

# CONTACT



**CONTACT - KONTAKT - CONTATTO**

**THE U.I.G.S.E. - F.S.E. MAGAZINE**

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## THE WORD OF THE FEDERAL COMMISSIONER



Dear sister guides, dear brother scouts,

Mary, the Mother of God, is our special example as guides and scouts. She considered herself as entirely poor, as we can read in the magnificat. She did not take herself too important. That is how she could say the "yes" that allowed the Absolute, Almighty, Omniscient, God to come into His creation. God became man not on Christmas, but in the very moment in which Mary pronounced her FIAT. On the feast of the Annunciation, on 25 March, we celebrate for the 2018<sup>th</sup> time that God took our body in order to let our bodies rise from death one day.

For the FSE, this mystery is of particular importance. Scouting has its place where the natural and the supernatural touch each other. In the heart of every human and especially in the heart of Jesus. Each year, the big FSE day of prayer is in the moment when God bent deeply down to us, on 25 March. How can we throw ourselves into the arms of our Lord? It is so simple: Receive the sacrament of confession every month and the sacrament of the Eucharist as often as possible. Life faithfully to the 10 Commandments! This is not difficult if you live already in this life side by side with the Mother of God. You can do like this:

In 1978, we have consecrated the entire FSE to her Immaculate Heart (and in 2014, at the Eurojam, to the Sacred Heart of Jesus). I invite you to do the same: to consecrate you personally and the whole FSE in your country and in Europe. This is how you realise our call at the end of each of our gatherings: Ad Mariam – Europa!

Thousands have already done this consecration. Follow them today! 1

Yours in scouting!

Martin Hafner, Federal Commissioner



1 You find the prayer of the consecration of the FSE to the Sacred Heart of Jesus here: <http://uigse-fse.org/en/consecration/>. The consecration of the World to the Immaculate Heart of Mary is available here: [https://en.wikipedia.org/wiki/Pope\\_Pius\\_XII\\_Consecration\\_to\\_the\\_Immaculate\\_Heart\\_of\\_Mary](https://en.wikipedia.org/wiki/Pope_Pius_XII_Consecration_to_the_Immaculate_Heart_of_Mary)



## ROVER DEPARTURE - 2

### ***You present yourself to the Road but do you know how the Road presents itself to you?***

The buck is passed to the candidate. The leader recognises his request, but he also wants to know if this request is founded and realistic. In this sentence, the "road" refers to a Rover Scout's life. Thus, the leader asks you if you have enough *experience* and if your rucksack contains enough *tools* to live as a Rover Scout. In other terms: and you, do you think that you are ready to go ahead on this road?

Our life is rather unpredictable; we are often facing situations well beyond our possibilities. Reality is before us and we have to cope with it. In life, we have to give the best possible answer, rather than to manipulate reality with our imagination. The one who doesn't understand this will not be able to know how the road will present itself to him, but he idealises and, sooner or later, he will hurt a wall or take a "dead-end". You will have to avoid this tragedy.

It reminds us Jesus' parable in Lk 14,28-30: "*Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? Otherwise, after laying the foundation and finding himself unable to finish the work, the onlookers should laugh at him and say, 'This one began to build but did not have the resources to finish'.*"

The most important *tools* that you need in your rucksack for the rest of your Rover life are the daily Road Hours, the regular conversations with a more experienced Rover and with a religious adviser. These three *tools* will enable you to go very deep into your heart. They will enable you to take the good decisions, so that the life of God may blossom in you and, with the grace of God, that you may win the spiritual battle.

#### ***First tool: the religious adviser***

The religious adviser, like a father, will help you keep the goal of your road in front of your eyes: *the House of the Father*. He will try to discern how the Holy Spirit develops God's life in you. He will pray for you, will listen to you, will encourage you and will share his ideas with you. It is not so easy to do everything and to take decisions on your own. Furthermore, you will not have enough experience to overcome your specific difficulties, otherwise they would not be difficulties any longer. Apart from that, as for everybody, there will also be some blind spots with possible banana skins.

