

# Pope Pius XII



YOUTH  
MINISTRY



Participant  
Manual



## YOUTH MINISTRY

The National Catholic Committee on Scouting®  
1325 Walnut Hill Lane  
P.O. Box 152079  
Irving, Texas 75015-2079

©Copyright 2002 by The National Catholic Committee on Scouting  
All rights reserved.  
Published 2002. First Edition 2002  
Second Edition 2017.  
2017 Printing.  
BSA No. 33076A

The NCCS operates under the auspices of the United States Conference of Catholic Bishops

# Application to Begin Working On Pope Pius XII Religious Emblem

Please Print

Last Name \_\_\_\_\_ First Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth \_\_\_\_\_ Unit No. \_\_\_\_\_ Phone Number \_\_\_\_\_

(Arch) Diocese \_\_\_\_\_

Parish \_\_\_\_\_

---

## Applicant Request

I hereby make application to begin working on the Pope Pius XII Religious Emblem. On my honor as a Scout/Venturer and as a Catholic, I certify that I have met the eligibility requirements for this emblem.

Applicant's Signature \_\_\_\_\_ Date \_\_\_\_\_

---

## Parental Approval

My son/daughter has my permission to work on the Pope Pius XII Religious Emblem, and I will gladly support him/her and work with him/her.

Parent/Guardian Signature \_\_\_\_\_ Date \_\_\_\_\_

---

## Facilitator Approval

I am willing to work with the above individual.

Facilitator Signature \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_ Phone Number \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

---

## Unit Leader Approval

I hereby I hereby certify that the above Scout/Venturer meets the eligibility requirements for this emblem.

Unit Leader Signature \_\_\_\_\_ Date \_\_\_\_\_

---

## Pastor Approval

I hereby certify that the above Scout/Venturer is a member of my parish, and I have no objections to his/her receiving the emblem if (s)he successfully fulfills the requirements.

Pastor Signature \_\_\_\_\_ Date \_\_\_\_\_

# Application for Review and Presentation of Pope Pius XII Religious Emblem



Record for Diocesan Chaplain's Office

Date Application/Fee Received \_\_\_\_\_

(Arch)Diocesan Scout Chaplain Approval \_\_\_\_\_

Date Recorded \_\_\_\_\_

Date Emblem Mailed \_\_\_\_\_

Date Presented \_\_\_\_\_

---

### Candidate Certification

I hereby make application for the Pope Pius XII Religious Emblem. On my honor as a Scout and as a Catholic, I have faithfully fulfilled the requirements for this emblem. I further certify that I have prepared myself to the best of my ability for a review. .

Applicant's Signature \_\_\_\_\_ Date \_\_\_\_\_

---

### Facilitator Certification

I hereby certify that the above Scout/Venturer has successfully completed the work required for the Pope Pius XII Religious Emblem.

Facilitator Signature \_\_\_\_\_ Date \_\_\_\_\_

---

### Board of Review Certification

The undersigned review committee certifies that the Scout/Venturer has presented the proper credentials and records and that (s)he has satisfactorily passed the review of the requirements for this emblem. We therefore recommend that (s)he be presented with the Pope Pius XII Religious Emblem.

Review given before us on (Date) \_\_\_\_\_ at \_\_\_\_\_

Signed \_\_\_\_\_

\_\_\_\_\_

**National Catholic Committee on Scouting**



**RELIGIOUS EMBLEM PARTICIPANT MANUAL**

# POPE PIUS XII

Eugenio Pacelli was born in 1876, ordained in 1899 and elected Pope in 1939. He led the Church through the difficult times of the Second World War and its aftermath until his death in 1958. He was the first pope to have visited the United States (as a diplomat in 1936). As Pius XII he called on Catholics all over the world and particularly the comparatively comfortable Americans to share with the needy.

The pontificate of Pope Pius XII was marked by a singular devotion to the cause of lay spirituality. Information, formation, and transformation were the points that underlay his approach to the plan of sanctification for laymen. When a young person is properly formed in the spirit of Christ, his or her formation will lead to a desire for serious commitment to action. Guided by the Holy Spirit, this formation properly carried out will lead to a transformed youth geared for his or her role as a leader and citizen of two cities – the city of God and the city of Man.

## Forward

This program has been developed by the National Catholic Committee on Scouting® through the United States Conference of Catholic Bishops. This document is in harmony with *“Sharing the Light of Faith,”* and the *“Catechism of the Catholic Church.”*

It is the responsibility of the diocesan Catholic Committee on Scouting, through its local council and/or district committees, to initiate a program of recruitment, training, and certification of facilitators for this religious emblem. Contact your local diocesan office for information on how to contact your local Catholic Committee on Scouting.

This manual has been prepared through extensive field testing and input. It is meant to provide an effective religious emblem program for participants of the Catholic faith. The program serves as an outreach to Catholic youth in Catholic and non-Catholic chartered units.

The unit, parish, or district religious emblem facilitator sets this program into action. He or she promotes the spiritual phase of Scouting within the unit and encourages participation by Catholic youth in the program. In the unit he or she also provides guidance and assistance to non-Catholic youth, urging them to participate in the religious emblem programs of their faith. Only Catholic participants may earn Catholic emblems just as youth of other religious faiths may only earn the emblems of their faith.

If your Chancery Office is unable to assist you in contacting your diocese’s Catholic Committee on Scouting, Diocesan Scout Chaplain, or Chairman, contact the Religious Emblems Committee of the National Catholic Committee on Scouting®. Your local Boy Scout council can assist you in contacting the National Catholic Committee on Scouting® through the Relationships Division of the National Council Boy Scouts of America. Local contact information may also be found on the NCCS website at [www.nccs-bsa.org](http://www.nccs-bsa.org).

## Table of Contents

Pope Pius XII . . . . .	2
Forward . . . . .	2
Table of Contents . . . . .	3
The Pope Pius XII Program . . . . .	4
Chapter One: In the Beginning . . . . .	6
Chapter Two: God and You . . . . .	8
Chapter Three: Life Choices . . . . .	11
Chapter Four: “9 to 5” . . . . .	14
Chapter Five: Here I Am . . . . .	17
Chapter Six: A Melting Pot . . . . .	20
Chapter Seven: Putting It All Together . . . . .	22
Appendix A: Glossary . . . . .	23

## THE POPE PIUS XII PROGRAM

### “Adventures in Discovering Self”

#### The Purpose of this Program

The purpose of the Pope Pius XII program is to help Catholic Scouts and Venturers more fully develop a Christian way of life within a faith community. Participants explore their baptismal call to bring about an awareness of their current and future calls from God. God’s calls are in three distinct areas, i.e., inner self, secular community and church community. These are all intertwined and impact one’s daily life. You will explore this intertwining to fully understand your primary vocation of giving witness to the Gospel of Christ. The program is organized in chapters based on these calls and their interrelationship.

