adults taking the class with the scout), are just as involved in the program as the youth, and that it is especially gratifying to see them become so involved with the young people. The Mentors receive a certificate and a pin for the completion of the course; however, the chance to be involved in a religious atmosphere with their child is much more than the pin and piece of paper represents.

"Duty to God...", from the first attempt of a Boy Scout to repeat the Scout Promise, he is reminded that the program he has chosen does include a duty to his country, to his neighbor, and to himself. Other than duty to God, the Scout Promise encourages a boy to keep his heart clean, to maintain a strong body, and to have an alert mind. From these concepts, the scout obligation, from the beginning to the end, is directed first and foremost for his duty to God. It is this acceptance of the Scout Promise that denies any untruthful choice a boy has in reference to his duty to God. It has been determined, and rightfully so, that every boy needs the standards that an established religion adheres to.

The United States of America is a nation that was founded on the concept of freedom of religion. From George Washington down, there has not been a President of the United States who has not at some time given recognition to the place of religion in the life of its people. On October 15, 1920, President Calvin Coolidge, who was Honorary President of the Boy Scouts of America, delivered an address at

the unveiling of a statue of Bishop Frances Asbury, the first American Bishop of the Methodist Episcopal Church. The President said:

"The government of a country never gets ahead of the religion of the country. We cannot depend upon the government to do the work of religion. An act of Congress may indicate that a reform is being or has been accomplished, but it does not itself bring about a reform. Religion is the foundation of this government. It is a result of the preaching of Bishop Asbury, his associates, and other religious organizations that our country has developed so much freedom. There is no way by which we can substitute the authority of law for the virtue of men. Peace, justice, humanity, and charity; these cannot be legislated into being,"¹²

Not only in the Scout Promise, but also the twelfth point of the Scout Law is that a scout is reverent. It is this reverence that a boy is brought into an attitude of moral and spiritual values. Personal commitment to this type of thought is the root for the development of character, which is the true foundation for any society.

Ms. Otto Preske, of Gatlinburg, Tennessee, is the Scouter responsible for all the Catholic Church's religious awards given to the churches that sponsor scout troops in the East Tennessee, North Georgia, and Western Carolina areas. He has worked with Dr. Hugh McCampbell of Sweetwater, Tennessee, to provide the Scouts of the Great Smoky Mountain Council with a Duty to God Encampment. This event is an every other year gathering from which many Scouts are exposed to the God and Country Program requirements from ministers and laity of all the Protestant Churches, plus the Eastern Orthodox, the Unitarian, the Catholic, and Mormon religions. Dr. McCampbell, in explaining how he organized the first Duty to God Encampment, said: "I was in the Atlanta Scout office in 1984, and saw a poster concerning the Atlanta area Duty to God meeting. I recognized the leader to be a

¹²Scouting Under Protestant Leadership, Advisory Committee on Boy Scout Relations among Protestant Churches, Section I, Boy Scouts of America, New York, 1915: 9.

friend I knew from college, so I invited myself to the meeting. The next year, my friend was to oversee the program for another gathering. He knew the date set for the next years meeting was in conflict with one he could not possibly avoid, so he called me to replace him. He had done all the formative work and all I had to do was show up and oversee the schedule. The very next year, I planned my first Encampment for the Great Smoky Mountain Council. I invited my friend to come, which he did, dressed as a very good facsimile of Lord Baden-Powell, and the rest is history".

The Duty to God Encampment of the Great Smoky Mountain Council was started to give all interested boys exposure to the God and Country curriculum. Having been a unit commissioner since 1987, I have had the opportunity to promote the God and Country Program at every meeting I attend. I include information in my Unit Commissioner packet to share with all troops I visit. As part of my "ticket" from the SE552 Woodbadge Course of 1988, I compiled a scrapbook containing the requirements from most all the religions found in the Boy Scout Handbook. I have shared this data with many other scout leaders who wanted more information on the subject.

In 1988, Henry Ridenour, a Scout leader from Sweetwater, Tennessee, and I approached the McMinn County Living Heritage Museum about the idea of having a display of Scout collections from Scout leaders of the Unaka District. We were given the opportunity to exhibit these during the months of June, July and August of 1989. When I learned that we could have the display, I immediately called P.R.A.Y. to obtain brochures so that the God and Country Award could be presented to scouts who knew little or nothing of the existence of this program.

Needless to say, P.R.A.Y. sent more than I expected.

I also learned of the Bishop's Award of Excellence, which is an opportunity for a scouting unit sponsored by an United Methodist Church to be recognized by the Annual Conference of the United Methodist Church. In 1990, my troop, Troop 616, sponsored by Calhoun United Methodist Church, received the Bishop's Award of Excellence. This award is given by the Residing Bishop of annual conference of the United Methodist Church. Bishop Clay F. Lee presented the award to Troop 616 in 1991, and the award itself is valid for one year- the year being from the date of annual conference (usually in June) to the next annual conference. This award has seven steps to complete to be recognized by the Bishop, all of which are very difficult to complete. Only two troops of the almost two hundred church of the Holston Conference received this award. Troop 616 of Calhoun, Tennessee and Troop 97 of Sweetwater, Tennessee. Troop 616 has earned this award for five consecutive years, and Troop 97 for four consecutive years.

This recognition involves not only the receiving of a certificate and a banner, but also a picture is taken at Annual Conference of the recipient and published with the official minutes annual meeting. The impact of this recognition becomes evident to me when I attend meetings at the Conference level and people confront me to recall how they know that I am a part of "that Calhoun Scout Troop" that has earned the Bishop's Award of Excellence for so many years. This is an example of how other Scouting units can learn of the God and Country Program. The delegates at Conference can take the information back to their local churches.

This is another form of communication.

On the District level of Scouting, I am presently the Training Chairman for the Unaka District. This gives me the opportunity to arrange for a display of God and Country brochures and pamphlets. Also, I now have the medals and ribbons which the Protestant may earn in a framed display. I have the occasion to speak at Courts of Honor, Pack Meetings, and United Methodist Men's meetings. In doing so,

I proudly tell of the Bishop's Award of Excellence, the God and Service medals, and the God and Country Program. I have also become a member of the National Association of United Methodist Scouters (N.A.U.M.S.). This organization's newsletter, printed bi-monthly, keeps me aware of other scouters across the U.S.A. and the many projects in which they are involved. I find the newsletter unique in respect to printing pictures of boys who have achieved the rank of Eagle Scout, and also pictures of Scouts who have completed the God and Country Program. There are also pictures recognizing adults who have been given the God and Service Medal for their involvement in providing the religious program to scouts.

This is another form of communication.

People of other religious denominations who have youth in the Scouting program at Calhoun United Methodist do not hesitate to allow their child to be a part of the God and Country Program. It is taught by the Scout leaders of the Calhoun Church, and even some of the parents gladly become mentors and participate in the program.

It is a team effort to allow the God and Country curriculum to become an established part of the Scouting program. The goal is to provide the spiritual values which derive from the religious program. By keeping the religious principles of the Boy Scouts of America in mind, a Scout Troop can provide an extra dimension for the boys in the troop. If the unit commissioners will keep material available to share with the units who want this extra dimension, this will fill the gap which sometimes develops in a unit's program.