The religious adviser will help you build on the rock. *If there are storms, or if it rains a lot, everything will not be destroyed and carried away.* Of course, nobody became saint without a religious adviser. As a matter of fact, God uses your religious adviser to talk to you; if you obey him and if you remain faithful to his advice, your heart will open more to God himself. In business world too, *coaches* and *mentors* are quite normal, they come from the centuries-old tradition of Christian experience in the Western world. So, for your own project of life, which is much more important as a whole, wouldn't you choose a (free of charge) adviser?

Choose someone, preferably a priest or a religious, who is prudent, fraternal as well as paternal, and who is experienced. After all, spiritual direction is an art. If you find a good artist guided by the Holy Spirit, you will avoid traps, overcome difficulties and you will more and more live in the depth of your heart, where God talks to you. Then, you will discover inner freedom and peace.

#### ***Second tool: the daily Road Hour***

Rover life is sometimes compared to the pilgrimage to Santiago. It is a long journey and it consists of daily steps. Every day, the pilgrim stops beside the road and takes notes. He checks if he is still on the right way. Going further, he discovers aspects of himself on which he wants to think. He takes decisions and goes forward. He checks and follows his previous decisions. The daily Road Hour, a second *tool* in your rucksack, plays a similar role.



For most of us, life goes very quickly; we must often correct the direction. The point is to balance ones' activities, to go beyond one's personal limits, to improve one's personality, to reinforce one's weak points. Not alone, but relying on a *heart to heart* conversation with the Lord, who is the goal of our road. This is the exact purpose of the Road Hour. It is a daily moment of silence, meditation and prayer. For instance, you could meditate the gospel of the day and ask the Holy Spirit to teach you. You could pray a decade of the Rosary. You could read some pages of a spiritual book, or a chapter of the Catechism of the Catholic Church. Preferably, you will discuss of this with your religious adviser and, with him you will determine the time to dedicate to it every day.

It is important to *form your intelligence and to allow the ideas to penetrate into your heart*. They must purify your spirit and your heart from all that distracts you on the road towards the house of the Father. You will have to take a real care of the Road Hours so that they may have a maximum of impact and lead your life in the right direction. *Some question may bubble up, some question may need an answer* and some preoccupations must at least be expressed. Finally, the Road Hour must lead you to something concrete, to take *some decisions or realistic resolutions* for the day. They can be small things that you will do or precisely will not do. This is why the morning is usually the best moment for the Road Hour. It must become a habit. Thus, you will learn how to struggle with focus.

### **Third tool: the rover godfather**

We are brothers and sisters only when we have the same father and mother. So, the second article of the Scout Law can be achieved only if we recognise that we have the same parents, so we must also be sons. This is what the third scout principle: *a scout is son of Christendom*. Consequently, a European Scout is Christian and recognises God as his Father. God revealed himself to us totally in Jesus Christ.

Jesus is our prime brother, an elder brother. He has two specific actions. First, *He shows us the way to the house of the Father* as we sing in the Rovers' prayer. For this, you are helped by the religious adviser. Then, *shoulder to shoulder, He struggles with us to reach the house of the Father*. Finally, it is the way of love to the end, and it may be costly. It is brotherhood, which is different from friendship, as we know thanks to the fourth article of the Scout Law: *a scout is a friend to all and a brother to every other scout*. A Rover godfather is a slightly older rover who is a brother on your way in the name of Jesus.

The first article of the Scout Law says that *a scout's honour is to be trusted*. From the moment of your promise, your honour has been to be faithful to your given word. After all, trust is based on this. The promise is a given word and thus we come full circle. You promise to keep your promise as a promise, and here is your honour. And not only yours but the one of your scout brothers.

We are all in the same boat, so we are all aiming at the same ideal. We share this ideal, we are eager to reach it and we want to realise it together. We agree on the direction. We are brothers because we are sons of Christendom and we want to go towards the same house of the Father. A Rover godfather is a brother who struggles with you, shoulder to shoulder, so that your heart may become the one of a Rover Scout.