#### Eligibility

The National Catholic Committee on Scouting® designed the Pope Pius XII program for Boy Scouts, Explorers, and Venturers of the Catholic Faith. It is a vocation-based program for high school and college age youth. **Any Catholic youth registered in Boy Scouts, Explorers, Varsity, or Venturing, male or female, who has started the ninth grade, may work on and achieve the Pope Pius XII religious emblem. Adults (21 or older) are not eligible to earn the Pope Pius XII emblem.** Note: Venturers or Explorers between 18 and 20 who are participating as youth may work on the Pope Pius XII program, even though they must hold adult registration.

The content of the program is specifically designed for youth aged 16–18-years. Younger eligible students, if they are sufficiently mature and self-motivated, and college aged youth may work on the emblem. The program is best conducted in a group setting. In cases where this is impossible, a Scout or Venturer may fulfill program requirements on an individual basis. The length of time for the completion of the program is about five to seven months. As you grow in faith through participation in this program, you should also be advancing in Scouting or Venturing.

#### Before You Begin

Ask yourself: Is my reverence for God something I save only for Sunday? This program attempts to help you to

see Jesus Christ as a part of your day-to-day life. Only by knowing Christ and the meaning of being Christian can we live the divine life. Spiritual growth should be your underlying goal as you complete the learning objectives of the Pope Pius XII program.

You are expected to be a regular participant at Sunday worship. **The Boy Scouts of America’s charter states “no member can grow into the best kind of citizen without recognizing his obligations to God.” Spiritual growth and Scouting go hand in hand.**

Remind your Facilitator to check the NCCS website for updates before starting the program.

#### Instructions

1. Ask your Crew Advisor, Scoutmaster, Post Advisor, Varsity Coach, Pastor, Parish Administrator, Director of Religious Education, or Diocesan Office if there is a religious emblem counselor/facilitator available. Ask him or her to help you with the Pope Pius XII program.

NOTE: Facilitators for the Pope Pius XII emblem must be approved in advance by their pastor and the Diocesan Catholic Committee on Scouting.

Inform your Crew Advisor, Scoutmaster, Post Advisor or Varsity Coach who will be assisting you in this program. While working on this program share your progress with your Advisor, Scoutmaster or Varsity Coach.

***Do not tear the application page out of this manual at this time. Wait for the Board of Review, conducted by your local Catholic Committee on Scouting, which will occur at the end of the program.***

2. The Religious Emblems Committee of the National Catholic Committee on Scouting® has developed standards for this program. All steps in this book must be completed before you meet with the Religious



Emblems Review Board and the subsequent Emblem presentation.

**Changes to the content of this program are not permitted. Requirements may not be added or deleted.**

At various places in this program, space is provided for you to jot down lists, thoughts, ideas, concepts, etc. These may arise from your personal reflections in preparations for a group discussion. They may also come about from group discussions, panels and interviews conducted in this program.

Space is also provided at the end of each chapter for you to record your overall insights and reflections on the entire chapter to help your memory during discussions and at the Board of Review. These personal notes are intended to easily refresh your memory about the main thoughts and ideas you have gained from the chapter, not to be a creative writing assignment. Your spiritual growth should be evident as you progress from chapter to chapter. These notes will help you explain your spiritual growth to others.

3. When all chapters have been completed, your facilitator should contact your Diocesan Catholic Committee on Scouting Chairperson or Chaplain for further direction concerning Board of Review and presentation instructions. If your facilitator does not know who the Diocesan Chair or Chaplain is, he or she can contact the Diocesan Office to obtain the information.

NOTE: Diocesan and B.S.A. youth protection policies **must** be followed.

### **How the Emblem is Worn**

The emblem is a bronze shield suspended from a ribbon of the papal colors yellow and white. A bronze bar pin surmounts the top of the ribbon with the inscription “Pius XII” on it. This emblem is worn above the left breast pocket of the Boy Scout or Venturer Uniform shirt.

The religious emblem square knot for the Pope Pius XII emblem is a cloth silver knot on purple, and may be worn by youth members or Scouters who earned the emblem as a youth. Miniature devices worn with this square knot indicate an emblem earned as a youth. More information can be found in the Guide to Awards and Insignia.

Chapter One:  
In the Beginning

**Goal:** To examine the individuals with whom I have chosen to associate, and explain the implications of these choices.

➤ 1.1

**W**elcome to the Pope Pius XII program! By this time you have already read the Purpose and Instructions for working on this program on pages four and five. It is also important that you have the approvals on the “Application to Start the Pope Pius XII Program” completed.

Take the time to get to know your Pope Pius XII group. A crucial part of this program is the interchange of thoughts and feelings expressed between you and the other participants. This interchange should be free and open. It can only be accomplished in an atmosphere of mutual respect, trust, and friendship. To begin developing this atmosphere, introduce yourself to the group and share something new about yourself with the group. Your facilitator will start this exchange.

- Introduce yourself to the group, and tell them something about yourself.
- Share what you have learned about each other.

➤ 1.2

**I**n the opening exercise you learned about the other members of your Pope Pius XII group. Human beings associate with a variety of individuals and groups. The groups and individuals we associate with tell us a lot about ourselves. These associations are made for a variety of reasons.

- In the space provided make a list of all the clubs and organizations to which you belong.

- Pick two or three of these and share the following about each with the Pope Pius XII group:
  - Why did you choose to join?
  - How is membership granted?
  - What are your responsibilities as a member of this group to society, to the group, and to yourself personally?
  - What effect does this membership have on your life? (personal, group, society)

➤ 1.3

All of you belong to the Boy Scouts of America. If you have not already done so, share with your Pope Pius XII group the following:

- Why did you choose to join?
- How was your membership granted?

Discuss as a group:

- What are your responsibilities, as a member, to the unit and to society?
- What effect does your membership have on you, the unit, and on society?

➤ 1.4

In addition to formal groups individuals belong to informal groups. These may be peer groups or simply a group of friends.

- Discuss what you understand by the term “peer group” with your Pope Pius XII group.
- Share with your Pope Pius XII group:
  - What peer groups do you belong to?
  - Why did you decide to join each of these groups, or did you decide?
- Discuss as a group:
  - What are the responsibilities of membership: to the person, the group, and society?
  - What effect does membership have on the person, group, and society?

➤ 1.5

Various groups and organizations require different levels of mutual respect, trust and friendship. We have been exploring the aspects of your membership in a variety of organizations, peer groups and friends.

- To what degree do the various levels of respect, trust and friendship affect the organizations, groups and friends that you associate with?

- Discuss with your Pope Pius XII group how these levels affect the function of the group, your responsibilities to the groups and the effect of the groups in your life.

➤ 1.6

Everyone in this group is Catholic. However, individual Catholics may have different degrees of involvement and commitment to their faith.

- Do you feel like a member of the Catholic Church? Of your parish? Why or why not? Share and discuss with your Pope Pius XII group.
- Have you ever made a decision to be a member of the Church? When? Why?
- How is membership in the church granted? In the parish? Share and discuss with your Pius XII group.
- What is expected of a member in the Church?
- How do you participate as a member?
- Discuss with your group:
  - What benefits does membership in the Church have to the person, the church community and society?
  - How does your membership affect your daily life as a person, the church community and society?
  - What are your concerns about the Church?
  - Do mutual respect, trust and friendship affect your membership in the Church? How?

