

**An Aid to Commissioners of Units Chartered by The Church
of Jesus Christ of Latter-day Saints**

Raymond A. Vincent, Jr.
Unit Commissioner
Southboulder District
Blue Ridge Council
Boy Scouts of America

June 2012

Piedmont-Appalachian College of Commissioner Science

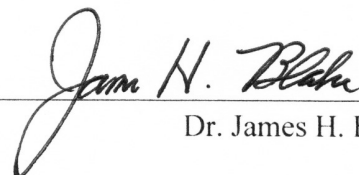
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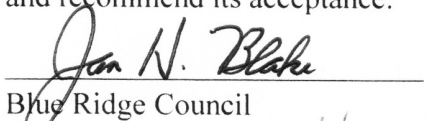
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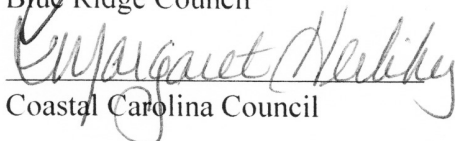


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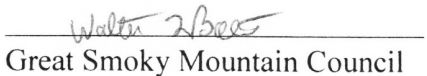
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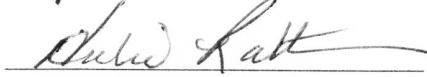
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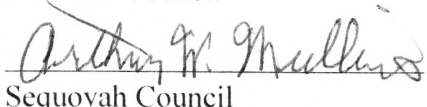
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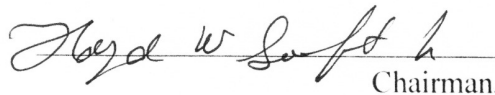


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ACKNOWLEDGEMENTS

I would like to thank my family for allowing me the time to focus on the research and writing for this dissertation. I would especially like to thank my wife for providing her insight about how to provide a good Scouting experience for Cub Scouts. I appreciate the opportunities that I have had to work with the youth of our Church and their leaders. I have learned much from them and will certainly continue to do so. I appreciate the many Scouts and Scouters, past and present, from whom I have learned.

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ABSTRACT

The Church of Jesus Christ of Latter-day Saints has used Scouting as an activity program for their youth since 1913. Both the Church and the Boy Scouts of America have particular aims for youth and policies that are geared toward accomplishing those aims. Because of some of the policies of the Church, the application of Scouting to units chartered by the Church can look somewhat different than in other units. Some of the differences are a direct result of the policies of the Church. Other differences are only an indirect result of policies and highlight opportunities where commissioners can train and educate leaders in the Church to decrease or eliminate such differences. Knowledge of which differences are a result of policy and which are not can help the commissioner in knowing where to focus his efforts to provide the greatest benefit to the unit. A basic explanation of the organization of the Church and that relationship to Scouting is also provided to help the commissioner.

CHAPTER I

INTRODUCTION

The aims of Scouting are character development, citizenship training, and mental and physical fitness. The mission of the Boy Scouts of America is “to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law.” Many organizations that have similar desires for youth have decided to use Scouting as a tool to help accomplish these purposes. The Church of Jesus Christ of Latter-day Saints is one such organization. Long ago, the Church saw the value of the Scouting program and decided that Boy Scouting, and later Cub Scouting, would be used to help develop the boys and young men in the Church.

In addition to the aims and mission stated above, the Church¹ has additional specific aims for their children and youth. These aims include helping children and youth understand the gospel of Jesus Christ; prepare to make and keep covenants to Heavenly Father; serve in the family, in the Church, and in the community; serve as a full-time missionary; and become a good husband and father (*Handbook 2*: 51, 88). The Church has developed organizations and policies to ensure that the activity programs of the Church, including Scouting, support families in their efforts to prepare children and youth. These organizations and policies can create some differences between Scouting units chartered by local congregations of the Church and other Scouting units.

¹ In this dissertation, the style guide recommended by the Church will be followed. When referring to The Church of Jesus Christ of Latter-day Saints, the term “the Church” will be used as a shortened reference (Style Guide).

Some of the differences are a direct result of the policies of the Church. For example, it is a policy of the Church that boys do not join Cub Scout packs chartered by the Church until they are at least 8 years old. As a result, these packs have no Tiger Cub dens. Other differences are only an indirect result of Church policy and need not be differences. For example, it is a policy of the Church that units not participate in camping activities on Sunday. As part of this policy, leaders are encouraged to attend training on days other than Sunday if possible. A result of this policy and the fact that some training occurs on Sunday is that some Latter-day Saint Scout leaders do not receive necessary training. However, this does not need to be the case. The leader can communicate with the training staff of this policy and arrange for training on a day other than Sunday.

The intent of this dissertation is to discuss some of the policies of the Church and how they affect Scouting units. Hopefully, this will help commissioners to better understand and assist units chartered by the Church.

This dissertation is certainly not the first to address Scouting units chartered by the Church. Paul Kraus (2007) and DeWayne Cox (2009) have written dissertations that address some of the same points. It is hoped that this dissertation will build upon their efforts. One reason why it was felt that this dissertation would be beneficial is that the author has spent nearly six years training local youth leaders in their responsibilities, including Scouting. It is hoped that this perspective will provide insight as to how to better assist those who serve in adult Scout leadership positions.

Also, in 2010, the Church introduced new handbooks that provide instruction to local leaders of the Church, and the Church reworked the religious program for their young men. Some changes were made regarding Scouting units, but most of these changes were minor. Some of these changes are discussed.

The dissertation is divided as follows. Chapter II is an introduction to the organization of the Church. As with Scouting, there are many positions in the Church that may be unfamiliar to someone who is not a member. Positions like unit commissioner, district executive, and chartered organization representative may be unfamiliar to those new to Scouting. Likewise, those unfamiliar with the Church may not understand why a deacon is twelve years old or that congregations are called wards. Chapter II is an attempt to describe the positions of those in the Church that are responsible for Scouting-aged youth and their role in the organization. Chapter III revisits many of those described in Chapter II and describes their role with regards to Scouting specifically. Chapter IV discusses some of the more significant differences between units chartered by the Church and other units. Chapter V provides a summary and recommendations for ways to assist units chartered by the Church. The Glossary contains terms used in this dissertation that may be unfamiliar to those who are not members of the Church.

CHAPTER II

CHURCH ORGANIZATION

In order to best serve a unit chartered by The Church of Jesus Christ of Latter-day Saints, it is helpful to understand the organization of the Church. Some of the ways in which units sponsored by the Church differ from other units can be traced to the organizational structure of the Church. Having a basic understanding of the organizational structure of the Church can also help a commissioner to navigate the organization and help the unit leader find the right person to get the help when needed.

Local congregations of the Church are organized geographically. These congregations are known as wards or branches. Wards are composed of and led by lay members who live within the geographic boundaries of the ward. Several contiguous wards (usually anywhere from 5 to 12) form what is known as a stake. Stakes are led by lay members who live within the wards that form the stake. Most unit commissioners will only deal with people at the ward level. But it can be helpful to understand the roles of those at the stake level. District and council commissioners especially can benefit from an understanding of the stake organization in addition to an understanding of the ward organization. The organization of both is discussed.