Father Servaas Bosch

(to be followed)





## PLAYING THE GAME

IN making our young citizens, therefore, it is essential to try to get into them the habit of cheery co-operation, of forgetting their personal wishes and feelings in bringing about the good of the whole business in which they are engaged -- whether it be work or play. One can teach the boy that it is exactly as in football. You must play in your place and play the game; don't try to be referee when you are playing half-back; don't stop playing because you have had enough of the game, but shove along, cheerily and hopefully, with an eye on the goal in order that your side may win, even though you may yourself get a kick on the shins or a muddy fall in helping it.

But the best form of instruction of all for a Scoutmaster to give is by the force of example. It is essential if he is going to succeed in putting the right character into his boys that he should himself practise what he preaches. Boys are imitative, and what the Scoutmaster gives off, that they pick up and reflect. Instructions, and especially orders, are apt to have different and even opposite effects with boys -- order a boy not to smoke and he is at once tempted to try it as an adventure; but give him the example, show him that any fool can smoke but a wise Scout doesn't, and it is another matter.

Therefore, it is of first importance that every Scout-master, with this great responsibility on his shoulders, should examine himself very closely, suppress any of the minor faults which he may -- in fact, is bound to -- possess, and train himself to practise what he preaches, so as to give the right example to his lads for the shaping of their lives, characters, and careers. It is laid down in our handbook that a Scoutmaster should go through a period of three months' probation before getting finally appointed.

The object of this is to enable him to find out whether Scouting really suits him after all, whether he is capable of treading down little personal worries and pinpricks, can endure the many preliminary difficulties and disappointments, can fit himself into the place assigned to him, and loyally carry out instructions, though they may not be exactly what he would like; whether he can, in a word, play in his place and play the game for the good of the whole.

If he can do this he will be doing the most valuable work that a man can do, viz. teach his younger brothers the great virtues of endurance and discipline, pluck and unselfishness. If, on the other hand, he cannot, his only honourable course is to resign in preference to the unmanly one -- typical, by the way, of men who fail in whatever line of life -- of whining about his so-called rights, complaining of his bad luck.

*Baden Powell of Gilwell*

(Headquarters' Gazette, July, 1910).





## 60 YEARS, IT IS QUITE OLD FOR A YOUTH MOVEMENT !

**So, let's come back to the fresh times of our youth, just for our anniversary. Not to take refuge in them but to check whether the commitments taken on All Saints' Day 1956 have borne fruit and if we are still their heirs.**

### 1960 – FOUNDATION OF THE WOLF CUB BRANCH

On this photograph taken at the Jamborette<sup>2</sup> of St-Loup de Naud in 1960 by Wilhelm Jung<sup>3</sup>, we can see three sixes in uniform: on the left, it is a six of wolf cubs of the German association, the sixer holding a flag; on the right, we see a six of the French association. Hidden by the French, there is a Belgian six.



At that time, the FSE had not yet fixed the ceremonial of the youngest branches. For boys, should we adopt Cub Scouting directly from Vera Barclay and B.P. or should we go, as we had done for the Explorers, through Father Jacques Sevin's filter?

The various proposals were presented at the Jamborette, prior to the congress about Cub Scouting that was to be held in Lessines – Belgium – a few weeks later. It was then decided to adopt for the boys the type of Cub Scouting developed by the Catholic Scouts of Belgium and France; within the emerging FSE, the wolf cub branch was entirely led by male leaders. From that time on, female leaders were allowed to lead the branch, but a leading staff could never be mixed. Until then, saint Nicholas was the protector of wolf cubs, but he was replaced by

<sup>2</sup> Nowadays, we use the term "Eurojam".

<sup>3</sup> He was to be Federal commissioner from 1963 to 1966.



saint Francis, considered as less legendary and nearer to us in time and more adapted to the jungle world.

We owe all this to Karl Schmitz-Moormann, then General commissioner of the German association, who advocated for a bigger integration of the French scout style into the Bund Europäischer Pfadfinder-FSE. He was supported for this by Suzanne Hanns who was leading the branch in France, and by Father Joseph Timmermans, newly ordained priest and religious adviser of the Belgian national team. Because of manufacturing problems, the Belgian original cap was replaced in France by the beret a few years later.