➤ 1.7

➤ **J**ot down what you have discovered or learned in this chapter if you feel it would be helpful for future reference in the program or Board of Review.

## Chapter Two: God and You

**Goal:** To explore what it means to be called by God through the Sacraments of Initiation, and how these calls continue in and affect my life.

### ➤ 2.1

What image flashes before your mind when you hear the term “You have a call?”

**C**ommunication is the exchange of thoughts, ideas, feelings and information. As human beings we have at our disposal various methods of communication. They include electronic, visual, oral and physical methods. Discuss with your Pope Pius XII group:

- The varying forms of communication that you use with others? How and for what purpose.
- The various forms of communication used by our society to communicate to/with you.
- The various forms of communication used by the Church to communicate to/with you.

### ➤ 2.2

**A**s you have discussed above there are some very forceful and obvious methods of communication. There are some very subtle methods as well, for example the eye contact communication between you and your girl/boy friend. The better individuals understand each other, the more subtle communication can be. At times God communicates with humankind in very forceful ways, and at other times in extremely subtle ways. The challenge for us is to recognize His communication (call).

In early Old Testament times Abraham’s God of Power and Might, the Creator, was viewed as a jealous and vengeful God. He was a God who protected and punished. As you progress through the books of the Old Testament, the Hebrew people’s view of God expanded from the harsh God of Genesis and Exodus to the more gentle God of Isaiah.

- Explore and discuss with your Pope Pius XII group five ways God communicated with His people in the Old Testament.

With the birth of Christ, the New Testament reveals God as a gentle, loving and forgiving Father. Jesus the Christ, the Son of God, becomes our brother and sacrificial victim. “No greater love has a man than to give his life for another.” (John 15:13)

- Explore and discuss with your Pope Pius XII group five ways God communicated with His people in the New Testament.
- Does God communicate with His people today? If so, how?

### ➤ 2.3

**M**any in today’s society and through the ages have thought God was personally responsible, that is, the cause, for every thing—especially every bad thing—that happens in the world, society, and their personal life. Some are quick to attribute floods, earthquakes, HIV, epidemics, volcanic eruptions, tornadoes, etc. directly to the Hand of God. But we must always be cautious as we attempt to recognize God’s action in events of our life and the world. He has the power and ability to communicate in dramatic ways. But many times dramatic events are caused by people, not God, or are the normal processes of nature.

We have caused catastrophic events by altering and/or attempting to control nature, such as by excessive construction of levees or indiscriminate destruction of forest and watersheds. We also disregard, or in ignorance set into motion, events that create potential for natural disasters, like placing a nuclear power plant on a major earthquake fault, destroying air quality, constructing houses in unstable areas, etc. Are these things the work of God or are we simply harvesting the seeds we have sown?

God today communicates with us in many of the same ways he did with the people in the Old and New Testament. There are signs and wonders, but he most frequently communicates through an inner voice or feeling, through other people, and through His Church. The signs and wonders come in many forms: a newborn infant, a volcano, sunrise/sunset, hurricanes, a babbling brook, etc. We humans continue the struggle to hear the voice, the call of God, in our heart and life.

- Take some time to reflect on how you have experienced God's communication in your lifetime.
- Share this reflection with your Pope Pius XII group.

You may have found that God spoke to you through Bible reading, homilies, teachers, searching the Internet, music, books or just quiet meditation.

Just as with a friend, effective communication requires two things: the transmission of information and the reception of information. In verbal communications we need to be good listeners as well as good talkers. In reading, we need to really think about what the author means and what it means to us. During this program, we will have several opportunities to read excerpts from the Bible. When reading the Bible, many people find it useful to ask themselves three questions: 1) What is God saying in this passage? 2) What is he saying to me personally, today? 3) What am I going to do about it?

It is hard to have a good conversation in a place with lots of distractions. Look back on Jesus' life. While He is God, He is also human. When He had major decisions to make and wanted to talk with His Father, He would often go off alone into a nearby deserted place.

- Read Matthew 14:22-24, 26:36-44; Luke 6:12-16, 9:18, 4:1-13.

Just as Jesus used a real mountain top or desert as a place to be alone, where He could communicate with the Father, so we too need our own place. We could define a mountain top or desert more broadly as any place where we can be alone, free from distraction; where we can

reflect and communicate with God. Other cultures have a similar "deserted place." The Native Americans have their "Sacred Space," the Japanese their "Gardens", etc.

Discuss with your Pope Pius XII group:

- Where is your personal desert, sacred space, etc.?
- When/why do you go there?
- What kind of experience have you had with your desert, sacred space, etc.?
- Is there a real need for quiet time?

#### ➤ 2.4

**F**or most of us who were baptized as infants, our first communications with God were through the Sacraments of Initiation (Baptism, Confirmation and Eucharist). With Baptism we began a formal relationship with God. Each of us was anointed with oil as a part of the Sacraments of Baptism and Confirmation. Through these anointings we were called to live as Christians in the world.

- Discuss with your Pope Pius XII group what it means to be anointed.

Ancient civilizations had many types and formulas of oils. Each type or formula had a specific use.

- Find three different ways that ordinary oil was used by ancient civilizations and share them with your Pope Pius XII group.
- Discuss with your group what the main uses of oil were.

Many of these uses of oil have been passed down through the centuries to our present days. We have also found many new uses for oil and various types of oil.

- Discuss with your Pope Pius XII group what new types of oil and uses for oil have been found in today's world.

- Of the ancient uses of oil, which have survived to this day?

A special oil that the Church uses in the Sacraments of Baptism and Confirmation is the Oil of Chrism. While the formula for this oil has changed over the years, the purpose of this oil can be traced to the Old Testament.

- Read Exodus 29:4-7, Leviticus 8:1-12, 1 Samuel 9:16, 1 Samuel 10:1, 1 Samuel 16:1, 1 Samuel 16:12-13, 1 Kings 1:39 and 1 Kings 19:15-16.
- Discuss with your Pope Pius XII group the common thread going through these passages.
- Discuss with your Pope Pius XII group the specific functions, offices or calls involved in the above scripture passages about anointing from the Old Testament.

The word “Christ” comes from the Greek translation of Hebrew *Messiah*, which means “anointed.” It became the name proper to Jesus only because he accomplished perfectly the divine mission that “Christ” signifies.