Ward Organization

Within a ward, there are several groups that are involved with Scouting. Each is discussed along with their relationship to Scouting units.

Bishopric - The head of the ward is called a bishop. His duties are similar to a pastor, priest, or rabbi. A bishop normally serves in that capacity for around 5 years. He is assisted by two men from the congregation who serve as counselors. The bishop and his counselors form what is called the bishopric. The bishopric provides leadership for the entire ward and for all of its programs. Their responsibilities include overseeing the spiritual and social needs of the members of the ward. To coordinate all of the work that needs to be done in a ward, the bishopric holds weekly meetings as a bishopric. They also hold meetings with leaders of each organization in the ward.

The ward is the unit of the church that charters Scouting units. The bishop is the head of the chartered organization. One of his counselors in the bishopric should be the chartered organization representative (COR). Sometimes, the bishop will be listed as the COR, but he will usually have too many responsibilities to be an effective COR. Each member of the bishopric has additional responsibilities regarding the boys and young men who are part of the Scouting program. These additional responsibilities are discussed below.

Primary - The Primary organization serves children ages 18 months through 11 years old. The Primary organization exists to help support parents in their responsibility for the spiritual and physical welfare of their children. The Church uses the Cub Scouting program to help accomplish these purposes.

The bishop oversees the staffing of the leadership of the Primary organization. One of the bishop's counselors is assigned to oversee the Primary organization. He meets regularly with

the Primary presidency and reports on Primary matters in bishopric meetings. He is also responsible for Scouting in the ward for boys ages 8 through 11.

The Primary organization is led by three women. One woman serves as the Primary president. The other two women serve as counselors to the president. Together, the president and her counselors are known as the Primary presidency. They work under the direction of the bishopric. Some of the responsibilities of the Primary presidency include:

- Learning about each child in the Primary organization including their name, talents, interests, and challenges
- Making recommendations for leaders and teachers in the Primary organization
- Training leaders and teachers in the Primary organization
- Overseeing the records and finances of the Primary organization

The responsibilities listed above encompass Cub Scouts and 11-year-old Boy Scouts.

Aaronic Priesthood/Young Men - When a young man turns 12, the Aaronic Priesthood may be conferred upon him. At this time, young men are given responsibilities toward other young men and toward members of the congregation. As each young man grows in age and maturity, he is given additional responsibilities. This is a time during which each young man is prepared for the spiritual and physical responsibilities he will have as an adult. While parents hold the first responsibility for the spiritual and physical welfare of their sons, leaders in the Aaronic Priesthood provide support. Scouting is one of the tools that each ward should use to help a young man in his preparation. The bishopric oversees Scouting in the ward.

There are three offices in the Aaronic Priesthood to which a young man may be ordained: deacon, teacher, and priest. After a young man turns 12, he may be ordained to the office of deacon. Responsibilities of a deacon include passing the sacrament (communion) to members of the congregation, caring for the meetinghouse, and collecting monthly offerings to the poor and needy. When a young man turns 14, he may be ordained to the office of teacher. Responsibilities of a teacher include preparing the sacrament for the ward and visiting the homes of members to uplift and strengthen them. When a young man turns 16, he may be ordained to the office of priest. Responsibilities of a priest include offering the sacramental prayers, ordaining other deacons, teachers, and priests, and performing baptisms.

The young men who hold each office are organized into quorums. Normally, all of the deacons in a ward form a quorum. Likewise all of the teachers in the ward form another quorum, and all of the priests in a ward form yet another quorum. It is possible, but uncommon, to have more than one quorum in a ward of young men who hold the same office.

The priesthood leadership for the quorum of deacons consists of three young men from that quorum. One young man serves as the quorum president. Two other young men serve as counselors to the president. Together they form the quorum presidency. The responsibilities of the quorum presidency include conducting Sunday quorum meetings, teaching members of the quorum their duties, and helping plan activities. One counselor in the bishopric will provide adult leadership for the quorum. Priesthood leadership for the quorum of teachers follows a similar pattern. The other counselor in the bishopric provides adult leadership for the quorum of teachers. Priesthood leadership for the quorum of priests is slightly different than for the other

two quorums. The president of the quorum of priests is the bishop of the ward. Two young men serve as his assistants. Priesthood leadership for all of the Aaronic Priesthood in the ward is provided by the bishopric. A member of the bishopric regularly interviews each quorum president and the priests quorum assistants to discuss the progress of each quorum member and of the quorum as a whole.

In addition to the bishopric, the young men are served by three men who form the Young Men presidency (one president, two counselors). These men serve in an advisory capacity to the bishopric and the young men. They assist the bishopric in teaching the young men their duties and leadership skills. Similar to the bishopric, each member of the Young Men presidency serves one of the Aaronic Priesthood quorums. The Young Men president advises the priests quorum. One counselor advises the teachers quorum, while the other counselor advises the deacons quorum. They also provide much of the instruction for the young men in their Sunday quorum meetings under the direction of the quorum president. Members of the Young Men presidency can also serve as Scout leaders when young men in their quorums belong to a Scout unit. They are to become familiar with each young man and his talents, interests, and challenges. Similar to adult Scout leader positions, the men in the Young Men presidency are to train the young men, not to take the lead themselves.

Branches

Branches have similar organization as wards but have fewer members. The leader of a branch is called a branch president. Depending on its size, a branch may or may not have the

Primary and Young Men organizations described above. Often, a branch will meet with an adjacent ward for youth and Scout activities if the distance is not too great. The statements in this dissertation that are applicable to wards are generally also applicable to branches. Similarly, a branch president can be thought of as a bishop as far as Scouting is concerned. No further specific mention of branches or branch presidents will be made.

Stake Organization

The term “stake” is taken from Old Testament imagery where a tent [the church] is held up by stakes (*Authorized King James Bible*, Isaiah 54.2) - imagery that Scouters can appreciate. There are many similarities between the way the ward leadership is organized and the way the stake leadership is organized. These similarities, and some differences, are discussed below.

Stake Presidency - A stake is led by a stake president and two counselors who together form the stake presidency. Similar to the bishopric at the ward level, the stake presidency oversees all aspects of the stake. In addition to other responsibilities, the stake presidency provides priesthood leadership to the bishoprics in the stake. One counselor in the presidency is assigned to oversee the stake Primary organization. Another counselor is assigned to oversee the stake Young Men organization and Scouting in the stake. This counselor should receive training in his Scouting responsibilities.

Twelve men from the stake are assigned to be on the stake high council. These men assist the stake presidency in overseeing the stake. One of these men is assigned to work with the stake Primary presidency. Another is assigned to work with the stake Young Men

presidency. In addition to the two who serve with the stake Primary and Young Men presidencies, other members of the high council will serve on a stake Aaronic Priesthood committee. This committee will meet regularly to discuss matters involving the children and youth of the stake. The members of this committee can assist with Scouting matters in the stake.