**Female or male leader ?** In France, packs were led by female leaders, whereas in Germany and in Belgium they were led by male leaders. The French young female leaders defended their viewpoint without being opposed to the fact that young men might lead the happy family successfully. Unanimously, it was decided that packs could be led either by boys or by girls, on the condition that there would be no mixed leading staffs and that the male leaders should not transform their wolf cubs into young explorers ahead of time.

The sky-blue shirt was adopted to differentiate the wolf cubs. But the male and female leaders had to wear the beige shirt because they were rovers and rangers on duty in the yellow branches.

**Saint Nicholas or saint Francis of Assisi?** A discussion took place about the holy Protector. Although it the Kingdom of God, there is no hierarchy between saints, it was underlined that the history of the bishop of Myre belonged rather to the Golden Legend and that this figure had a "Father Christmas" connotation. The female leaders pleaded the cause of the "Poverello", the most perfect image of Christ, who was able to listen to the fraternal voice of the Creation. This is why the wind, the fire, the water, and even death became brothers, larks obeyed his orders and the ferocious wolf gave him its paw gently. This is how saint Francis became the protector of wolf cubs and wolvets in the FSE.

**For young girls,** the clearings appeared later, as the Girl Guide branch evolved. For some time, they were called elves<sup>4</sup>. But female leaders were not satisfied with that name. It sounded a bit like "garden gnomes". The word "Jeannette" being a registered trademark belonging to the Guides de France at that time, the neologism "louvette" (wolvet) was invented in 1967; immediately it knew a big success, leading to the adoption of the "Jungle Book" for the wolvets in the French speaking world. For the Italian "Guide e Scouts d'Europa" created in 1976, wolf cubs are called "*lupetti*" led by boys, and wolvets are called "*coccinelle*" living among flowers in the forest.

Maurice Ollier



<sup>4</sup> Translation into French of the German word "Wichtel".

<sup>5</sup> The beret wolf was drawn by Pierre Joubert.



## GUIDES AND SCOUTS OF EUROPE : WHO ARE WE ?

(part 9)

### The outstanding position of young female and male leaders

For the founders of the FSE, Catholic, Lutheran and Orthodox, the mission entrusted by Christ to his disciples must be accomplished by all those who constitute the Church, even if they are very young; they were aware of the fact that the legitimacy of their action came from their state of baptised faithful and citizen, as well as from the families who entrusted their children to them. So, all the baptised, everyone according to his personal condition, are meant to collaborate actively to the transmission of the word preached by Jesus. More specifically, the patrol leaders, the rovers and rangers, the young female and male leaders are at the best place to transmit a testimony of faith to their younger brothers and sisters.

As the Council declared a few years later, they were aware that *"these faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world"*<sup>6</sup>. Right from the beginning of the movement, these young people wanted to integrate intimately spiritual life into scout life, they insisted on the necessity of sacramental life and the importance of transmitting faith to the younger brothers and sisters they were in charge of, but also on the necessary obedience to the pastors of the Church. They were conscious, as John Paul II said later, that *"youth must not simply be considered as an object of pastoral concern for the Church: in fact, young people are and ought to be encouraged to be active on behalf of the Church as leading characters in evangelization and participants in the renewal of society"*<sup>7</sup>. This sentence, this whole paragraph, are 'essential' for us. They found the vocation and the running of our movement, a 'movement of young people by and for young people'.

Guides and Scouts of Europe are not only a movement of young lay faithful led by young lay faithful. Since *"the F.S.E. gives the primacy to each Christian's vocation to holiness"*<sup>8</sup>, it sees in each female and male leader *"collaborators with God the Teacher"*<sup>9</sup>. At the age of adolescence, people become less sensitive to words and speeches. But they are ready to follow a model, as long as this person is valuable, a witness: *"Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses"*<sup>10</sup>. Young people trust their patrol leader and the members of their staff and, in this trustful relationship, older people can transmit a testimony of faith. This is why they are really the ones who take *"souls in charge"* at their investiture. There is no discrepancy between the practice of scouting and faith.