In Israel those consecrated to a God-given mission were anointed in His name. This was the case for kings, for priests and, in rare instances, for prophets<sup>1</sup>. This had to be the case all the more so for the Messiah whom God would send to inaugurate his kingdom definitively<sup>2</sup>. It was necessary that the Messiah be anointed by the Spirit of the Lord at once as king and priest, and also as prophet<sup>3</sup>. Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king. [*Catechism of the Catholic Church*, §436]

Christ, high priest and unique mediator; has made the church “a kingdom of priests for his God and Father.”<sup>4</sup> The whole community of believers is, as such, priestly. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ’s mission as priest, prophet and king. Through the

<sup>1</sup> Exodus 29:7; Leviticus 8:12; 1 Samuel 9:16, 10:1, 16:1, 12-13; 1 Kings 1:39, 19:16

<sup>2</sup> Psalms 2:2; Acts 4:26-27

<sup>3</sup> Isaiah 11:2, 61:1, Zech 4:14, 6:13; Luke 4:16-21

<sup>4</sup> Revelation 1:6, 5:9-10; 1 Peter 2:5, 9

sacraments of Baptism and Confirmation the faithful are “consecrated to be...a holy priesthood.”<sup>5</sup> [*Catechism of the Catholic Church*, §1546]

The ministerial or hierarchical priesthood of bishops and priests, and the common priesthood of all the faithful, participate, “each in its own proper way, in the one priesthood of Christ.” While being “ordained one to another,” they differ essentially<sup>6</sup>. In what sense? While the common priesthood of the faithful is exercised by the unfolding of baptismal grace—a life of faith, hope, and charity, a life according to the Spirit—the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a means by which Christ unceasingly builds up and leads his Church. For this reason it is transmitted by its own sacrament, the sacrament of Holy Orders. [*Catechism of the Catholic Church*, §1547]

Discuss with your Pope Pius XII group:

- How is the universal priesthood of the faithful expressed in the personal lives of people you know?
- How is it expressed in the working or professional lives of people you know?
- How is it expressed in the church lives of people you know?

We experience and carry out God’s universal call to us in three aspects of our lives: our life commitments, our occupation, and our ministry.

## ➤ 2.5

**W**e have talked in this Chapter about God’s call to us to be Christians and live out our universal call of the Sacrament of Baptism to share in the three offices of Christ as priest, prophet and king. What is the message you receive from God? Take time to reflect! Jot down what you hear God communicating to you.

<sup>5</sup> Lumen Gentium 10 § 1

<sup>6</sup> Lumen Gentium 10 § 2

## Chapter Three: Life Choices

**Goal:** To examine various “life states” to which God may be calling me.

### ➤ 3.1

In today’s media-driven culture there are numerous TV programs, online content and print publications devoted to sports figures, entertainment stars and other famous people. These media reveal how famous individuals live their lives. With the increasing popularity of reality TV and viral videos, there are now many persons who are merely “famous for being famous.” The way people live their personal lives is frequently called a “lifestyle”. A lifestyle can be defined as a manner or method of living that has been established by authority, custom, or consent. These manners or methods become models and examples for us to live by.

- Select someone famous in whose shoes you would like to live. Share with your Pope Pius XII group whom you have selected and why.
- What is it about the lifestyle of the person that you selected that you find attractive? What would you be willing to do to attain this lifestyle? Discuss the above with your Pope Pius XII group.
- Discuss with your group any drawbacks in the person’s lifestyle.

### ➤ 3.2

One major component of human existence that contributes to our lifestyle is that of commitment. We as human and social beings make many commitments within our lives. A commitment is an agreement or pledge that is made between you and another individual or group, or to yourself. In Chapters One and Two you looked at several organizations and groups of individuals to which you belong. Discuss with your Pope Pius XII group:

- We make commitments every day – what are some of the commitments that you have made? What do they entail?

Some commitments that we make dramatically shape our lives into specific lifestyles. Discuss with your Pope Pius XII group:

- What kinds of commitments has the famous person you selected and discussed above made?
- Of these lifestyle commitments, which can be considered responses to “Calls from God”?
- What are the characteristics that make a lifestyle a “Call from God”?

### ➤ 3.3

As social beings, all of us make commitments to relationships with others. Friendship is such a relationship.

Share and discuss the following with your Pope Pius XII group:

- Make a list of your friends and identify your best friend.
- What is it about your relationship with your best friend that moves that relationship above all of your other friends?

- Ideally in the above discussion you discovered that the relationship we call friendship is, in reality, an intertwining of five separate components: camaraderie, trust, love, respect and affirmation. The level of intertwining of these components is proportional to the degree of intensity or commitment within each. If any one of the components is missing, we can no longer have an honest relationship. While each component is separate and distinct, all must work together for true friendship. They feed, nurture and develop upon each other. We have other relationships called acquaintances. How does the relationship of *acquaintances* differ from the relations of *friends*?

➤ 3.4

**T**hus far we have discussed lifestyles, commitments and relationships. The components of commitment and relationship help us to discover the life state God is calling each of us to live. Just as lifestyles tend to define one's position or behavior in the secular world we will use the term "life state" to identify the relationship commitment we make to our Catholic Community or Church. There are three types of commitments individuals are called to in the Catholic Church.

1. First is the clerical state (deacons, priests and bishops). Those not called to the clerical state are referred to as being in the lay state.
2. Second is the commitment of being consecrated. People in the consecrated state are often referred to as Religious (nuns, brothers, order priests, etc.) Bishops are also considered consecrated. Consecrated persons may be either clerical or lay. Most lay people, of course, have not made the commitment of consecration.
3. Third is the adult commitment to marriage or celibacy.

At any given point in our life we have made a choice in each of these commitment types. The sum of these three commitments determines our life state at that point in our lives. As we go through life, some of these "life state" choices can be changed but others are permanent. We

may, at times, find ourselves searching for the answer to the question, "Is my current life state and/or commitment what God is calling me to, and if not, what is it?"

- Discuss with your Pope Pius XII group what levels of commitment are needed in dating, girl/boy friend, going steady, engagement and marriage. How are these commitments expressed both privately and socially?
- Discuss with your Pope Pius XII group which of the five components of relationships is involved in dating, girl/boy friend, going steady, engagement and marriage, and the degree of intensity that are involved. How is this expressed privately and socially?

In the previous discussion we talked about various types of relationships in life as well as the level of commitment and degree of intensity of relationship required in each. Our attitudes toward relationships and commitments are key to discerning what life states God is calling us to.

➤ 3.5

**A**s mentioned earlier there are three types of commitment within the Church: clerical or lay, consecrated or not, married or celibate. With the support of your facilitator, call together a panel of individuals to discuss these commitments and the choices contained within them. Ideally, the panel would include a priest or deacon, a representative of a religious community, a seminarian who is still discerning these choices, a married couple, and a single person committed to celibacy. You need to identify individuals in these categories who are good models of their commitment and life states. They should be individuals with whom your group feels comfortable. The purpose of this panel is to provide you as Pope Pius XII candidates the opportunity to explore the nature of the three types of life states and their respective life choices. What effect do the various commitments have on a specific life state? Why did the individual make their respective life commitment?



Here are a few questions that can be asked of each individual. They are only a guide and beginning for your group.

**DISCUSSION PANEL QUESTION STARTERS**

- What does it mean to be ordained?
- What does it mean to be consecrated?
- What does it mean to be committed to celibacy?
- What commitments must a married person make?
- How does your commitment type benefit you?
- How does your commitment type benefit the secular community?
- How does your commitment type benefit the faith community?
- How does your commitment type help you fulfill your baptismal commitment?
- What does your commitment mean for your life style?
- How does your commitment witness God's presence?
- What do you get out of your commitment?
- Why did you make this type of commitment?
- Did you feel called by God to make this commitment? How can you tell?
- Does your commitment have any benefits?
- What life states are possible in this type of commitment?
- What relationships are entailed in this commitment?