Not every Cub Scout has the ambition to earn all the gold and silver arrow points provided in the "Cub Scout Handbook". If the boy could earn these he would be exposed to many variables in his selection of likes and dislikes. Not every Boy Scout earns the one hundred and thirty plus merit badges recognized by the Boy Scouts of America; but, to do so, a Boy Scout would have a better insight as to the

choice of careers he may seek to undertake in his adult life. Not every Explorer Scout will be a part of a Post that may eventually be his career choice; but, to do so, the height of experience may be recognized since the career was undertaken in both an adult and adolescent life.

Nearly every Scout who has been challenged by the God and Country Program remembers something good that later influenced a life changing decision. The strength he received from the God and Country Program was not a requirement the boy had to finish. A character is molded from the experiences of the God and Country Program--a character that is a part of every boy who engages in the total Scouting program.

Each unit usually has available the different areas of fun and learning for each boy--from hiking to canoeing; from camping to weekly meeting; from merit badges to the religious programs of the God and Country curriculum. A good communication channel should be established, especially between the unit commissioner and the scouting unit, to enable all dimensions that can be made available for a successful troop.

Sometimes there is not enough time for a scout leader to provide all that is available to the Scout. There should be, however, information available for the scout to fulfill his honorable obligation of Duty to God; to live the twelfth law of a Scout is reverent. From these means, a scout unit can provide a well-rounded curriculum for a boy to experience challenges the new Scout misses.

The communication aspect for providing Scouts with a well-rounded program can enhance the religious program. The meeting of requirement is a service to community and church the same as the meritorious medals are available to the readers of "Boys' Life". I personally believe that a column/cartoon could be provided to "Boys' Life" depicting the outstanding boys who have received the God and Country Award, and the service project affiliated with the program. Some units

that are non-Protestant may add an interesting by-line to the readers of "Boys' Life".

This is another form of communication.

The Religious program offers to the Boy Scout program one of life's small wonders in the emergence from boy to adult—the strengthening and maintaining of character. Character is molded greatly from the experience of the God and Country Program—enriching the very livelihood that every scout leader searches to release in each boy. There is intentional involvement of other dedicated leaders to help a boy aspire toward goals that are attainable; toward the knowledge that each person can make a difference in the society of which we all are a part of today; toward a realization that each boy does possess qualities that are needed to benefit the environment, the type of society it seems that is forgetting the potential worth of its members; toward the emphasis that here can be a family of two, if that two ascertains the presence of good in their lives.

Scouts have a chance to be somewhat above their peers because they always have other people who, not only believe in them, but also help the boy to understand there are better ways for each life to be worthwhile—it's just a matter of finding the right direction.

Because of the BSA policy on religious principles, individuals and corporations have challenged their right to maintain this policy. The Wells Fargo Company and Calvin Klien Jeans have withheld donations to the scouting program because of the BSA's stand on the non-hiring of homosexual leaders. Wells Fargo rescinded their stand when they realized money was being withdrawn from the banks they owned. Individuals have challenged the religious stand in the court system. To date, not one lawsuit has been lost by the BSA. The United Way organizations around the United States have elected to reduce their funding to the

BSA. These individuals continue to give to the United Way, but now specify the agency or agencies they want their money to go to.

This is another form of communication.

The Boy Scouts of America must not alter their religious principles to allow any questionable people or programs to undermine its proven program.

Continuation of the God and Country program, and the promotion of the knowledge of it, should be explained to help scouts continue to be strong in mind, cognizant of the citizenship aspect of training, and willing to be strong in upholding these convictions for the betterment of all young adults. The role of religions is to be a servant to the people of the world and to be caretakers of the world. The role of a Boy Scout is to "do a good turn daily" and to "be prepared" for any crisis that may arise. He is a role model that most people envy.

Boy Scouts and religious organizations was a marriage from the beginning that was a natural. The success of this marriage is to allow the boy to choose the program he feels comfortable in and to offer many choices to keep him challenged. The God and Country Program can and does offer another form of communication.

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APPENDIX

LORD ROBERT BADEN-POWELL

ON RELIGION - -

RELIGION

No man is much good unless he believes in God and obeys His laws. So every Scout should have a religion.

SFB, WB, 249
(also in YFB3, 163: "No man is worth much who has not a religion of one form or another")
(also in CC, 66: "No man is much good, either to himself or to others,...")

Religion seems a very simple thing:

1st. Love and serve God.

2nd. Love and serve your neighbour.

SFB, WB, 249
(also in CC, 66, first point being: "To trust in God")
(also in TS, July 1934 (rep. in BPO, 111), where this "simple and fundamental ethics" is referred to Christ's two commandments in Mt. 22, 34-40; and in Jamboree, July 1928)

Reverence to God and reverence for one's neighbour and reverence for oneself as a servant of God, is the basis of every form of religion.

Aids, WB, 38

There may be many difficulties relating to the definition of the religious training in our Movement where so many different denominations exist, and the details of the expression of duty to God have, therefore, to be left largely in the hands of the local authority. But we insist on the observance and practice of whatever form of religion the boy professes.

Aids, WB, 38
(idea also in SFB (24th), 294)

Religion can only be "caught", not "taught"! It is not a dressing donned from outside, put on for Sunday

(!) According to B.-P. himself (address to Scout/Guide Commissioners' Conference, July 2nd, 1928), this is a quotation of Dean Inge (Ed.)

"Be a player in God's team".

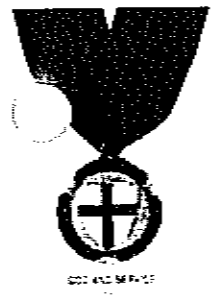
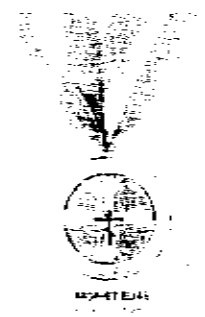
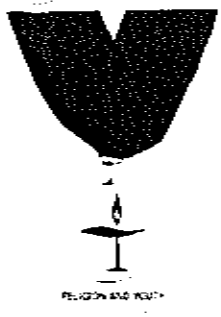
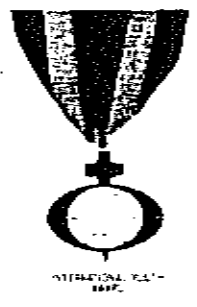
RTS, 199

I have been asked to describe more fully what was in my mind as regards religion when I instituted Scouting and Guiding. I was asked: "Where does religion come in?"

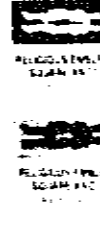
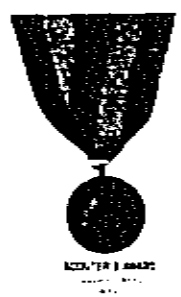
Well, my reply is "It does not come in at all. It is already there. It is the fundamental factor underlying Scouting and Guiding".

222-223

A Scout is Reverent.