This *cura animarum* is entrusted to the young female and male leaders, who have the full and complete responsibility of the integral education, both Christian and human, of the young people who are entrusted to them. Within this framework, and as the aim of the movement is the sanctification of its members, we cannot achieve our mission properly *"without the help of priests who have, pursuant to their ordination, the mission to teach, sanctify and lead to salvation the Christian people"*<sup>11</sup>. Consequently, *"in order to reach its educational aims, our movement must absolutely benefit from the ministry of priests"*<sup>12</sup>. The words 'spiritual adviser' defined in 1957 were soon replaced by 'religious adviser'.

6 Council Vatican II, dogmatic constitution on the Church *Lumen Gentium*, November 21<sup>st</sup> 1964, n° 31.

7 John Paul II, post-synodal apostolic exhortation *Christifideles laici* on the vocation and the mission of the lay faithful in the Church and in the world, December 30<sup>th</sup> 1988, nr.46.

8 FSE *Religious Directory*, art. 3, November 16<sup>th</sup> 1997.

9 John Paul II, post-synodal apostolic exhortation *Christifideles laici* on the vocation and the mission of the lay faithful in the Church and in the world, December 30<sup>th</sup> 1988, nr. 61.

10 Paul VI, apostolic exhortation *Evangelii Nuntiandi* to the episcopate, to the clergy and to all the faithful of the entire world, about evangelization in the modern world, December 8<sup>th</sup> 1975, nr.41.

11 *Vademecum of religious advisers*, June 2010.

12 *Protocole between the « Comité épiscopal Enfance-Jeunesse » and the Association of Guides and Scouts of Europe*, May 31<sup>st</sup> 2001, preamble, §10.



This neologism must not make us forget the true place of the priest beside the leader. *"The religious advisers animate, in collaboration with the unit leaders or the leaders of a team at territory or branch level, the spiritual and liturgical life of the units or of the teams, according to the terms of the Religious Directory of the Federation of European Scouting"*<sup>13</sup>. They must not limit themselves to bless crosses and promises, or even to celebrate a mass from time to time. This minimal use of the sacred minister is obviously not enough. Admittedly, the unit leader is the first responsible for the pedagogy of faith within the activities of the movement, but *"chiefs must favour the ministry of religious advisers towards the young people they are responsible for"*<sup>14</sup>. The 'religious adviser', as his name implies, has a role of advice towards the unit leader, but he must apply it really within the staff of leaders, community of trainers, to which he belongs totally, but he must also take care *"not to substitute the lay chiefs"*<sup>15</sup>. He lets the chiefs take their whole place, including in the field of pedagogy of faith, and he does not monopolize the spiritual animation of the unit. If some actions are to be done by him *de facto*, he is able to ask for the collaboration of the chiefs and the young people for the preparation of the liturgy, the animation of times of prayer, the preparation of religious tests... The religious adviser is accompanying and training. He is not only a "chaplain" in charge of liturgical celebration and the blessing of promises and investitures<sup>16</sup>.

Even if religious advisers are *"responsible with the young leaders for the [integral, Christian and human] education of young people and unreplaceable elements, as priests and ministers of the Word"*<sup>17</sup>, the role of young male and female leaders is essential: *"The task that is offered to you is beautiful; it is also heavy with responsibilities. The whole scout (guide) section is observing you; the one who is responsible for having the others live an ideal such as ours must be a living image of it"*<sup>18</sup>. John Paul II liked to repeat to young people, joking: *"I am your friend... but a demanding friend, because Jesus is demanding"*. The movement also must be demanding with its leaders so, simultaneously it must offer them not only a pedagogical training but also a Christian and human formation, as well as a personal accompaniment, enabling him to deepen *"the faith taught by the Magisterium of the Church, an "intensely sacramental life style"*<sup>19</sup> [considered] *as a complete part of the "scout style" of its chiefs"*<sup>20</sup>.

*"His gaze fixed on eternal life, Blessed Pier Giorgio Frassati, who died in 1925 at the age of 24, could say: "I want to live and not simply exist!" On a photograph taken while mountain-climbing, he wrote to a friend: "To the heights", referring not only to Christian perfection but also to eternal life"*<sup>21</sup>. Finally, the young leaders' mission is to awaken the young people who are entrusted to them to this desire of living their life in plenitude: *"to help young people to live, not simply exist, such is the role of education"*<sup>22</sup>.