This panel discussion should take up the entire session. Be sure to make notes during the panel discussion. In the period of time between sessions, take the time to reflect and sort through what you have heard and learned from the panel discussion.

- At the next meeting, after having several days to reflect on the panel discussion, report your general impressions, observations and discoveries to your Pope Pius XII group.

Use the following questions as a guide to discuss the various types of life state commitments:

- What are the similarities/dissimilarities of these life states?
- What are the benefits/challenges of each of these life states?

- How does each life state help a person answer his/her baptismal call?
- How does each life state benefit the secular community?

Discuss with your group the similarities and differences you found among the life states at each type of commitment.

➤ 3.6

**A**t this time in your life most of you are looking toward and preparing for your future. It is always a challenge to discern God's guidance in our lives. After reflecting upon the panel discussion and your Pope Pius XII follow-up discussions, select two life states to which you feel God may be calling you. For each life state, share with your Pope Pius XII group the following:

- Why did you select this life state?
- How would you benefit personally?
- How could the secular community benefit?
- How could the faith community benefit?
- How can this life state help you answer your universal/baptismal call?
- How could this life state hinder you from answering your universal/baptismal call?

➤ 3.7

**D**iscuss with your Pope Pius XII group:

- What should we be getting out of or learning in our current life state?
- How do we evaluate our success at living as a single person?
- Are you really committed to your current life state?
- How do you show this commitment?

➤ 3.8

**J**ot down what you have discovered or learned in this chapter if you feel it would be helpful for future reference in the program or Board of Review.

**Chapter Four:  
“9 to 5”**

**Goal:** To examine various professions or occupations, and seek to discover the ones to which God may be calling me.

➤ 4.1

We spent the previous chapter examining the effect of God’s universal call upon one of the aspects of human life—our choice of life states. Another major choice that we make in life is that of our occupation or profession. Like the choices in life state, poor occupational choices can lead to an unhappy life and a sense of a lack of fulfillment. As we have seen with life states, God assists us in our choice through our emotions, feelings and desires. He also assists us in our selection of an occupation/profession in this same manner. Our call to a specific occupation/profession comes from God through the secular family or community. Because of the changing needs of society, this call can also change. The unchanging component in God’s call is that through our work, occupation or profession we are to continually fulfill our baptismal call.

Today you, as a youth, have and are responding to an occupational call.

- Compare and contrast your day with your parents’ day. For a weekday, not during vacation time, list on a separate piece of paper how each of your parents and you, yourself, spend your time. These lists need to include the number of hours spent on each task or activity.
- Other than in sleeping, in what activity or task do each of you spend the majority of your time?
- Looking at the comparison with your parents, what currently is your primary occupation or profession?

➤ 4.2

When we analyze how our time is spent, we can learn a lot about ourselves and the expectations of society. For example, you started school around the age of five. You have spent every year since attending school and will

continue to do so through age 18 or 22. In fact, at this point, you have been going to school for about 2/3 of your life. In the United States most states mandate that you spend the first 20% of your whole life in school. They even provide for additional education after high school and, in some cases, provide financial assistance. Discuss with your Pope Pius XII group:

- Why is it important to society that I attend school?
- Through your electives, are you directing your education in a specific direction, for example science, math, arts, etc.? Are there any reasons for your elective choices?
- Write a Job Description for yourself as a student.
- Is your current primary occupation in sync with your baptismal call? Share with your Pope Pius XII group why you feel it is or is not.

➤ 4.3

One way God communicates to us is through our interests and things we enjoy, things that spark our curiosity and give us energy. To effectively determine God’s call one must examine the talents and gifts He has given us.

- On a separate sheet of paper list what you consider being your personal gifts and talents.
- Take a separate sheet of paper for each member of your Pope Pius XII group, including the Facilitator, and list on these separate sheets the gifts and talents you see in each respective member.

Upon completion of the above give each member of the group the sheets containing their personal list of gifts and talents as you see them.

**Note: This should complete this session.**

In the time between sessions compare and reflect on what you and others see as your gifts and talents.

**STOP: DO NOT PROCEED!**

At the next session, after having spent time reflecting on your and your peers' view of your talents and gifts, share with your Pope Pius XII group:

- Did your peers make any suggestions that support and/or affirm what you had originally listed as your gifts and talents? If the answer is yes, what was supported or affirmed?
- Did any of the gifts and talents your peers stated surprise you? Which ones?
- Did your peers attribute any talents and gifts to you that were not on your original list? What are they?
- If you cannot understand why your peers listed a talent or gift ask them to explain.

➤ 4.4

**B**esides gifts and talents there are other considerations one might take into account in selecting a job, occupation or profession.

- Make a list in the space below of what these considerations might be for you, and prioritize them.

- Share and explain your list to your Pope Pius XII group.

You have listed and explained the considerations that you feel are important to you in the selection of a job, occupation or profession. Below are four jobs that have just been offered to you.

**Job 1:** Top Executive Position: salary \$1,250,000 per year, stock options, private jet, car with chauffeur, mild climate year round, full medical and dental coverage, family coverage, life insurance, responsibility to provide leadership and supervision to the organization.

**Job 2:** Top Executive Position: salary \$900,000 per year, stock options, private jet, car with chauffeur,;

house provided, full medical and dental coverage, family coverage, pension plan, life insurance, semi-tropical climate all year long, responsibility to provide leadership and supervision to the organization.

**Job 3:** Top Executive Position: salary \$400,000 per year, house provided with \$125,000 household allowance; summer cottage, private jet, car and chauffeur, full medical and dental plan, pension plan, family coverage, climate extremely hot in the summer and extremely cold in the winter, responsibility to provide leadership and supervision to the organization.

**Job 4:** Top Executive Position: salary \$32,500, possible year-end bonus based on performance \$5,000 - \$10,000, medical, cafeteria plan on benefits; pension, responsibility to provide leadership and supervision to the organization.

Discuss with your Pope Pius XII group:

- Which one of these jobs would you select and why?
- What are your reasons for not selecting the remaining jobs?
- Are there any of these jobs that you would spend millions of dollars in an eighteen-month period to obtain? Why?

There are many considerations that one takes into account in making job choices. In the above selection Jobs 1 and 2, for many of us, would seem to be the ideal and we would jump at the change of getting them. Given the choices listed, it is doubtful if anyone selected Job 4. But what about Job 3? The salary and job benefits leave much to be desired when compared to Jobs 1 and 2. But individuals who spend millions of dollars in an attempt to get and/or keep it regularly seek this job. This seems strange on the surface since the pay is relatively low for the responsibility inherent in it. However, there are elements other than money that entice people to seek this job. Discuss with your Pope Pius XII group:

- What is this job?
- What is there about this job that makes it so attractive?
- Are there any other jobs that might have this attraction?