Youth



RELIGIOUS EMBLEMS PROGRAMS

Available to members of the Boy Scouts of America

WHERE TO GET STUDENT AND COUNSELOR MATERIALS

ADULT RECOGNITION (Not Earned)

EXPLORER, OLDER BOY SCOUT AND VARSITY SCOUT

BOY SCOUT AND VARSITY SCOUT Grades 5-8

CUB SCOUT AND WEBELOS SCOUT Grades 4-5

TIGER CUB AND CUB SCOUT Grades 1-3

ARMENIAN CHURCHES:

DIocese of the ARMENIAN Church of America (Eastern Diocese)

None

Saint Gregory

Ararat

Ararat

None

Youth Director, Diocese of the Armenian Church of America
630 Second Avenue
New York, NY 10016
212-686-0710

ARMENIAN APOSTOLIC Church of America (Western Proclacy)

None

Saint Mesrob

Saint Mesrob

None

Armenian Apostolic Church of America
Western Proclacy
4401 Russell Avenue
Los Angeles, CA 90026
213-663-8273

ASSOCIATION OF UNITY CHURCHES

None

God in Me

Light of God

None

Distinguished Youth Service Award Application

The Association of Unity Churches
P.O. Box 610
Lee's Summit, MO 64063
816-524-7414

BAHA'I

Unity of Mankind

Unity of Mankind

Unity of Mankind

Unity of Mankind

None

Baha'i Committee on Scouting
Baha'i National Center
Wilmette, IL 60091
312-869-9039

BAPTIST

God and Me
S. No. 3603S
C. No. 3603C

God and Family
S. No. 3597A
C. No. 3598A

God and Church
S. No. 3599A
C. No. 3600A

God and Life
S. C. No. 3601A
C. No. 3600A

Good Shepherd Application
No. 77-062*

Local Council Service Center or PRAY
P.O. Box 6900
St. Louis, MO 63123
800-933-PRAY

BUDDHIST

None

Metta

Sangha

Sangha

None

Buddhist Churches of America
National Headquarters
1710 Octavia Street
San Francisco, CA 94109
415-776-5600

CHURCHES OF CHRIST

None

Joyful Servant
Grades 3-5

Good Servant

Good Servant

Faithful Servant

Members of Churches of Christ for Scouting
ACU Station, Box 8169
Abilene, TX 79699
915-674-2298

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (LDS)

None

Faith in God

On My Honor

On My Honor

On My Honor

Church Distribution Center
1999 West 1700 South
Salt Lake City, UT 84119
801-582-6000

EASTERN ORTHODOX

None

Chi Rho

Alpha Omega

Alpha Omega

Prophet Elias

EOCS/PRAY

St. Louis, MO 63123
800-933-PRAY

Local Council Service Center,
Diocesan Scout Office, or
Nat'l Catholic Committee on Scouting
1325 West Walnut Hill Lane
P.O. Box 152079
Irving, TX 75015-2079

Saint George
Roman Catholic
Nomination No. 1B-132*

Pope Plus XII
To order, see
"Roman Catholic"

Light Is Life
S, No. 3011

Parvati Del
To order, see
"Roman Catholic"

None

Local Council Service Center or
PRAY
P.O. Box 6900
St. Louis, MO 63123
800-933-PRAY

Saint George
Episcopal
Nomination No. 17-108*

God and Life
S, C, No. 3501A
SP, No. 3602A

God and Church
S, No. 3599A
C, No. 3600A
SP, No. 3602A

God and Family
S, No. 3597A
C, No. 3598A
SP, No. 3602A

God and Me
S, No. 3603S
C, No. 3603C

PRAY
P.O. Box 6900
St. Louis, MO 63123
800-933-PRAY

None

God and Country
No. CSCB

God and Country
No. CSFB

None

FIRST CHURCH OF
CHRIST, SCIENTIST

Chairman, Boy Scout Relations
Committee
General Church of the New Jerusalem
P.O. Box 278
Bryn Athyn, PA 19009

None

Open Word Award

Open Word Award

None

GENERAL CHURCH OF
THE NEW JERUSALEM
(The New Church)

North American Hindu Association
46133 Amesbury Drive
Plymouth, MI 48170
313-453-5049

None

None

Dharma

None

HINDU

Islamic Committee on Scouting
130 East 40th Street (5th Floor)
New York, NY 10016
201-545-5553 (evening)

Allaho Akber

In the Name
of God

Bismillah

None

ISLAMIC

Local Council Service Center or
PRAY
P.O. Box 6900
St. Louis, MO 63123
800-933-PRAY

Shofar Nomination
No. 15-102*

Ner Tamid
S, No. 3182

Ner Tamid
S, No. 3184

Maccabee
S, No. 7165
C, No. 3933

JEWISH

Local Council Service Center or
PRAY
P.O. Box 6900
St. Louis, MO 63123
800-933-PRAY

Lamb Nomination
No. 17-303*

Living Faith
S, C, No. 3635A

God and Family
S, No. 3597A
C, No. 3598A

God and Me
S, No. 3603S
C, No. 3603C

LUTHERAN

The Moravian Church
Drawer Y
Winston-Salem, NC 27108
919-725-5811

None

God and Country

None

None

MORAVIAN

Mr. Arthur Wyclon
115 Heather Hill Drive
West Seneca, NY 14224
716-674-2394

None

God and Country

Love of God

None

POLISH NATIONAL
CATHOLIC

RELIGIOUS ORGANIZATION	TIGER CUB AND CUB SCOUT Grades 1-3	CUB SCOUT AND WEBELOS SCOUT Grades 4-5	BOY SCOUT AND VARSITY SCOUT Grades 6-8	EXPLORER, OLDER BOY SCOUT AND VARSITY SCOUT	ADULT RECOGNITION (Not Earned)	WHERE TO GET STUDENT AND COUNSELOR MATERIALS
PROTESTANT God and Country Program Series	God and Me S. No. 3603S C. No. 3603C	God and Family S. No. 3597A C. No. 3598A	God and Church S. No. 3599A C. No. 3600A	God and Life S. C. No. 3601A	God and Service Nomination No. 17-107*	Local Council Service Center or PRAY P.O. Box 6900 St. Louis, MO 63123 800-933-PRAY
(Available to United Methodist, Presbyterian, Christian Church, United Church of Christ, or any other Christian denomination.)						
RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)	None	That of God	Spirit of Truth	Spirit of Truth	Friends	Friends Committee on Scouting 85 Willowbrook Road Cromwell, CT 06416
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS World Community Program Series	None (Use of God and Me: S. No. 3603S C. No. 3603C Is approved—contact PRAY.)	Light of the World	Liahona	Life and World	International Youth Service Award Nomination	Director of Scouting R.L.D.S. The Auditorium P.O. Box 1059 Independence, MO 64051 816-833-1000
ROMAN CATHOLIC	None	Parvuli Dei S. No. 3086A	Ad Altare Dei S. No. 3095 C. No. 3077	Pope Pius XII S. No. 3076A C. No. 7133	Saint George Roman Catholic Nomination No. 16-132*	Local Council Service Center, Diocesan Scout Office, or BSA Supply Division (toll-free number 800-323-0732)
THE SALVATION ARMY (God and Me program available through: PRAY P.O. Box 6900 St. Louis, MO 63123 800-933-PRAY)	God and Me S. No. 3603S C. No. 3603C	Silver Crest (Salvationists) God and Family (Non-Salvationists)	God and The Salvation Army	God and Life	Scouter's Award Nomination	The Salvation Army 120 West 14th Street New York, NY 10011 Eastern Territory, 212-337-7360 Central Territory, 312-440-4669 Southern Territory, 404-728-1300 Western Territory, 213-541-4721
UNITARIAN UNIVERSALIST	None	Love and Help	Religion in Life	Religion in Life	Religion and Youth Award Nomination	Unitarian Universalist Association 25 Beacon Street Boston, MA 02108 617-742-2100
ZORASTRIAN	None	None	Good Life	Good Life	None	Zoroastrian Association c/o Fred Morris 117 Middle Avenue Spotswood, NJ 08884