Stake Primary Presidency and Stake Young Men Presidency - At the stake level, there are Primary and Young Men presidencies. The main purposes of the stake Primary and Young Men presidencies are to support the stake presidency and to provide support and training to the ward Primary and Young Men presidencies. This includes orientation of new ward Primary or Young Men presidencies and providing ongoing support and instruction. They also coordinate stake-wide activities for children and young men.

Worldwide Church

The highest governing body of the worldwide church is the First Presidency which consists of the president of the Church and two counselors. Next to the First Presidency is the Quorum of the Twelve Apostles. Together, the First Presidency and Quorum of the Twelve Apostles provide leadership for the entire church, including youth and Scouting programs.

There also exists a general Primary presidency and a general Young Men presidency at the worldwide level. These presidencies serve a similar purpose as their stake counterparts, but at a worldwide level. They help to develop programs and literature that the children and youth of the church will use. They also travel and provide training to local Primary and Young Men leaders.

Most members of the Church have little or no interaction with Church leaders at the worldwide level. Most of the involvement is at the ward level with little stake interaction.

CHAPTER III

SCOUTING IN THE CHURCH

National Scouting Support

Since 1913, the Church has partnered with the Boy Scouts of America to provide a program for their youth that will help accomplish the spiritual and physical purposes the Church has for their youth. While many aspects of Scouting in the Church are the same as Scouting outside of the Church, there are some differences. These are discussed below.

The Church encourages Scouting as the activity program for boys beginning at age 8 and continuing at least until they turn 16. At that point, the young man may continue in Scouting if he is pursuing rank advancement, or if the bishop or stake president chooses to use Scouting for young men of that age. Each ward will normally charter a Cub Scout pack and a Boy Scout troop. It is much less common for a ward in the southeastern United States to charter a Varsity team or a Venturing crew, although the division of age groups in the Aaronic Priesthood makes that a potentially attractive option. Sometimes, due to small numbers of boys and/or young men, multiple wards will combine and charter a single pack and/or troop. When this happens, it is best when each ward shares the responsibility of adult leadership.

In addition to literature and training provided by the Boy Scouts of America, the Church provides resources that are used in organizing and implementing Scouting programs. Included in these resources are two handbooks.

The first handbook is *Handbook 2: Administering the Church*. This handbook outlines the Church organization, responsibilities of people in different positions, and policies of the

Church. This handbook is used by the worldwide Church; therefore, it does not go into detail regarding issues specifically related to Scouting. It does, however, go into detail regarding issues related to boys and young men of Scouting age.

The second handbook is the *Scouting Handbook for Church Units in the United States*. It is published separate from *Handbook 2*, and it focuses specifically on Scouting in the Church. This handbook describes the responsibilities of adult leaders relative to Scouting and how Scouting should be organized in each ward and stake. Some of the specific policies stated in the handbook are discussed below.

Each year at the Philmont Training Center, two weeks are dedicated to training Church leaders about how to use the Scouting program to fulfill the purposes that the Church has for boys and young men. The training is provided by members of the general Primary and Young Men presidencies. The director of LDS relations, a professional position in the Boy Scouts of America, also provides some of the training. This training is directed toward stake leaders, especially members of the stake presidency. It is an opportunity for them to catch the vision of how Scouting can become an integral part of the life of each boy and young man in helping him become the person he is meant to be.

Because not everyone can travel to Philmont to receive this training, participants are encouraged to return home and teach those in their stake. Sometimes, this is accomplished in a formal setting and is called a Little Philmont. Often, some of the members of the general Primary and Young Men presidencies will travel to help provide the training at Little Philmonts.

As with the training that occurs at Philmont, this training is intended to supplement, not replace, that provided by the BSA.

Scouting in the Ward

Chartered Organization Leadership - The bishop is the head of the chartered organization and provides general direction for Scouting in the ward. Normally, one of his counselors will be the chartered organization representative. Because one counselor oversees the Primary organization, and the other counselor oversees the Young Men organization, the COR will need to coordinate with the other counselor to ensure that all Scouting units in the ward are functioning properly. It is not uncommon for the COR to not realize that he is the COR or to not understand what his responsibilities are. This is one opportunity for a unit commissioner to provide some valuable training (Bowers).

The members of the bishopric are some of the most important people in a ward as far as Scouting is concerned. Due to his many other responsibilities, the bishop will not have time to play an active role in the leadership of the Scouting unit. Members of the ward Young Men presidency, Primary organization, and other adults fill the adult leadership roles for the units. However, the bishop is the one person who can provide a vision for the rest of the ward regarding Scouting. If he is excited about Scouting and understands how it can be used to help develop boys and young men, it is much more likely that the ward will have successful Scouting units. In contrast, a bishop who does not understand Scouting can unknowingly make it difficult for Scout leaders to provide the best Scouting experience for the boys and young men in the

ward. For units chartered by the Church that do not meet the standards recommended by the BSA, unit and district commissioners would do well to help the members of the bishopric understand how Scouting can and should be used to fulfill the purposes that the Church has for boys and young men.

Filling Adult Leadership Positions - All positions in a ward are determined by priesthood leadership – either the bishopric or the stake presidency. The invitation to serve in a position is referred to as a calling. Depending on the calling, the bishopric or stake presidency will ask for suggestions from the leadership of the particular organization in which the person will be invited to serve. Once the decision has been made to issue the invitation to serve, the candidate is asked to meet with a member of the bishopric. During that meeting, the bishopric member may ask questions to help determine if he should issue the invitation. If he feels comfortable with the decision, he will issue the invitation to serve.

This can lead to one difference between Scouting in and outside of the Church. In most Scouting units, the unit committee is charged with finding new leadership for the unit. There is a process by which candidates are found, interviewed, and chosen, and it is normally led by the unit committee. However, in the Church, this process is not followed. There are some practical reasons for this. When someone is called to a Scouting leadership position, they are normally chosen from the membership of the ward. Usually, that person will be serving in another position in the ward and will usually be released from those responsibilities once called as a Scout leader. The needs of the different ward organizations must be considered and balanced. Since the bishopric is responsible for the ward as a whole, they are the ones who are in the best

position to determine whether it is more important to have a person continue to serve in their current position or to transfer to the role of Scout leader. While this decision rests with the bishopric, the bishopric will normally request recommendations from the Primary and Young Men leadership.

Many good qualities are required of someone who is to be a good Scout leader. Vaughn J. Featherstone, who has served in the general Young Men presidency, once described four qualities that a great Scout leader in the Church would possess.