- Do you feel any of these attractions are important in your consideration of a job?
- We have discussed the talents, gifts and considerations for a job that you feel are important. Reflecting on these, list below what occupations/professions you see as possibilities in your own future.

- How is your life style supported by this occupation?
- What type of personality is needed for this job?
- Why did you choose this occupation?
- How does this occupation relate to your faith?
- Is it possible for me to visit or explore the job site?

➤ 4.5

**F**rom your list select two occupations/professions that hold special interest for you.

As a part of this program, take the time to explore these two interests. Arrange a personal interview with individuals in each of the two occupations/professions you selected. Your Facilitator or High School Guidance Counselor may be able to assist you in locating people to talk with. Professional or trade organizations in your area may also be of assistance. There may be some professions where local resources are not available (marine biologists can be rather sparse in some areas of the nation). Resources for these occupations/professions may be found in colleges, universities, government agencies, and on the Internet. The interviews for these may have to be made by phone, mail or e-mail. These interviews will help you learn more about your prospective occupation choices. They will also help you to determine what education, courses of study, and institutions will be of help to you. The following are a variety of thought stimulators for you to use in your interviews. These are only a few of the questions that can be asked of each individual. They serve as a guide and a beginning.

**INTERVIEW QUESTION GUIDE**

- What are the tasks and duties of the job?
- What do you like about the job?
- What are some good points about the job?
- What are some bad points about the job?
- What educational skills and/or preparation are needed for the job?
- What personal fulfillment have you received from this occupation?

Discuss with your Pope Pius XII group:

- Why did you select each of these two occupations/professions?
- What have you learned about each occupation/profession?
- What type of training or education is necessary for each occupation/profession?
- How would the secular community benefit from each occupation/profession?
- How would the faith community benefit from each occupation/profession?
- Can either or both of these occupations/professions help you answer your universal baptismal call?
- How can each of those occupations/professions hinder you from answering your universal baptismal call?
- After conducting the interviews and the above discussion, is there anything that has altered or reinforced your thoughts about seeking either one of these occupations/professions? What was it and why did it alter your choice?

➤ 4.6

**S**ince your current occupational call is that of a student, and having looked at possible occupations/professions for the future, reflect on the following questions and discuss with your Pope Pius XII group:

- What should you be getting out of your job as a student?
- How can you evaluate your success as a student?
- Are you really committed to your job as a student?

➤ 4.7

- Jot down what you have learned or discovered in this chapter.

## Chapter Five: Here I am

**Goal:** To examine various ministries, and seek to discover the ones to which God may be calling you.

### ➤ 5.1

**E**ach of us, whether adult or youth, at times feel the need to talk with someone for advice and/or comfort. Maybe it is just a shoulder to cry on, or a sympathetic ear.

- Do you know anyone who is easy to talk to about personal matters?
- What is it about this person that makes you feel okay to talk to them?
- Are you aware of any peers that your fellow teens use in a similar fashion?
- What are the characteristics or traits of the individuals who make your fellow teens comfortable talking to them?
- Do these characteristics reflect one's baptismal call?
- Reflect on the following:
  - Has anyone ever approached you in this manner?
  - If yes, why did they choose you?
  - If not, is there a reason why your peers might not be comfortable talking to you in this manner?

Throughout this program we have been discussing our universal/baptismal call. Reflect on the people you know in the community and select one whom you feel best lives out his/her baptismal call. Discuss with your Pope Pius XII group:

- Whom did you select and why?
- How does this person demonstrate his/her baptismal call to be a Christian, "a person in whom and through whom Christ lives," every day? (Priest, Prophet, King)
- Is simply meeting your Sunday Obligation adequately fulfilling the baptismal call?

You have probably discussed two separate individuals, one with whom you feel comfortable talking over personal matters, and one who exemplifies his or her baptismal call every day. Discuss with your Pope Pius XII group:

- What similarities are there in these two people?
- What are your feelings when you are with these people?

### ➤ 5.2

**R**ead Matthew 20:28 and Luke 22:24 – 27 discussing each with your group:

- What specifically is Jesus trying to get his followers to do?
- How do I specifically live this in today's world?
- What behavioral changes is Christ calling me to make? Give concrete examples.

In Chapter 2 we discussed the persons in Israel who were anointed king, priest and prophet. These people were set aside (anointed) to minister to the people. That is, they were each set aside to serve the people, **not** to be served by the people. In the Church today the ministerial priesthood is at the service of the faith community, not to be served by the rest of the Church. Note the constant connection between the words ministry and service. They are one in the same. The universal priesthood, in which we all share, binds us to minister to (serve) one another.

Since Vatican II the Church has recognized a number of ministries within the faith community (Lector, Usher, Musician, Altar Server, Extraordinary Minister of Holy Communion, Bereavement Minister, Teacher, etc.). In reality there is only one ministry and that is the ministry of Christ. These other "ministries" are some functions

formalized by the Church to assist us in performing our one ministry of Christ. There are many other ministries that flow out of the needs of the faith and secular communities. These may or may not be formalized. An individual's ministry in the faith community flows out of the one ministry of Christ. It is sometimes performed in public; however, other ministries are performed in a more private manner.

- In the beginning of this chapter you discussed people your peers could talk to about personal matters. Do you feel these people are fulfilling their part in the ministry of Christ? Are they doing this privately or publicly?

➤ 5.3

**I**n Chapter 4 you discussed at length your gifts and talents. Just as in an occupation, these gifts and talents play an important part in God's call to you in ministry.

Design and conduct a service project that best utilizes these gifts and talents to answer Christ's call to you. This project has to be completed before the next session, at which time you will be called on to give a report on the project.

At the beginning of the next session report to your Pope Pius XII group:

- What was your project?
- Why did you choose it?
- What gifts and talents did you utilize?
- How long did it take?
- Did you discover or learn anything?
- How did you feel about this project?

Read Luke 18:9 – 14. Discuss with your Pope Pius XII group:

- What is Luke trying to tell us in the passage?
- In your service project were you like the Pharisee (I did this only to complete this requirement) or like the tax collector (I did this in Christ's ministry)? Why?
- What makes something a ministry as opposed to simply a task, chore, project, or a job?

Not all service is a ministry! Not all "ministries" are authentic ministries. It is the underlying reason we perform them that determines if they are authentic ministry or not. I can be a lector because it makes me a "Big Shot" standing in the front of the church community. This attitude of self-centeredness does not flow out of the authentic ministry of Christ, which is the ministry of service. A ministry grows out of a fundamental option of faith to be like Christ. A ministry is not dependent on what is done but the spirit in which it is done. A ministry occurs when we recognize the love and presence of Christ within us and permit it to flow out to others in what we say and do. There are ministries in which there is no physical contact. However, to be a ministry there is a relationship with a person or community.

Reflect on the following:

- What ministries do you currently perform privately?
- What public ministries do you currently perform?

Discuss with your group:

- What ministries do you see yourself performing in the future and why?

➤ 5.4

**F**ocusing on yourself and your gifts and talents, list below some of the ministries you see yourself performing in the future?