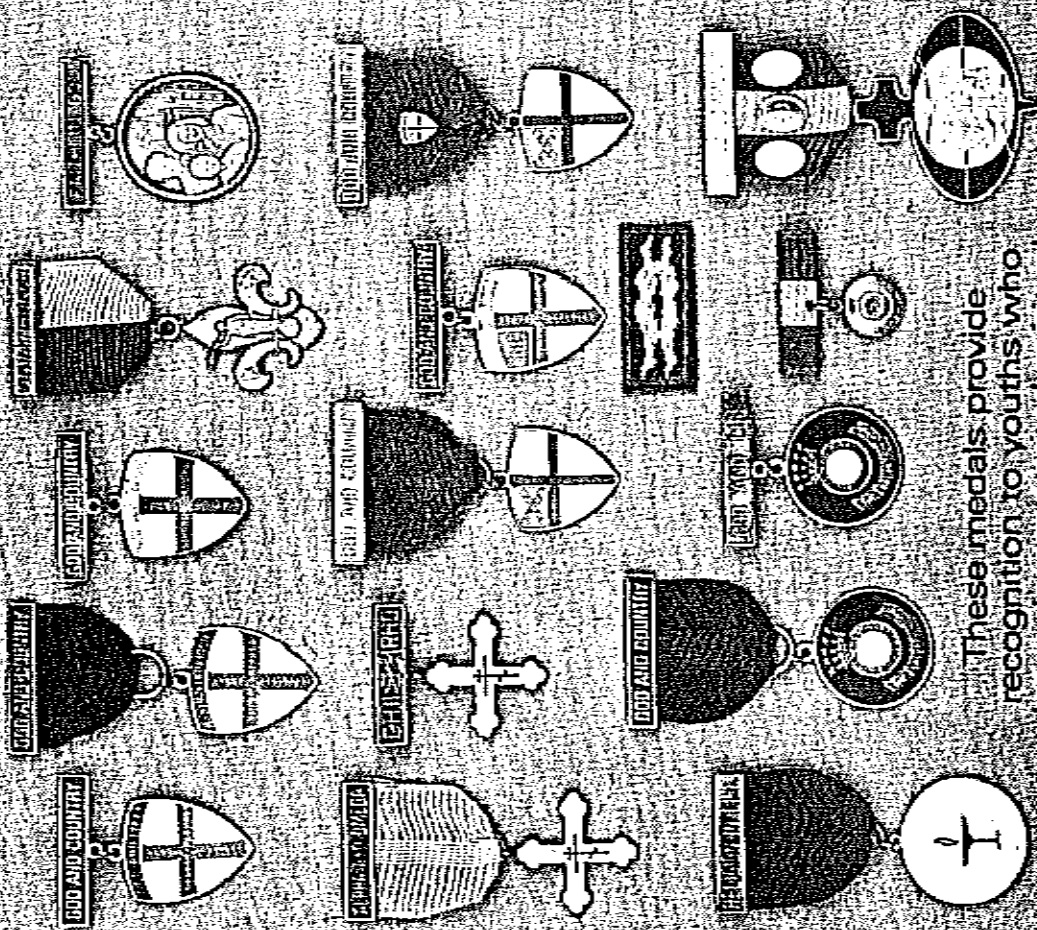
IMPORTANT: If materials with a Boy Scouts of America supply number are not in stock at the local council service center, please ask the manager to order from the Boy Scouts of America Supply Division or call the BSA toll-free number, 800-323-0732.

*Also available from Religious Relationships Service, S225, 1325 West Walnut Hill Lane, P.O. Box 152079, Irving, Texas, 75015-2079, 214-580-2110.

S—student material
C—counselor material
SP—denominational supplement packet

A SCOUT IS REVERENT

DUTY TO GOD



These medals provide recognition to youths who have demonstrated spiritual growth and education through study of their faith

LUTHERAN



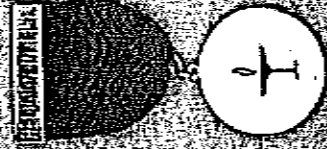
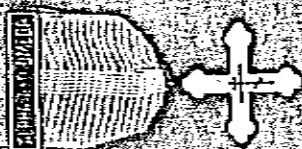
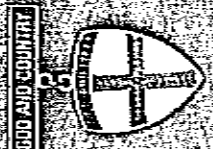
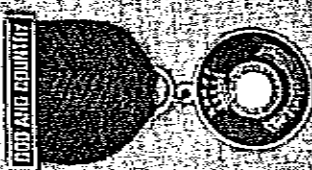
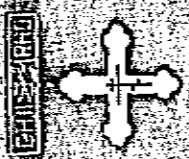
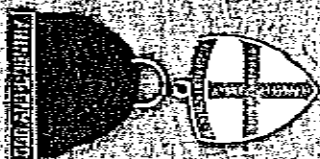
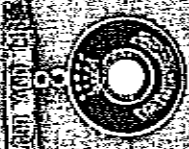
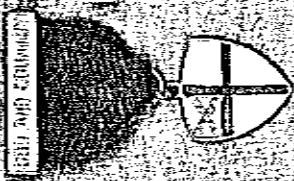
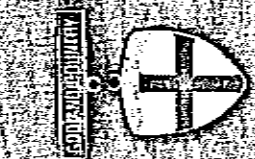
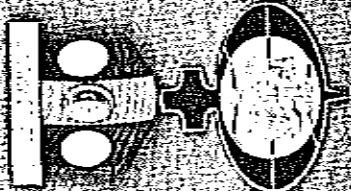
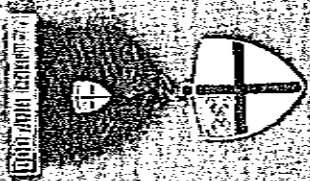
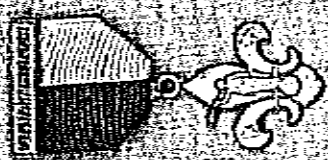
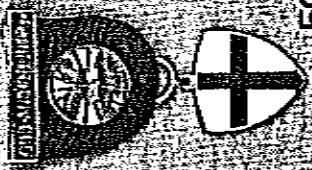
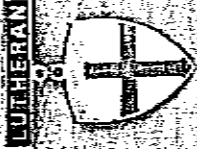
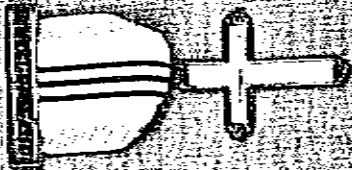
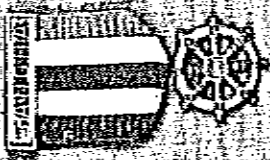
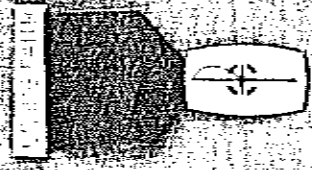
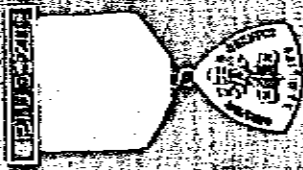
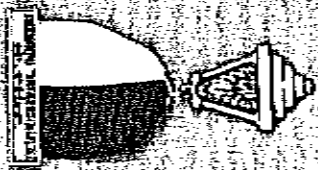
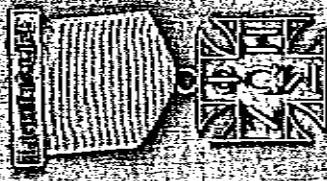
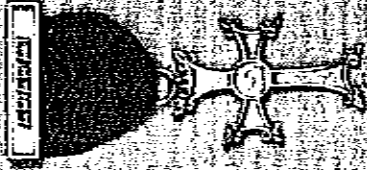
METHODIST