There are four things that are absolutely essential in a great Scout leader. I call them the four T's:

1. Testimony – that they have a testimony of the Lord Jesus Christ, His atonement, and that this church is God's church.
2. Trained – they need to be trained, not only by the church, but as well by Boy Scouts of America within the districts and council.
3. Time – they need to have time to be a leader of boys.
4. Tenure – short tenure if they don't enjoy the work and are not willing to put in the time necessary, and long tenure if they love the young men and want to serve them with all of their hearts and souls. (Packer, 58)

In 2007, during a Church broadcast on Scouting, these four characteristics were reemphasized by Charles Dahlquist when he served as the general Young Men president. Note that the first item on the list deals with the leader's character and spiritual strength. This is in harmony with Baden-Powell's familiar statement:

The Scout, in his promise, undertakes to do his duty to his king and country only in the second place; his first duty is to God. It is with this idea before us and recognizing that God is the one Father of us all, that we Scouts count ourselves a brotherhood despite the difference among us of country, creed, or class. We realize that in addition to the interests of our particular country, there is a higher mission before us, namely the promotion of the Kingdom of God; that is, the rule of Peace and Goodwill on earth. In

the Scouts each form of religion is respected and its active practice encouraged and through the spread of our brotherhood in all countries, we have the opportunity in developing the spirit of mutual good will and understanding.

There is no religious "side" of the movement. The whole of it is based on religion, that is, on the realization and service of God.

Let us, therefore, in training our Scouts, keep the higher aims in the forefront, not let ourselves get too absorbed in the steps. Don't let the technical outweigh the moral. Field efficiency, back woodsmanship, camping, hiking, Good Turns, jamboree comradeship are all means, not the end. The end is CHARACTER with a purpose.

Our objective in the Scouting movement is to give such help as we can in bringing about God's Kingdom on earth by including among youth the spirit and the daily practice in their lives of unselfish goodwill and cooperation.

(<http://www.scouting.org/scoutsource/Media/Relationships/ScoutSabbathServices/badenpowell.aspx>, emphasis in original)

Brad Harris, a professional Scouter who served with Charles Dahlquist as part of the general Young Men leadership and helped develop BSA's Venturing program, also reinforced the idea that the leader's character should be the first concern when selecting a leader. In *Trails to Testimony*, he describes the process he went through as a bishop in determining who should be the next Scoutmaster. Regarding a particular individual he was considering, after describing the personal and family characteristics of the candidate, Harris states, "As a bonus, he loved the outdoors and was in excellent physical shape" (Harris, 5). A love of the outdoors was not the first concern, but a bonus. Even Baden-Powell stated that one need not be a great outdoorsman prior to becoming a Scoutmaster.

All that is needed is the capacity to enjoy the out-of-doors, to enter into the boys' ambitions, and to find other men who will give them instruction in the desired directions, whether it be signaling or drawing, nature study or pioneering (*Aids to Scoutmastership*, Baden-Powell).

When serving a unit as a commissioner, it can be helpful to understand that a new leader should already have the desire to serve the Scouts and the capacity to do so. What the new leader may lack is the understanding of how Scouting can be used to help the Scouts to grow. Providing this understanding is often one of the challenges faced by commissioners for units chartered by the Church.

Committees - Each ward will normally have two Scout committees. One committee will serve the troop, and the other will serve the pack. The bishopric invites people from the congregation to be on each committee. The bishopric is encouraged to consider parents of boys in the Scouting programs. Members of the Primary and Young Men presidencies will usually have representation on the committee. Since the Primary organization includes boys in both Cub Scouts and Boy Scouts, they should have representation in both the pack and troop committees.

Depending on the number of Scouts, the committee may be large or small. Some of the positions that are important in most Scout committees are not as important in Scout committees in the Church. Treasurer is the best example because of how Scout expenses are paid. The Scout committee may be one area that is often overlooked in importance. Bishoprics often focus their attention on filling the direct-contact positions, and for good reason. But the committee often will not get the attention it needs. As a result, the few members of the committee and often the direct-contact leaders will end up performing a lot more work and burn out earlier.

Bishoprics should be taught about the role of the committee and of its members. As unit commissioners know, a committee that functions properly will allow the direct-contact leaders to focus on the individual Scouts rather than on administrative activities.

Funding - In 1989, the Church implemented budget guidelines that, for the most part, still apply today to local wards and stakes. In an address to the worldwide Church, President Thomas S. Monson discussed some of the principles governing the new guidelines. He stated that the guidelines were created to reduce financial burdens on members of the Church. Members of the Church should not pay fees to participate in Church activities. Activities should be simplified whenever possible and should be planned at little or no cost. He also stated the following regarding Scouting activities, “An exception would be that relating to our affiliation with the Scouting program, which has as a basic tenet that a boy earns his own way (Monson).”

Activities provided by the Church should provide faith-building experiences for its members. President Monson described how some activities had emphasized exotic locations and experiences rather than faith-building ones. He also made the following statement.

When we turn our attention to outdoor encampments, let us remember that the same moon, the same stars shine forth from the heavens from hilltops close to home as the ones which shine over the Himalayas. The campfire glow, the sharing experience, lessons from leaders, and that inner feeling of closeness to God do not depend on distance. They are available to all (Monson).

Today, with few exceptions, Church activities (including Scouting) should be paid for using funds from the stake or ward budget. Participants are not required to pay fees to participate. This includes most Scouting activities. Most activities for Scouting units (including campouts and camporees) are paid for through the ward budget, although individuals may be

asked to provide food for the activity. A money-earning project may be held to earn funds for summer camp, although many wards use budget funds to pay for part of summer camp.

Registration fees are paid for through the stake budget. Stake and ward funds are not allowed to be used to pay for uniforms.

This introduction of how Church activities are funded helps to provide the backdrop for a discussion of how Scouting units in the Church differ from other units in regards to finances. These differences are discussed in the next section.

Unit Membership - *Handbook 2* encourages the Primary presidency to register all boys ages 8 through 11 in Scouting. Young men ages 12 through 15 are also encouraged to register as Scouts. Young men ages 16 and 17 are encouraged to register if they are pursuing rank advancement or if their ward or branch chooses to use Scouting as the activity program for their age group (*Handbook 2*: 59, 92). The registration fees for all Scouts are paid by the Church.

Boys and young men of other faiths are welcome, and their expenses are paid for the same as the other Scouts. If they desire, they may make a voluntary contribution to help pay for their expenses.

Training - Scouters are familiar with the quote attributed to Baden-Powell, “Every boy deserves a trained leader.” Scouts in the Church are certainly no different, and the need for training among Scout leaders in the Church is no less. The Church encourages all leaders to receive the BSA training necessary for their position. In the 2007 address to Scout leaders in the Church, Charles Dahlquist said the following.

Young men deserve leaders who are trained and who understand how to apply the principles and programs of Scouting to strengthen the quorums of the Aaronic Priesthood. Commit now to become trained. This is one of the finest benefits we receive from our partnership with Scouting.

This training can help you understand how Cubbing, Scouting, Varsity, and Venturing help strengthen families by reinforcing family values and providing meaningful, character-building activities.