From your list select two ministries that hold special interest for you. As a part of this program, take the time to explore these two interests. For the two ministries you selected, arrange a personal interview with someone in that ministry. Your facilitator or pastor may be able to assist you in locating people with whom you can talk. These interviews will help you learn more about your prospective ministerial choices. They will also help you to determine what education, courses of study, and institutions will be of help to you. The following are a variety of thought stimulators for you to use in your interviews. These are only a few of the questions that can be asked of each individual. They are only a guide and a beginning.

- Of what does this ministry consist?
- What is it like?
- What is good about this ministry?
- Is there any way this ministry can be destructive?
- What education, skill, training or preparation is needed for this ministry?
- What personal fulfillment do you get out of this ministry?
- What type of personality is needed for this ministry?

Discuss with your Pope Pius XII group:

- Why did you select each of these two ministries?
- What have you learned about each ministry through the two interviews?

- What type of training or education is necessary for each ministry?
- How would you benefit personally from each ministry?
- How would the secular community benefit from each ministry?
- How would the faith community benefit from each ministry?
- Can either or both of these ministries help you in answering your universal/baptismal call?
- After conducting the interview and the above discussion, is there anything that has changed your mind about seeking either one of these ministries? What was it and why did it alter your choice?

➤ 5.5

**Y**ou have previously discussed those ministries in which you are currently involved. Reflect on the following and discuss with your Pope Pius XII group:

- What should you be getting out of each ministry?
- How can you evaluate your success in these ministries?
- Are you really committed to these ministries?

➤ 5.6

**J**ot down what you have learned or discovered in this chapter.

**Chapter Six:  
A Melting Pot**

**Goal:** To examine the Church's definition of vocation and how it and God's calls intertwine in an individual's daily life through life state, occupation and ministry

➤ 6.1

**I**n starting this chapter, discuss with your Pope Pius XII group what the term "vocation" means to you.

The term vocation is commonly understood to mean, "what one does with his or her life." In the secular community the term usually refers to how one earns a living, e.g., doctor, lawyer, printer, farmer, secretary, homemaker, etc. Within the Church the term vocation is used to refer to the roles of priest, religious and other laity. Let us take a little bit of time to look at these roles and how the church has traditionally viewed them.

To begin, discuss with your Pope Pius XII group the role of priests:

- What do you feel a priest is?
- Why does the Catholic Church need priests?
- If there is such a need in the church for priests, why do you think there is a local, national and international shortage of priests?

Next, discuss with your Pope Pius XII group the role of religious:

- What do you feel a religious is?
- Why does the Catholic Church need them?
- If there is such a need in the church for religious, why do you think there is a local, national and international shortage of religious?

Finally, discuss with your Pope Pius XII group the role of other laity:

- What do you feel the role of the laity is in the church?
- Why does the Catholic Church need the laity?
- If there is such a need for laity in the church, why do you think there is a local, national and international shortage of active lay people?

- How can the laity bring their skills, talents and experience to further the work of the Church?

In the previous three chapters you discussed at length three types of calls from God: life states, occupations, and ministry. You have just been talking about your views of "Church Vocations": priest, religious and other laity. The common approach of many people is to view the vocations of the church and the ordinary calls of life states, occupations and ministries as separate and distinct items. But they are all calls from God. In reality, when combined, they reflect God's total call for us. One can no more isolate God's call from the rest of our life, than we can isolate our hearts from the rest of the body. We cannot isolate our occupation from our religious vocation. They are both governed by, and originate in, our baptismal call and God's presence in our life.

When we think about church vocations, we tend to think of them in a one-dimensional mode. In other words, we tend to fit the vocation into a nice, stereotypical job description. Each of these vocations is multidimensional, depending upon the individual's calls from God through life states, occupations and ministry. As with all calls from God, church vocations are lived out in a variety of settings, styles, occupations and individual choices on how to fulfill God's call. For example, a priest could be a pastor or lawyer. A religious woman could be a teacher or psychiatrist.



➤ 6.2

**O**n this page is a chart which has a column for each of the Church vocations. There is a row for each of the calls: Life States, Occupation and Ministry. Based on your discussions throughout this program, list in each of the boxes as many ways as you can of how the calls can be

met by that vocation. (In the top left box, list the life states open to a priest. Then list the occupations open to a priest in the middle left column. Continue the same process or all boxes.) When you have completed the chart, discuss your findings and observations with your Pope Pius XII group.

	Ordained	Religious	Other Laity
Life States			
Occupation			
Ministry			

**Chapter Seven:  
Putting It All Together**

**Goal:** To aid the participants in a realization that our faith and call from God affect our daily life and how our daily life affects our faith and call from God.

➤ 7.1

**T**hroughout this program you have discussed at great length your baptismal call, your calls from God in life states, occupation and ministry, and your vocational call in the Church. You have continually seen that you can not look upon any one of these components in isolation from the rest. You must look at how they affect and interrelate with each other.

Both our Church and civil society are faced with many serious issues. While many of the issues are particular to the Church, most of the issues of society can not be isolated from the Church. Some critics of the Church claim that these issues are political and therefore the Church has no business delving into them. The very mission of Christ and the Church is to form society into the Kingdom of God. The very life and existence of the Church and faith are affected by the attitudes existing in society.

As an individual, select a current issue facing either the Church or society today. Research and document what the Church's stand is on this particular issue. This is solely to aid you in your presentation and later discussions. Then research and document the views of those who oppose the Church's position on this issue. Does the opposition have any points that may be valid and need to be addressed by the Church? Report your findings to the group. Then open up the topic to a discussion within your Pope Pius XII group.

During this program you have been asked to select two life states, two occupations and two ministries that interest you. How does the above issue and the differing views of

the Church and its opponents impact each of your personal life state, occupational and ministerial choices?

➤ 7.2

**W**ith your Facilitator plan and attend a retreat or day of recollection based on the calls from God and their interplay in our daily life.

➤ 7.3

**J**ot down what you have learned or discovered in this chapter.

Congratulations, you have completed the Pope Pius XII program and are prepared for the Diocesan Board of Review. We encourage you to either fill out the evaluation form provided in this manual and turn it in to your diocese or mail to the National Catholic Committee on Scouting®, P. O. Box 152079, Irving, TX 75015-2078 or fill out the on-line evaluation form at <http://www.nccs-bsa.org> under Youth Programs.