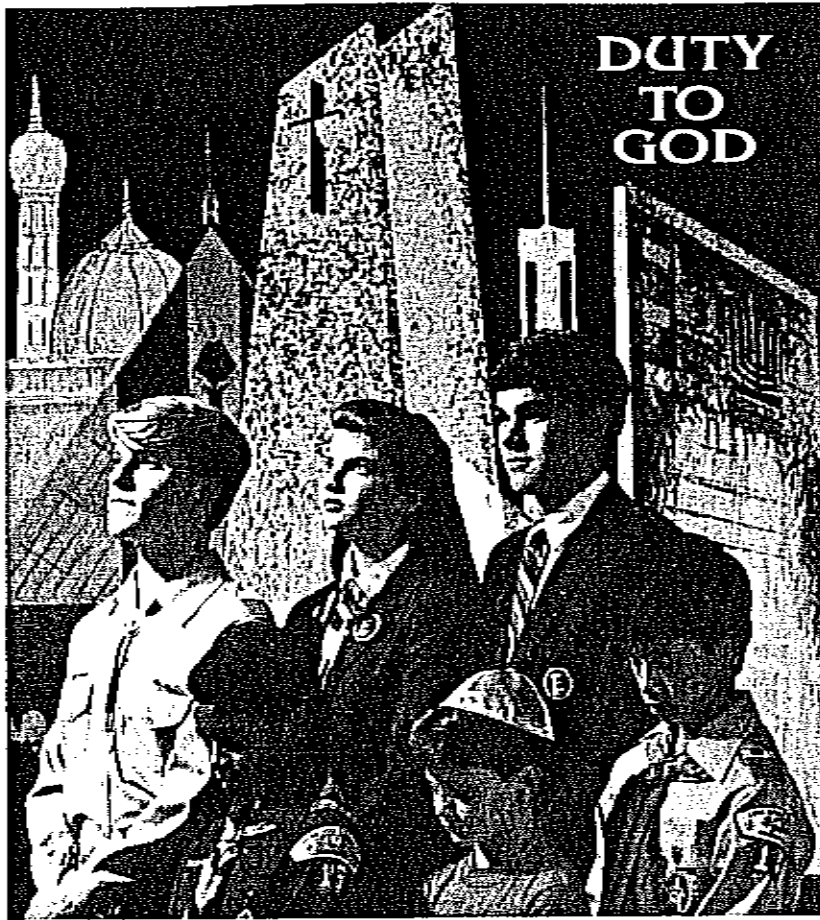


ANGELICAN



RELIGIOUS EMBLEMS
FOR CUB SCOUTS, BOY SCOUTS,
AND EXPLORERS





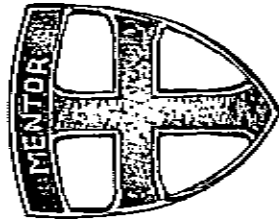
THE 12TH POINT OF THE SCOUT LAW . . .
 A SCOUT IS RELIGIOUS

The Tiger Cub Promise
 I promise to love God, my
 family and my country, and
 to find out about the world.

The Boy Scout Promise
 I promise to do my best to do
 my duty to God and my
 country . . .

The Boy Scout Oath
 On my honor
 I will do my best
 To do my duty to
 God and my country . . .

The Scout Motto
 I believe that America's
 strength lies in her trust
 in God and in the courage
 and strength of her people.

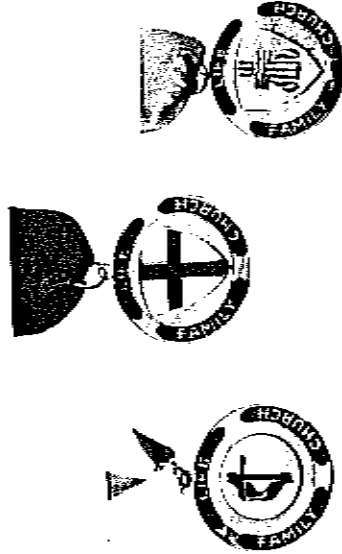


Adults may be involved in the God and Country Series in two ways: One, the adult may be a "counselor" or "instructor" who gives assignments to the young people and it is the young people who complete the lessons and do the various projects (the adult would need the Counselor Manual and the child would need the Student Workbook); or Two, the adult may choose to serve as a "mentor" and be an active learning participant (the adult would need the Mentor Workbook, the child would need the Student Workbook, and the pastor would need the Counselor Manual). As a mentor the adult is required to complete the Mentor Curriculum and work on the Student Workbook side-by-side with the child. The Mentor Program requires that the adult purchase a Mentor Workbook and adhere to the Guidelines as published in the workbook, i.e. the pastor is required to oversee both the adult mentor and the young person, the adult may not serve as a mentor to more than one child at a time, and the adult mentor (if not the child's parent) must be approved by the parents and the pastor.

The Mentor Workbook has two sections. The first section consists of activities to prepare the adult to work with a child. These exercises will help the adult remember what it was like to be the same age as the young person with whom he or she is working, and challenge the adult to learn about his or her faith and to share it with the child. The second section is the mentor's copy of the student material which the adult must complete alongside the young person. By completing the lessons and doing the projects together, the adult will have the opportunity to model his or her Christian faith and help a young child talk about his or her belief in God.

This Mentor Program is not to be confused with the Adult Recognition Awards (see back panel "God and Service Award"). An adult who completes the mentor studies will receive a certificate and a lapel pin for wear on non-uniform clothing.