For me, my Wood Badge experience was life changing and has affected each calling I have had since. With few exceptions, where leaders are well trained and Scouting is strong, so is the Aaronic Priesthood and Duty to God. Your training will also give you an ideal opportunity to become involved with the council and district and rub shoulders with members of other faiths who are devoted youth leaders (Dahlquist).

As stated previously, a member of the bishopric issues the invitation for a person to serve as a Scout leader. Often, the member of the bishopric will not know of the training requirements for the leadership position. This is where others should step in. When someone is issued a call to serve in any position in the Church, including in Scouting, their name is presented before the congregation. When the name of a new Scout leader is presented before the congregation as part of the worship service, those in the Scout unit should take note and ensure that the appropriate Scout committee leadership (chair, training coordinator) is informed of the change. Likely, the members of the committee will be in attendance when the new leader's name is presented. They should then approach the new leader to ensure that he is aware of the training requirements for the position and how to fulfill those requirements. Commissioners can help to educate committee members of this responsibility. Commissioners can also help to educate bishopric members about training requirements and encourage them to communicate those requirements

when the invitation to serve is presented and remember those requirements when considering candidates.

Cub Scouting - Packs that are chartered by the Church do not have Tiger Cub dens. Because the Church does not charter units with Tiger Cubs, boys in the Church enter Cub Scouts when they turn eight years old. They continue in Cub Scouts until they turn eleven years old. At that time, they become a member of a new-Scout patrol in the Boy Scout troop chartered by the ward. Although they are members of the troop, they normally meet separately from the rest of the troop. Packs chartered by the Church do not participate in overnight camping.

Because the Primary organization is responsible for children through age eleven, they help to oversee the Cub Scout pack and the new-Scout patrol in the troop. The Primary presidency provides recommendations to the bishopric about whom to call to positions in the Cub Scout pack and the new-Scout patrol. A member of the Primary presidency normally serves on the pack committee. Because of their involvement with the new-Scout patrol, a member of the Primary presidency also normally serves on the troop committee. This does not need to be the same person who serves on the pack committee. The Primary presidency is encouraged to ensure that all boys ages 8 through 11 are registered in the pack or troop. They also encourage Scout leaders to receive the appropriate training.

In most packs, dens are organized by grade. In packs chartered by the Church, they are organized by age. This can cause some confusion for those used to separation by grade. It sometimes creates a challenge for the leader, because Cubs join and leave the den throughout the year. While this may be more of a challenge and take extra planning for Cub Scout leaders in the

Church, it should not be too difficult. One possibility would be for the den leader to plan the year as if everyone were new at the beginning of the school year. In most cases, this would allow all Cub Scouts in the den to work on the same achievement which would be new to each Cub Scout. If a Cub Scout joined in the middle of the year, he would begin working on an achievement in the middle of the book. He would complete earlier requirements toward the end of his year in the den.

Faith in God is a religious program that the Church developed for children ages 8 through 11. Cub Scout leaders are encouraged to incorporate aspects of this program into their planned activities. By completing portions of the Faith in God program, a Cub Scout may earn his religious emblem.

Troop - Boys join the Boy Scout troop when they turn age 11. At this time they become part of the new-Scout patrol. For the most part, they hold activities separate from the rest of the troop. While part of the new-Scout patrol, Scouts focus on activities that will help them achieve the rank of First Class by the time they turn 12 years old. They are allowed to participate in only three campouts during the year to fulfill camping requirements for rank advancement. These campouts may be with the rest of the troop or on their own with appropriate adult supervision. One assistant Scoutmaster (or more) provides adult leadership for the new-Scout patrol.

The Young Men presidency is responsible for the troop with the exception of the new-Scout patrol. Often, members of the Young Men presidency will serve as Scout leaders. Young men ages 12 through 15 should be registered as Scouts. Young men ages 16 and 17 may be

registered if they are pursuing rank advancement or if the bishop or stake president chooses to use Scouting as the activity program for that age group.

Each week, youth in the Church ages 12 through 17 participate in what is called Mutual. Mutual is a general term used for the weekly youth activity held by the Church. Scouting is usually held during Mutual. Scouting is not the only Mutual activity in which young men participate during the month. Once each month, a Mutual activity is held that includes both young men and young women. Also, some wards choose to spend one of the Mutual activities focused on the religious program developed by the Church, Fulfilling My Duty to God.

One result of these additional activities is that fewer nights each month are available for Scouting activities. This requires more focused planning by the troop leaders to ensure that the Scouts have sufficient opportunities for Scouting activities. In the past, this was less of an issue, because there was significant overlap between the activities performed in the Duty to God program and those required for Scouting advancement. However, a recent change in 2010 to the Duty to God program removed much of the overlap.

Other Scout Units - In the previous edition of *Handbook 2*, wards were encouraged to register young men ages 14 and 15 as a Varsity Scout team. In practice, this occurred more often in the western United States where there are more members of the Church, wards often have larger numbers of young men, and councils are better equipped to provide support for a Varsity Scout team. The new edition no longer specifically encourages chartering a Varsity Scout team (*Handbook 2*: 59). However, this remains an option that wards should consider. Advantages of chartering a Varsity Scout team include being able to allow the teachers quorum to have their

own Scouting unit with their own leadership. The Varsity Scout program was designed specifically for the age group of those in a teachers quorum.

A Venturing crew can be organized for young men ages 16 and 17 if the bishop or stake president wishes to have a crew for that age group. Again, this occurs more frequently in the western United States. Chartering a Venturing crew is an option that most bishops in the southeast portion of the United States have probably not seriously considered. They probably do not realize some of the advantages of a Venturing crew. By the time young men reach this age, most young men have grown out of the stage where wearing a uniform and earning badges will keep them interested. The Venturing program was designed with this age group in mind. The official uniform is whatever the young men wish it to be. There is also much less emphasis on advancement – “recognition” is the method used by the Venturing program. However, if a young man desires, he may continue to fulfill requirements for the Eagle Scout rank as a Venturer.

An in-depth discussion of the Varsity Scout and Venturing programs is outside the scope of this dissertation, but there are many wonderful resources (more so for Venturing) from which more information may be obtained regarding those programs. For commissioners of units chartered by the Church, it may be beneficial to become aware of what these programs have to offer and communicate this information to the ward leaders. These programs may be a good way of keeping young men involved in Scouting when they otherwise would not be involved. In the 2007 broadcast, Charles Dahlquist encouraged ward leaders to consider these two programs.

As you apply the program of Scouting to strengthen Aaronic Priesthood quorums, please do not overlook the benefits of Varsity Scouting and Venturing in the teachers and priests quorums.

At this age, when young men should be increasing their focus on mission preparation, instead they are often sidetracked by girls, cars, jobs, sports, and many other distractions – some good, some not. And often the only response is weekly basketball during Mutual. That is not enough to help prepare them to become great missionaries, husbands, and fathers.