## Appendix A: Glossary

Anointed	To designate or consecrate to a special role or function by the application of oil as a solemn rite.
Baptismal Call	To call in baptism to be a Disciple of Christ.
Cafeteria Plan	A fringe benefit plan under which employees may choose from among various benefits those that best fit their needs up to a specific dollar value.
Chancery Office	The administrative offices of an arch/diocese or eparchy.
Charism	A gift of the Holy Spirit given to an individual or group for the good of the whole Church.
Christian	A person who believes in the teachings of Jesus Christ.
Committed	Agreement or pledge to do something. A state of being obligated.
Consecrate	To set aside for God.
Faith Growth	Giving one the opportunity to put into daily practice what has been learned about the faith.
Faith Knowledge	Learning the teaching of the faith.
Hierarchical Priesthood	Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church (cf. St. Ignatius of Antioch, <i>Ad Trall</i> , 3.1). [ <i>The Catechism of the Catholic Church</i> , §1593]. See also Ministerial Priesthood.
Laity	All the faithful except those in Holy Orders. Members of religious orders who have taken vows but are not ordained are part of the laity.
Life States	The specific relationship commitment made to another individual, organization, or society.
Life State Choices	Individual methods one may choose to live out one's life state commitment.
Life Styles	The way we socialize and interact with other individuals and society. The manner or method an individual lives life which has been established by authority, custom or consent.
Ministerial Priesthood	The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching, divine worship and pastoral governance. [ <i>The Catechism of the Catholic Church</i> §1592].
Pharisee	A member of the Jewish faith who believed in the strict interpretation of the Old Testament.
Practicing Catholic	One who is actively participating in the worship and faith life of the Church.
Priesthood of the Faithful	The whole church is a priestly people. Through baptism all the faithful share in the priesthood of Christ. This priesthood is called the common priesthood of the faithful. Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community. [ <i>The Catechism of the Catholic Church</i> §1591].

**Appendix A: Glossary (continued)**

Presbyter	Ancient term for priest.
Sacraments of Initiation	Sacraments of Baptism, Confirmation (Chrismation in the Eastern Church) and Eucharist. These are sacraments by which we receive full membership into the Body of Christ.
Secular Community	The worldly community around us that is not church related.
Single	One who chooses to live life without being Married, Ordained or in a Religious Community.
Transitional Single	A person who has not yet chosen a permanent life state. This may also be brought about by death of spouse, annulment, etc.
Universal Priesthood	See Priesthood of the Faithful.

## PARTICIPANT'S EVALUATION OF POPE PIUS XII PROGRAM

This form was developed by the National Catholic Committee on Scouting® to provide constant monitoring of the effectiveness of the Pope Pius XII Program. The information you provide will be of great help in achieving this purpose. Please print or type your answers.

**Return to: National Catholic Committee on Scouting®, Pope Pius XII Evaluation, 1325 West Walnut Hill Lane, P.O. Box 152079, Irving, TX 75015-2079.**

Note: You may provide also provide this information online at <http://www.nccs-bsa.org> under Youth Programs.

### Personal Information

1. Current Age \_\_\_\_\_
2. Grade in School or grade just completed \_\_\_\_\_
3. Gender (M – male; F – female) \_\_\_\_\_
4. Years in Cub Scouts and Boy Scouts \_\_\_\_\_
5. Years in Venturing/Varsity/Exploring \_\_\_\_\_
6. Have you received the Ad Altare Dei emblem? (Y/N) \_\_\_\_\_
7. How many participants were in the program with you? \_\_\_\_\_
8. How many weeks total did it take you to complete this program? \_\_\_\_\_

9. How many meetings were involved? \_\_\_\_\_

10. How long was the average meeting? \_\_\_\_\_

### Educational / Sacramental Information

11. How many years of education did you complete in each of the following?  
Catholic Elementary School \_\_\_\_\_  
Catholic High School \_\_\_\_\_  
CCD / Parish Religious Program \_\_\_\_\_
12. Which sacraments have you received?  
(Check all that you have received)  
Baptism \_\_\_\_\_  
Penance & Reconciliation \_\_\_\_\_  
Eucharist \_\_\_\_\_  
Confirmation \_\_\_\_\_

### Program Evaluation

Please answer all questions using the numbers in the following scale.

5 – Excellent 4 – Very Good 3 – Good 2 – Fair 1 – Poor

13. Rate the overall content. \_\_\_\_\_
14. How well did you enjoy working in the program? \_\_\_\_\_
15. How would you rate the introduction in explaining the requirements, procedure, and purpose of the program? \_\_\_\_\_
16. How well did each chapter achieve it stated goal?  
Chapter 1 (In the Beginning) \_\_\_\_\_  
Chapter 2 (God and You) \_\_\_\_\_  
Chapter 3 (Life Choices) \_\_\_\_\_  
Chapter 4 (9 to 5) \_\_\_\_\_  
Chapter 5 (Here I Am) \_\_\_\_\_  
Chapter 6 (A Melting Pot) \_\_\_\_\_  
Chapter 7 (Putting It all Together) \_\_\_\_\_

17. How helpful or useful were the interviews that you conducted? \_\_\_\_\_
18. How well did your facilitator do in sharing his or her faith life with you? \_\_\_\_\_
19. How well do you think this program is designed for high school age youth? \_\_\_\_\_
20. How useful was the program in helping you understand, more clearly, what God is calling you to be, or do, as a baptized Catholic? \_\_\_\_\_

**Please answer the following questions with as much information as possible.**

Which chapter, section, or requirement did you find least beneficial? Why?

Which chapter, section, or requirement did you find most beneficial? Why?

Did the program help you grow in your faith life? Please share your thoughts.

From your experience, what specific changes would you recommend to improve the program? Explain!!

**Please provide the names of your**

**Diocese:** \_\_\_\_\_ **BSA Council:** \_\_\_\_\_

**Optional Contact Information:**

Name: \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Home Phone \_\_\_\_\_

Email Address \_\_\_\_\_

# Learn & Earn

Learn more about your faith through various religious Activities & Programs and even earn a Patch. Everyone, Catholic, non-Catholic, male, female, youth or adult may earn and learn from any of these activities



Footsteps of the American Saints



The Marian Series



International Awareness



Rosary Series



The Faith Series

For more information on how to use these programs

[nccs-bsa.org / Activities](http://nccs-bsa.org/Activities)  
or contact us at  
972-580-2114

# Duty to God

All Catholic Scouts whether they are Tiger Cubs, Cub Scouts, Boy Scouts or Venturers have the opportunity to earn Religious Emblems to exhibit their spiritual growth within their age-appropriate scouting programs.

LIGHT OF CHRIST



## "Light of Christ"

is to help the Cub Scout develop a personal relationship with Jesus. With the parents' active assistance & participation in this program, it is hoped that the Cub will come to see Jesus as a real person and his friend.

PARVULI DEI



## "Parvuli Dei"

(Children of God) emblem is to help young boys explore a wide range of activities in order to discover the presence of God in their daily lives as members of their families & parishes.

AD+ALTARE+DEI



## "Ad Altare Dei"

(To the Altar of God) program is to help Catholic Scouts of the Roman Rite develop a fully Christian way of life in the faith community. The program is organized in chapters based on the seven Sacraments.

LIGHT IS LIFE



## "Light is Life"

is a program developed for scouts of the Eastern-rite Catholic Churches. Light is Life respects the cultural and ritual differences among the various Eastern Catholic Churches.

PIUS XII



## "Pope Pius XII"

The program deals with different life choices (single, married, religious, ordained), occupations and ministries in the church as calls from God. (Vocations)



For more information on how to use these programs

[nccs-bsa.org / emblems](http://nccs-bsa.org/emblems)  
or contact us at  
972-580-2114

33076



7 30176 32341 1