God and Service Award
(Adult Recognition Emblem)

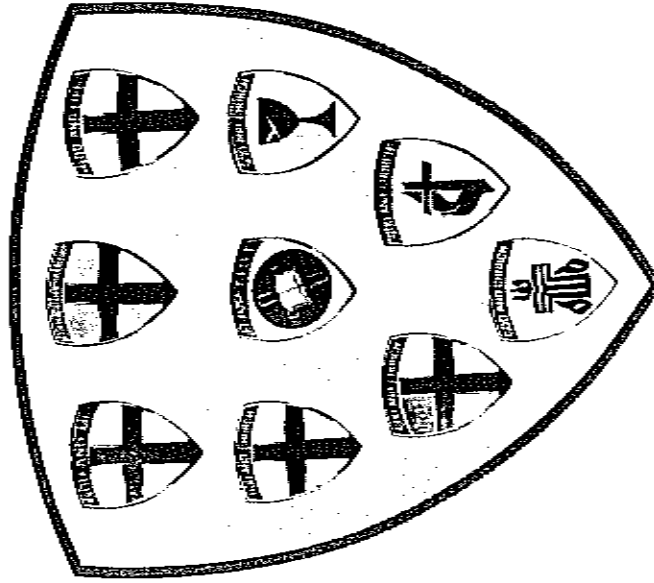


The God and Service Award is a national recognition awarded by Churches and Agencies cooperating in the Commission for Church and Youth Agency Relationships. It is given for distinguished service by adults in ministry to young people through service to the Church and one or more of the national youth agencies (Boy Scouts of America, Camp Fire Boys and Girls, and Girl Scouts of the U.S.A.)

Eligibility Requirements: The God and Service Award may be given to any adult who is an active member of his or her church and who has rendered a minimum of five or more years of distinguished service to young people both through the church and one or more of the national youth agencies.

Nomination Procedure: The God and Service Award is by nomination only. In other words, it is not a work/study program for adults to "earn" like the God and Country Series for youth. Instead, an outside party must nominate an adult to receive this award by submitting the required application, letters of recommendation (from the pastor or church officer and the executive of the local youth agency council), and resume. If possible, the nominee should be kept unaware that he/she is being recommended for this award.

The
God and Country
Series



P.R.A.Y.

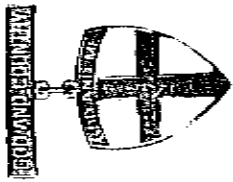
(Programs of Religious Activities with Youth)

8520 Mackenzie Road
St. Louis, MO 63123-3433
(314) 638-1017
1-800-933-PRAY

"God and Me"
Grades 1,2,3

Outline

- Me: The Story of My Life
- God: The Story of Jesus' Life
- God and Me: The Story of Jesus and Me Together

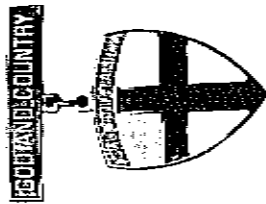


The God and Me unit encourages children to tell the story of their lives, think about the life and teachings of Jesus, and see how God is present in their lives today. Each section has projects to be completed by the child with the help of the counselor. Parents or other adults are encouraged to work side-by-side with the child, serving in the role of counselor.

"God and Family"
Grades 4 & 5

Outline

- God and Me
- God and My Senses
- God, Me and My Family
- God, Me and My Friends
- God, Me and People Who Care
- God, Me and My Future

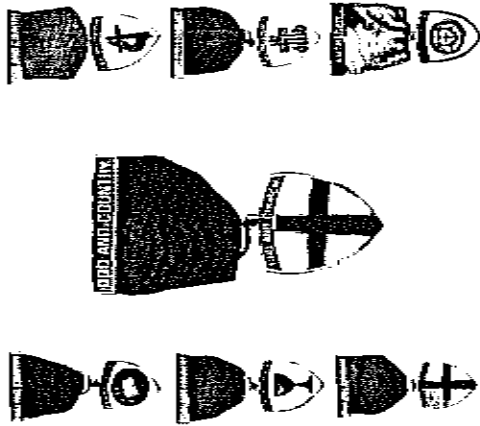


The God and Family unit is "home-centered," with parents or guardians directly involved under the supervision of the pastor. This unit promotes Christian nurturing in the home and church, and encourages individuals to grow in the understanding of their faith as it relates to their homes, their family relationships to the church, and their own identities in society.

"God and Church"
Grades 6,7,8

Outline

- God at Work
- With People
- Through Jesus Christ
- In Scripture
- Christians at Work
- In My Church
- In My Town
- Beyond My Town
- In the World



The God and Church unit provides individuals with an opportunity to know their pastor and counselor more intimately, to understand the church's structures and objectives, and to participate in service projects that will give them a better understanding of the mission of the church.

The counselor manual contains supplements for the Baptist, Episcopal, United Methodist, Presbyterian Church (U.S.A.), United Church of Christ, Disciples of Christ, and Lutheran Churches.

"God and Life"
Grades 9,10,11,12

Outline

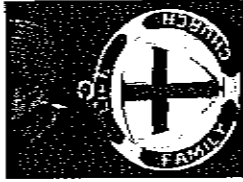
- Faith
- Me
- Family
- Church
- Love and Service



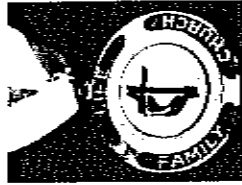
The God and Life unit is a series of self guidance and developmental exercises for students seeking to increase faith, make responsible choices, to find identity in family, church, country. A counselor or minister is designated by the church and works with this age level.

Adult Religious Recognitions

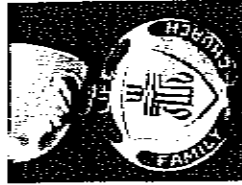
The following Adult Religious Recognition Awards are by nomination only (they are not work/study programs like the youth awards). An outside party must nominate an adult to receive an award by submitting the required application, letters of recommendation, and resume. They all require the recipient to have rendered outstanding service to youth both through their church and one of the national youth agencies (order individual brochures to check on specific eligibility requirements).



God and Service
 (Protestant and Independent
 Christian Churches)



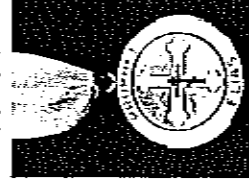
God and Service
 (United Methodist Church)



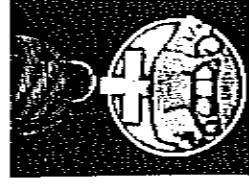
God and Service
 (The Presbyterian Church,
 U.S.A.)



St. George
 (Episcopal)



Prophet Elias
 (Eastern Orthodox)

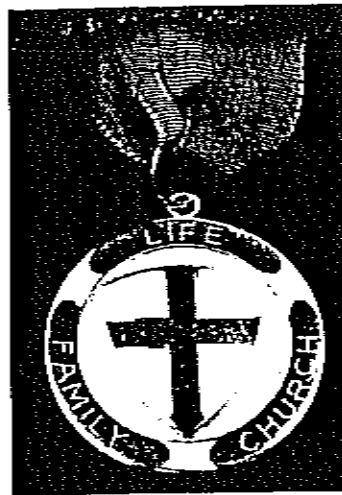


The Lamb Award
 (Lutheran)

THE GOD AND SERVICE AWARD FOR ADULTS



Presbyterian Church
(U.S.A.)