Varsity Scouting and Venturing are effective resources to help support the teachers and priests quorums of the Church raise the bar for these great young men of the Aaronic Priesthood by teaching them timeless values, giving them opportunities to learn and apply leadership skills and develop spiritually, physically, intellectually, emotionally, and socially – all in a fun and enjoyable setting, planned by the young men themselves, with appropriate adult supervision (Dahlquist).

Scouting in the Stake

Scouting units are normally only chartered by individual wards and branches. When the number of boys and/or young men is small, adjacent wards may choose to combine their youth into one pack and/or troop. In rare instances, all boys and/or young men in a stake may form a single pack and/or troop. Normally, Church leaders at the stake level have no involvement with a Scouting unit on a week-to-week basis. However, they can help to provide the vision of Scouting to the ward leaders. They can also provide training to ward leaders to ensure that the guidelines from the Church handbooks are followed in addition to the guidelines of the BSA.

Stake Presidency - As stated above, the stake presidency has general responsibility for all aspects of the stake. Where Scouting is concerned, one of the most important things that the

stake president can do is to communicate his vision to others, especially the bishops, of how Scouting should be used to develop boys and young men. When the stake presidency teaches the importance of Scouting, other members of the stake are more likely to catch the spirit and give Scouting the attention it deserves. By contrast, when the stake presidency doesn't understand Scouting, they can unknowingly create policies that make it difficult for Scout units to function as effectively as they should.

The stake president is encouraged to select a counselor in the stake presidency who will be responsible for Scouting in the stake. This counselor is often also responsible for the Young Men program. This counselor will ensure that each ward charters a unit and provides the appropriate support. He also should work with the local council and possibly serve as part of the council leadership.

If a council or district commissioner wants to improve the relationship with and performance of units chartered by the Church in his council or district, he would be wise to spend some time with the stake president and the counselor in the stake presidency over Scouting. The stake presidency sets the policies and the tone for Scouting throughout the stake. The time required explaining how the various Scouting programs can help the young men of the stake and how the council and the stake can work together will be time well spent. Encourage members of the stake presidency to take advantage of the training at the Philmont Training Center. This and Wood Badge are two of the most important training courses for members of a stake presidency. Those training courses will help the stake presidency to gain a high-level understanding of Scouting and how it can be used to help build boys and young men. Many who

have attended those two courses have described them as life changing and beneficial to them in more than just Scouting efforts.

Stake Primary - The stake Primary presidency provides ongoing instruction for ward Primary presidencies. This instruction should include information on how to incorporate Scouting and encouragement to receive required training.

Stake Young Men - The stake Young Men presidency provides ongoing instruction for ward Young Men presidencies. This instruction should include information on how to incorporate Scouting and encouragement to receive required training. Members of the stake Young Men presidency are encouraged to receive Scout training and register as unit commissioners. Unit commissioner is a natural position for a member of the stake Young Men presidency, because they make regular visits to each ward anyway. However, the individuals who are in the presidency may have varying degrees of Scouting experience (often none beyond being a Scout as a youth), so unit commissioner may not be the best position for all members of the stake Young Men presidency.

CHAPTER IV

CHALLENGES AND GENERAL DIFFERENCES

This chapter describes some of the differences with units chartered by the Church and the challenges caused by those differences. Not all of the differences will be discussed, but those that are discussed will hopefully help commissioners in understanding how to best serve units chartered by the Church.

Church-Wide Support – Blessing and Curse

The fact that the Church has chosen Scouting as the activity program for young men in the United States can provide both positive and negative aspects.

Positives

One issue that seems to be more common than it should is one where a unit finds itself without a place to meet. Sometimes, this is a result of being displaced by other groups that are part of the chartered organization. Other times, it is a result of the chartered organization deciding that they will not renew their charter. This type of problem is rare with units chartered by the Church. Because of the worldwide Church's support of Scouting, a unit should be chartered by each ward (or maybe a combination of wards), and the unit should always have a place at which to meet.

Also, there is usually a smooth transition from the pack to the troop. The boy and the parents are familiar with those in the troop. The pack and troop leadership usually are familiar with one another and see each other often.

Negatives

Because each ward is expected to charter Scout units, this sometimes results in units that exist but may not receive the support that is required. The bishop is one of the most important people in determining whether a unit will be successful or not. If he feels strongly about Scouting and understands the importance of putting the right people, and enough of them, in adult leadership positions, there is a strong chance that the unit will succeed. However, if the bishop is lukewarm towards Scouting, or if he doesn't understand what is required to run a successful unit, the unit is much less likely to succeed.

Many adults involved with Scouting units likely began their involvement for one of two reasons: 1) their sons were in the unit, or 2) they feel strongly about Scouting and its purposes and want to be involved (Keller). In units chartered by the Church, the motivation for adult involvement is more varied. Certainly leaders in units chartered by the Church can be involved for the same reasons as leaders in other units. However, it is not uncommon for leaders in units chartered by the Church to have neither of those characteristics mentioned above. Sometimes, they are only there because they were asked to help out. This certainly does not mean that the leader cannot be effective and develop a love for Scouting, but it does create more of a challenge (Keller).

Parents can also vary in their experience with and support of Scouting. In many units, a boy joins Scouting for one of two reasons: 1) he wants to be there, or 2) his parents want him to be there. Sometimes, the boy and/or the parent will want the boy there for the wrong reasons, but most of the time, some research has been done about Scouting and about the unit that the boy will join prior to joining. In units chartered by the Church, the boy will participate in the unit, but often only because it just happens to be the activity program endorsed by the Church. If the Church endorsed another program, then the boys would participate in that and not Scouting. In other words, it is not Scouting per se in which the boys and/or the parents want to participate.

One of the jobs of unit leaders in the Church should be to educate parents about the benefits of Scouting and their role in helping their sons. Parents need to see Scouting as a program that helps teach values rather than a program that only teaches how to tie knots. Luck describes a document that he developed to help introduce parents to the Boy Scout program. He describes how this document is provided as part of an orientation meeting. This orientation helps parents understand what will be expected of them and their son. The orientation can cover items such as Boy Scout methods, troop operation, summer camp, and other topics that, while familiar to experienced Scouters, may be very foreign to one with no Scouting experience. He says that this orientation helps integrate parents in a way that reduces the amount of time it takes for parents to feel comfortable and participate (Luck). This could be especially helpful to leaders of parents in the Church because of the lack of understanding of many regarding the Scout program and the shorter amount of time that many are involved with the troop.

These certainly are not obstacles that cannot be overcome. Units chartered by the Church are certainly not unique in having boys that do not buy in to some of the aims and methods of Scouting. And other units have their fair share of adult leaders who are less than effective. But the top-down rather than bottom-up support of Scouting in the Church probably does tend to increase these types of problems.

Small Units

Units chartered by the Church are often small units. This is often a result of the number of members who belong to a ward and the fact that many units chartered by the Church do not recruit as often as other units. Once a ward increases in size to where a troop might have 3-4 patrols of 12- and 13-year-olds, the ward is divided into two wards, and each will have a troop about half the size as it was previously. The issue regarding recruiting is discussed below.