God and Service



United Methodist
Church

THE AWARD

The God and Service Award is a national recognition awarded by Churches and Agencies cooperating in the Commission for Church and Youth Agency Relationships. It is given for distinguished service by adults in ministry to young people through service to the Church and one or more of the national youth agencies (Boy Scouts of America, Girl Scouts of the U.S.A., Camp Fire, Inc.).

ELIGIBILITY

The God and Service Award may be given to any adult who is an active member of his or her church and who has rendered a minimum of 5 or more years of distinguished service to young people both through the Church and one or more of the national youth agencies.

Self and spouse nominations will not be accepted: The award seeks the individual; the individual does not seek the award. If possible, the nominee should be kept unaware that he/she is being recommended for the God and Service Award.

NOMINATION PROCEDURE

Nominations may be initiated by adults who serve alongside the nominee in the youth agency or in the church or by youth who have had their lives enriched through the relationship with the nominee.

A nomination committee shall be formed to gather the information and to submit the application forms and letters of recommendation to the God and Service Review Committee. The nominating committee shall be comprised of three or more people (excluding immediate family members) who are knowledgeable of the nominee's activities in the youth agency and in the church. The majority of the committee members shall hold membership in either the church or the youth agency.

The nominating committee must:

1. Review all criteria.
2. Complete the official application form (page 4).
3. Complete all "Criteria for Nomination" (see page 3 for detailed instructions).
4. Obtain a letter of recommendation from the nominee's pastor or church officer.
5. Obtain a letter of recommendation from an executive of the local youth agency council.
6. Send the completed application form, the letters of recommendation, and a check for \$50.00 (payable to P.R.A.Y.) to:

The God and Service Award
P.R.A.Y.
8520 Mackenzie Road
St. Louis, MO 63123
1-800-933-PRAY

We normally process the awards in 10 to 14 days but request that you allow 30 days for delivery of the medal and certificate.

7. Arrange for the presentation of the God and Service Award at a public meeting appropriate to the occasion. The nominee should be kept unaware that he/she is being nominated.

REVIEW PROCESS

All nominations are reviewed by the God and Service Committee. A decision will be rendered and the nominating committee will be notified of the decision within 30 days of receipt of the nomination.

If the nominee is to be recognized, the nominating committee will receive the certificate and the emblem.

If the nominee is not to be recognized, the \$50.00 presentation fee will be refunded and the nominating committee will be given a report of the reasons for the decision which may be responded to in person or by mail within 30 days. If the decision is still negative, the nominating committee may request that the Executive Committee of the Commission review the decision of the God and Service Committee. The judgement of the Executive Committee is considered final.

CRITERIA FOR NOMINATION

Provide information about the nominee's qualifications for the categories listed below. Use a separate sheet of paper for each of the seven categories, identify the category and complete the information as requested. (No one person is expected to be outstanding in all characteristics. One whose record reflects distinguished service in most of these areas would be considered a worthy recipient.)

1. **Leadership in the Church:** List past and present leadership positions held (include dates of service) and special recognitions received.
2. **Youth Ministry through the Church:** List positions held in Church-Related Youth Ministry (include dates of service) and give examples of the nominee's efforts to encourage youth to be in ministry to others and how the nominee's lifestyle is a model to young people.
3. **Leadership in the Youth Agency:** List past and present leadership positions held (include dates and length of time served) and special recognitions received by the nominee.
4. **Training:** List adult training programs of the youth agency completed by the nominee.
5. **Service to Youth through the Youth Agency:** Give specific examples of how the nominee has assisted and encouraged youth to participate in the Religious Emblems Program and in Community Service Projects.
6. **Promotion of Youth Agency Units:** Give specific examples of how the nominee has recruited volunteers to give leadership to civic youth agency programs, and how the nominee has promoted the organization of civic youth agency units among churches other than his or her own congregation.
7. **Outstanding Contributions:** Of all that the nominee has done, what in the committee's estimation are his or her two most outstanding contributions to ministry with youth through the youth agency?

LETTERS OF RECOMMENDATION

1. The first letter is required from the pastor (or an officer) of the nominee's congregation. It should contain information about the nominee's participation in the worship life and programs of the congregation. The letter may be from the regional or national church body.
2. The second letter is required from an executive of the local youth agency council (Boy Scouts of America, Girl Scouts of the U.S.A., or Camp Fire, Inc.) or the professional superior of the nominee in other agencies. It should contain information about the nominee's service as an adult volunteer, the training completed, and adult awards received.
3. Additional letters are welcomed.

GOD AND SERVICE APPLICATION

Name of Nominee _____
(Printed exactly as it should appear on the certificate)

Address _____

City _____ State _____ Zip _____

Name of Church _____

Address _____

City _____ State _____ Zip _____

Name of Pastor _____

Name of Denomination or National Church Body _____

Name of National Youth Agency _____

Name of Council _____

MAILING INFORMATION

Name of Nominator _____

Address _____

City _____ State _____ Zip _____

Phone Number (Day Contact) _____

Date Award Ceremony Planned _____

Signatures of Nominating Committee:

CHECKLIST

All items listed below must be submitted to P.R.A.Y. before a nomination can be considered.

- _____ 1. Completed application form
- _____ 2. "Criteria for Nomination" (see page three for details)
- _____ 3. Letter of recommendation from pastor or church officer
- _____ 4. Letter of recommendation from local youth agency executive
- _____ 5. Check for \$50.00 payable to P.R.A.Y.

The Most Frequently Asked Questions About the God and Country Program Series

1. *Can both girls and boys use the God and Country Program Series?*

Yes!

2. *What churches can use this program?*

Protestant and Independent Christian Churches cooperating in the Commission for Church and Youth Agency Relationships. This program is an interdenominational resource with planned flexibility for churches to introduce the unique characteristics of their denomination.

3. *Do I have to belong to a church?*

The God and Country Series is a program of the church and therefore must be completed under the auspices of a church (even if the youth does not have membership in a particular church). A pastor's signature is required on the registration form.

4. *What youth agencies use these programs?*

The God and Country Series was designed for use by the Boy Scouts of America, Camp Fire Boys and Girls, and the Girl Scouts of the U.S.A.

5. *Do I have to belong to a youth agency?*

No. This is a church program so that members of Sunday School classes, Vacation Bible Schools, Confirmation classes, and other church groups are welcome to use these programs.

6. *Who may serve as counselor?*

The pastor, along with the parents or a lay person designated by the pastor.

7. *Does each student need a workbook?*

Yes. Students are required to keep a personal record of their progress. (Materials are copyrighted; please do not duplicate them.)

8. *How do I order the recognition items?*

Information about the recognition items as well as an official application/order form are provided in the student workbook. The awards can only be ordered through PRAY (Please allow 2-3 weeks for delivery.)