One result of having small units is that opportunities for inter-patrol activities are less common with units chartered by the Church. Inter-patrol activities can often provide opportunity for patrols to work together toward a common goal in competition with other patrols. This can be a time when the Scouts in the patrol grow closer together. While having small units does not prevent patrols from having these opportunities, it can take a little more creativity from Scout leaders to ensure that these opportunities are available.

Funding

Money earning is another issue where units chartered by the Church differ from other units. In the United States, Scouting is the activity program for boys and young men ages 8 through at least 15. As stated elsewhere, this causes the situation where some Scouts (and their parents) are more enthusiastic than others about Scouting. Because everyone is encouraged to participate, the Church specifically states that expenses for activities should not be excessive and that the lack of personal funds should not prevent participation.

Funding for all youth activities, including Scouting, should come from the ward budget. There are two possible exceptions to this rule. The first exception involves the cost of an annual extended camp such as summer camp. The second exception involves the cost of equipment and supplies for annual youth camps. These costs are often not covered completely by a ward budget. When ward funds are insufficient, the Scout may be asked to pay for all or part of the cost. If funds from participants are insufficient, one annual group fund-raising activity may be held, provided that it complies with the guidelines below.

- The activity should provide a meaningful value or service.
- It should be a positive experience that builds unity.
- Contributions to the activity are voluntary. People should not be made to feel obligated to contribute.
- Wards should not advertise beyond their boundaries.
- Products or services should not be sold door to door.

To summarize, the three sources of funds for Scouting activities are, in the order in which they should be applied, 1) ward budget, 2) funds from the individual Scout, 3) funds from a money-earning project (*Handbook 2*: 103-104). Sources 2 and 3 may only be applied to an annual extended camp such as summer camp or day camp. However, local bishops and stake presidents may place additional limitations to the money-earning projects. These limitations may range from limiting the type of project to prohibiting them altogether. Any limitations only apply to money-earning projects by the group.

When a Scout joins a unit not chartered by the Church, the parents are usually somewhat familiar with the costs that will be involved. Often, the particular unit will be chosen because of the elaborate and exciting (and sometimes expensive) activities in which the unit participates. This is hopefully done with an understanding of the effort that will need to be put forth by the Scout and/or his family to be able to participate with the unit in such activities. On the other hand, if a family recognizes that the cost to participate is too great (whether financial or time), they may choose a unit for their son that will place less of a burden on them.

Money earning in these units usually has far fewer restrictions. When a Scout joins a troop, he and his family do so with the understanding that there will be a requirement of time and money to fully participate. Dues are often required, and money-earning projects are a large source of funding for unit activities. Usually, the only restrictions on earning money are those imposed by the BSA. The only limitation on the activities in which the Scouts participate is from the effort that they and their leaders put into the money-earning projects and the activities

themselves. BSA's Scouting magazine often highlights units that travel far distances to exciting places as a result of the fewer restrictions.

Recruiting New Members

Units chartered by the Church do not place the same emphasis on recruiting new members as other units. Much of the reason for this can be attributed to the time and monetary restrictions placed upon the unit by the Church's policies. The policies on the funding of activities and fundraising can limit units chartered by the Church relative to other units that have no such restrictions. As a result, other units can often provide a program that includes activities that are not possible with a reduced budget. For this reason, many troops chartered by the Church only consider the pack as a source for new members. Another reason is that, in the past, *Handbook 2* and the Church's *Scouting Handbook* did not specifically state that Scouts who were not members of the Church could pay their own way for activities. Some local leaders interpreted this to mean that the ward budget was to pay for Scouts who were not members of the Church. Because the new handbooks allow for voluntary contributions from those who are not members of the Church, this restriction is removed.

Sabbath Day Observance

The Church observes Sunday as the Sabbath day and encourages its members to "keep it holy (*Authorized King James Bible*, Exodus 20.8)." As a result, Church-sponsored Scouting activities are not generally approved for Sunday. Notable exceptions are events such as

Jamborees that include a Sunday. For this reason, units chartered by the Church do not normally go camping on Sunday. This sometimes presents a challenge at summer camp. The Scoutmaster of the troop should contact the camp beforehand and make arrangements that will allow the Scouts to enjoy the camp while creating as little of an extra burden on the camp staff as possible.

Regarding training on Sunday, the Church's *Scouting Handbook* states, "Where possible, leaders should attend training offered on days other than Sunday." This policy and the fact that Scout leaders often have other responsibilities on Sunday make it difficult for Scout leaders in the Church to attend training that extends into Sunday. This should not, however, prevent Scout leaders in the Church from receiving the required training. There are various ways to ensure that the required training is received. One option would be for the individual to rearrange his schedule so that he could attend on Sunday. This option would be considered only as a last resort for most Scout leaders in the Church, but it should remain an option. Another option would be to provide the training on a day other than Sunday. This option, depending on the training, can make it more difficult on those providing the training. But it should be at least considered as a way of providing training to those who would not otherwise receive it because of their desire to avoid participation on Sunday. Even a training course as time intensive as Wood Badge has been successfully performed on days other than Sunday. Others have provided useful recommendations and had success implementing alternate training programs (Blake, Boling).

In determining the best way to provide training to Scout leaders in the Church, it may be helpful to contact the stake Primary and Young Men presidencies. The people in these presidencies can gather information about which Scout leaders in the stake have not received

training and the reasons why. This information can then be used to determine the best approach to provide training to those who have not yet received it.

Monday Evening

Most people may not regard Monday evening with any special significance, other than professional football fans. However, since 1970, the Church has designated Monday evening as the evening during which families are encouraged to hold what is known as family home evening (“Family Home Evening”). Family home evening is a time during which the family is to spend together participating in spiritual and social activities. To emphasize the importance of spending this time together, the Church recommends that no Church meetings or activities (including Scouting) occur at that time. The only exception would be a long-term camp.

This can have a negative effect on participation by Scouters in the Church at meetings (e.g. roundtable, district committee) that are held on Monday evenings. Some of them may be able to rearrange their schedule and hold family home evening on an evening other than Monday to attend a Monday Scout meeting. Others are unable to rearrange their schedule and are unable to participate in such meetings. In today’s society, it is often impossible to avoid holding some of these meetings on Monday evening, but avoiding Monday evening will make it easier for Scouters in the Church to attend. Other Scout leaders should at least be aware of this practice.

Sources for New Commissioners

District commissioners are always searching for new commissioners to satisfy the needs in the district. Units chartered by the Church need commissioners as much as any other unit. There are many sources to turn to when recruiting new commissioners, but the focus here is specifically on sources for units chartered by the Church.

For Boy Scout, Varsity Scout, and Venturing units, one of the first sources in the Church to which a district commissioner should turn is the stake Young Men presidency. In fact, the Church's Scouting Handbook encourages members of the stake Young Men presidency to register as unit commissioners. Members of the stake Young Men presidency have a responsibility to support the ward Young Men leaders, including Scout leaders. The stake Young Men presidency already will have a relationship with the unit leaders because of this responsibility. They are also very familiar with the organizational structure of the ward that can be helpful. There are, however, some issues to consider when evaluating members of the stake Young Men presidency as commissioner candidates. It is not uncommon for members of the stake Young Men presidency to have little, if any, Scouting experience beyond that of being a Scout as a youth. While this may not disqualify someone, it is something to be considered. Another issue to consider is geography. Members of the stake Young Men presidency may live far away from the units in the stake, making it more difficult for them to effectively serve units that are far away. It is not uncommon for some units to be over an hour away from members of the stake Young Men presidency. However, these and other concerns should not discourage district commissioners from approaching members of the stake Young Men presidency.

In addition to members of the stake Young Men presidency, members of the high council on the Aaronic Priesthood committee could also be considered as unit commissioners as they also have responsibility for youth activities in the stake. The concerns with inexperience with Scouting and geography that apply to the stake Young Men presidency also apply to members of the high council.

For Cub Scout units, members of the stake Primary presidency could be considered. The Church's Scouting Handbook does not specifically encourage the stake Primary presidency to register as unit commissioners, but that certainly doesn't mean that a district commissioner could not ask. Again, the concerns of inexperience with Scouting and geography apply.

Tenure

Tenure can be an issue for some units in the Church. Back in 2006, a survey of Scouters in the Church reported that their average tenure was 22 months ("Training and Tenure"). While this is much better than a previously reported tenure of 9 months, it was still much less than the national average of 4-5 years. Thirty-six percent of Scouters in the Church who were surveyed served for less than one year. Short tenure can have various adverse effects. The obvious effect is the decrease in quality of the program for the boys. Continuity is disrupted and adult leaders are continually learning how to effectively teach young men how to lead. Another adverse effect is that some adults do not put forth the effort they otherwise would, because they know that they will likely be given a completely different assignment in less than two years.

Hopefully, tenure of Scout leaders in the Church will continue to improve. But it is important that stake and ward leaders, especially bishops, understand the importance of leaving adult Scout leaders in their positions long enough to make a difference in the lives of the boys and young men. It can also be helpful to teach newly called leaders that the training they receive will often benefit them beyond their Scouting responsibilities. Regarding tenure, Dahlquist provided the following counsel to the Church leaders.

Over time, leaders become trained, establish strong Scouting traditions, and build relationships of trust with the boys and their families. This usually takes years, rather than months.

When considering a possible change for an effective youth leader, you might ask yourself, "Why would we want to release Jim when he has only been serving for several months, has finished basic training, and is having such a profound effect for good in the lives of our young men?" If you ask yourselves that question, you have just opened up the window to inspiration, and the Lord will help you know the answer (Dahlquist).

CHAPTER V

SUMMARY

In discussing what needs to be done to improve Scouting in the Church, Thane Packer, a professional Scouter and member of the Church, wrote:

It also became clear to me that if Scouting was to play the role for which it was designed by the Boy Scouts of America, authoritative encouragement by leaders of the LDS Church was not enough. The purposes and methods of Scouting had to be clearly understood and vigorously promoted by ward administrators. Parents needed a thorough introduction and a clear understanding of how Scouting was to supplement the activities of the Aaronic Priesthood quorums. Boys needed vigorous exposure to Scouting's peer togetherness, its patriotic flavor, and the fun of adventure, particularly outdoor adventure. Above all, *everyone* needed to understand Scouting's invitation to spiritual development as contained in the Scout Oath, Scout Law, slogan, and motto (Packer, x, emphasis in original).

The bishopric, Primary presidency, Young Men presidency, and Scout leaders should all understand and promote Scouting. They should educate parents about the benefits of Scouting. The boys should understand that Scouting is a fun program in which they can learn and develop.

In general, while Scouting units in the Church can have many differences from other Scouting units, their needs and the ways to provide help are the same. The same skills that help a commissioner to be effective with other units will help him to be effective with units chartered by the Church. With very few exceptions, the standards described in *Commissioner Helps for Packs, Troops, and Crews* can and should be met by units chartered by the Church. Also, the commissioner actions prescribed can be effective in these units.

As a commissioner looks for ways to help units chartered by the Church, he would do well to remember that although there are differences, units chartered by the Church can still serve the aims of Scouting. It is still a game with a purpose. The operation of the Scouting unit must be balanced with the policies of the Church, but this can be done and serve both the purposes of the Church and the aims of Scouting. Hopefully, an understanding of how Scouting is used in the Church will help the commissioner provide service that will benefit the Scouts and their leaders.

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GLOSSARY*

Aaronic Priesthood – The lesser of two levels of priesthood in the Church. It is known as a preparatory priesthood that allows young men to serve while preparing them for future service.

Advisor – An adult who serves in an advisory capacity to a quorum of young men who hold the Aaronic Priesthood. The role of the advisor to the quorum is not to lead the quorum but to train the quorum presidency to lead the quorum.

Bishop – The leader of a ward.

Bishopric – A group of three men – a bishop and his two counselors. The bishopric is the leadership organization for the ward.

Branch – A congregation of members, similar to a ward, but with fewer members.

Branch President – The leader of a branch.

Counselor – A person who serves in either a bishopric or presidency who provides counsel to the bishop or president.

Deacon – An office in the Aaronic Priesthood. Normally, young men ages 12 and 13 are ordained as deacons.

High Council – A group of twelve men who assist the stake presidency in overseeing stake operations.

Mutual – The weekly activity for the youth of the Church. The term Mutual implies shared experiences and mutual support.

Primary – The organization that serves children in the Church between the ages of 18 months and 11 years inclusive.

Primary Presidency – A group of three women who form the leadership of the Primary organization in the ward.

Priest – An office in the Aaronic Priesthood. Normally, young men ages 16 and 17 are ordained as priests.

Priesthood – The authority to govern the Church and perform ordinances.

Sacrament – Communion, the Lord’s Supper.

Stake – A geographic division of the Church that includes several contiguous wards. The term stake references Old Testament imagery in which the Church is likened unto a tent held up by stakes.

Stake Primary Presidency – A group of three women who form the leadership of the Primary organization in the stake. One of the main roles of the stake Primary presidency is to provide support and training to the ward Primary presidencies.

Stake Young Men Presidency – A group of three men who form the leadership of the Young Men organization in the stake. One of the main roles of the stake Young Men presidency is to provide support and training to the ward Young Men presidencies.

Stake Presidency – A group of three men who form the leadership of the stake.

Stake President – The leader of a stake.

Teacher – An office in the Aaronic Priesthood. Normally, young men ages 14 and 15 are ordained as priests.

Young Men – An organization in the Church that serves young men ages 12 through 18.

Ward – A local congregation of the Church.

* More detailed explanations of each term can be found at <http://www.mormonnewsroom.org/topics-and-background>