9. *If I have already earned one award (for example the God and Me Award as a first grader), may I earn another award when I am older (the God and Family Award for 4th and 5th graders)?*

Yes. Students can earn all four segments of the God and Country Series provided that they are in the appropriate grade when they work the program. And since each segment is an independent unit, students do not have to start with the first program (God and Me), but rather they would work the appropriate program based on their grade level.

10. *What is the difference between the Counselor packet and the Mentor packet?*

The Counselor packet is the manual for the adult leader. This manual is like a teacher's edition and is used by the pastor (or the parents or lay person designated by the pastor).

The Mentor packet is an adult workbook (not a manual). It is the curriculum that the adult must complete under the supervision of the pastor to prepare the adult to work the God and Country Program alongside a young person. This Mentor Workbook includes the adult's copy of the student material. (Please note that the mentor program is optional: the adult does not have to serve as a mentor.)

11. *What is the difference between the Adult Mentor Program and the God and Service Award?*

The Mentor Program is a curriculum program for adults to work on while they lead a child through the God and Country Series. There is an adult workbook that must be completed.

The God and Service Award is a recognition award whereby an adult is honored for his or her outstanding service to youth. The adult is unaware that he or she is being nominated to receive this recognition of honor.

12. *What other programs does PRAY handle?*

Youth: Lutheran Living Faith, Christian Scientist, Jewish Boy Scout, Eastern Orthodox.

Adult: Lutheran Lamb, Lutheran Servant of Youth, Baptist Good Shepherd, St. George Episcopal, Eastern Orthodox Prophet Elias, Jewish Shofar.

Twelve Guidelines for Living . . .

A Biblical Perspective on the Scout Law

In 1911, the *Official Handbook for Boys* was published by the then-fledgling Boy Scouts of America. This book presented to Americans an organization with a framework of duty to God and country and a cornerstone of unselfish service to mankind. Undergirding this organization was to be a firm foundation called the Scout Law.

In the more than three-quarters of a century since the *Official Handbook for Boys* went to press, Scouting has kept pace with modern approaches while broadening its scope. Yet the foundation remains firm, offering to today's youth the same moral guidance espoused in 1911.

Upon studying the 12 points of the Scout Law, Christians quickly recognize a well-balanced guide for living. Each of these 12 points finds positive support from the pages of the Holy Bible. As evidence of this biblical support, a sampling of passages is provided.

I.

A SCOUT IS TRUSTWORTHY—*1 Corinthians 4:1-2 (NASV)*—“Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found *trustworthy*.”

II.

A SCOUT IS LOYAL—*Proverbs 19:22a (RSV)*—“What is desired in a man is *loyalty*.”

III.

A SCOUT IS HELPFUL—*Matthew 25:35-36 (KJV)*—“For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.” *Proverbs 3:27 (Moffatt)*—“Never refuse *help* to your neighbor, when you can render it.”

IV.

A SCOUT IS FRIENDLY—*John 15:12-13 (NASV)*—(Jesus said) “This is my commandment, that you love one another just as I have loved you. Greater love has no one than this, that one lay down his life for his *friends*.”

V.

A SCOUT IS COURTEOUS—*1 Peter 3:8 (KJV)*—“Finally, be ye all of one mind, having compassion of one another, love as brethren, be pitiful, be *courteous*.”

VI.

A SCOUT IS KIND—*Ephesians 4:32 (NASV)*—“And be *kind* to one another, tender-hearted, forgiving each other just as God in Christ also has forgiven you.”

VII.

A SCOUT IS OBEDIENT—*Hebrews 13:17a (NASV)*—“Obey your leaders and submit to them for they keep watch over your souls, as those who will give an account.” *Ephesians 6:1 (NASV)*—“Children, obey your parents in the Lord, for this is right.”

VIII.

A SCOUT IS CHEERFUL—*Proverbs 17:22a (RSV)*—“A *cheerful* heart is good medicine.”

IX.

A SCOUT IS THRIFTY ("He does not wantonly destroy property. He works faithfully, wastes nothing and makes the best use of his opportunities. He saves his money so that he may pay his own way, he is generous to those in need and helpful to worthy objects.")* — *Proverbs 21:5a (KJV)*—"The thoughts of the diligent tend only to plenteousness." *Romans 12:10-11 (NASV)*—"Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, persevering in tribulation, devoted in prayer . . ." *Proverbs 28:27 (KJV)*—"He that giveth unto the poor shall not lack."

X.

A SCOUT IS BRAVE—*II Timothy 1:7 (NASV)*—"For God has not given us a spirit of timidity but of power and love and discipline." *Joshua 1:6 (Moffatt)*—" . . . be strong and brave . . . turning neither to the right nor to the left, so that you may succeed wherever you go."

XI.

A SCOUT IS CLEAN—*Psalms 51:10 (NASV)*—"Create in me a clean heart, O God, and renew a right spirit within me." *Psalms 24:3*—"Who may ascend into the hill of the Lord and who may stand in His Holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood, and has not sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation."

XII.

A SCOUT IS REVERENT—*Proverbs 19:23 (LB)*—"Reverence for God gives life, happiness, and protection from harm." *Psalms 34:9 (Moffatt)*—"Revere the Eternal, O ye saints of his, the reverent never want for anything."

Yes, the Scout Law offers 12 quality guidelines for living, guidelines with biblical precedent. Millions of young people have been positively influenced by this foundation of Scouting. And, as long as young people are led in the Scouting adventure by Christians committed to the truths of the Scout Law, America has in store for her a bright future!

R. Chip Turner
Executive Committee Member
Association of Baptists for Scouting

*The Boy Scouts of America. *The Official Handbook for boys* (New York: Doubleday, Page and Company, 1911) pp. 15-16.

Note: Translations/paraphrases used: King James Version (KJV); The Living Bible (LB); The Moffatt Translation (Moffatt); Revised Standard Version (RSV); and New American Standard Version (NASV).



National Scouting Museum

Murray State University • Murray, Kentucky 42071-0009 • (502) 762-3383

**Mr. Lynn Freeman
3865 Chatata Valley Rd.
Charleston, TN 37310**

Dear Mr Freeman:

Greetings from the National Scouting Museum. This letter accompanies numerous photocopies from the various texts you selected for information regarding your research request.

Let me explain the process I went through to gather information for you. Based on your letter I decided to focus on photocopying materials related to three areas: material on the God and Country Awards Program, material on Scouting's ties with the Methodist denomination, and material on distinctive ties between Scouting and the other Protestant denominations you expressed an interest in. Emphasizing these three general areas kept me from having to photocopy all texts in their entirety. I also excluded three texts: Scout Sermons, With Jesus on the Scout Trail, and The Standard Church Troop, because they did not address or add to information for your request. In all I still made 124 photocopies for you. If you feel that you need more information from a particular text I will be happy to go back and fill in the gaps.

I hope you find the information useful. Again, contact me again if you need any further assistance. Thank you for your interest in Scouting and the National Scouting Museum.

Sincerely,
Brett A. Mills

**Brett A. Mills
Research Assistant**