Gwenaël Lhuissier



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13 *Protocole between the « Comité épiscopal Enfance-Jeunesse » and the Association of Guides and Scouts of Europe*, May 31<sup>st</sup> 2001, preamble, §11.

14 *FSE Religious Directory*, art. 5, November 16<sup>th</sup> 1997.

15 *FSE Religious Directory*, art. 5, November 16<sup>th</sup> 1997.

16 *Vademecum of religious advisers*, June 2010.

17 *FSE Religious Directory*, comments of art. 8, November 18<sup>th</sup> 2000.

18 *Ceremonial of Guides and Scouts of Europe, 'Investiture of chiefs'*.

19 John Paul II, letter *Dominicae Cenaee* to all the bishops of the Church on the mysteries and worship of the Eucharist, February 24<sup>th</sup> 1980 (AAS 72 [1980\*124]).

20 *FSE Religious Directory*, comments of art. 3, November 18<sup>th</sup> 2000.

21 Benedict XVI, Message to the youth of the world on the occasion of the 25th World Youth Day, March 28th 2010.

22 Mgr Stanisław Ryłko, chairman of the Pontifical Council for the Laity, 'A Catholic movement of education recognised by the Holy See, ecclesial dimension and its pastoral consequences', congress of religious advisers, Rome, 2006.



## A FOUNDING AND PROPHETIC TEXT: THE CHARTER OF EUROPEAN SCOUTING

### Article 6

**The « Charter of natural and Christian principles of European Scouting » is one of the « core texts of UIGSE-FSE ». Bruno Rondet presents here his reflections about this important federal document.**

#### **Text of article 6**

“Scouting intends to avoid in all fields the various forms of **materialism** or **totalitarianism**, however skilfully disguised and whether past, present or future”.

#### **Meaning**

Materialism and totalitarianism take shapes which are **disguised** and **constantly renewed, one after the other**. Because it tries to apply the Gospel concretely, scout education educates to the values and to the **permanent inviolable rights of the human being**.

#### **1/. Saint John-Paul II's testament**

In his testament book called « Memory and identity »<sup>23</sup>, saint John Paul II gives us explanations about the disguised materialisms that threaten us. Because he was confronted to the nazi regime during his life, then to communism as he was a bishop, and finally to liberalism as a pope, his experience and his testimony have an exceptional value for us:

*“If on the one hand the Western world goes on giving a testimony of the evangelic action, the trends of anti-evangelization are nevertheless strong. It even jeopardises the bases of human morals, involving the family and spreading moral permissiveness: divorces, free love, abortion, contraception, the fight against life in its initial and final phases, its manipulation. This programme is developed with huge financial means, not only in each nation, but also at the world scale. As a matter of fact, it may rely on big centres of economic power, through which it intends to impose its conditions to developing countries. In front of all that, we can legitimately wonder if it is not another form of totalitarianism, surreptitiously hidden under the appearances of democracy” (p. 64).*

*“The refusal of Christ, and especially of his paschal mystery -of the Cross and of the resurrection – appeared in the European thought during the Enlightenment period, at the end of the XVII<sup>th</sup> century and the beginning of the XVIII<sup>th</sup> century. In its various expressions, the Enlightenment opposed itself to what Europe had become under the effect of evangelization”.*

*“The radical “illuminated thinkers” rejected the truth about Christ, the Son of God, who made himself known by becoming a man, being born from the Virgin in Bethlehem, announcing the Good News and giving his life for the sins of all men. The European thought of Enlightenment wanted to get rid of this God-man, dead and arisen, and it made numerous efforts to exclude it from the history of this continent. Many current thinkers and political men still remain obstinately faithful to this effort” (p. 119).*

*“During the XX<sup>th</sup> century, a lot was done to make the world stop believing and reject Christ. It is a devastation of consciences, with dramatic consequences in the field of morals, be it at personal or family level, as well as for social ethics. Unfortunately, Europe could be qualified as a continent of devastations at the turning point of the second millennium” (p. 147).*

#### **2/. Consumption society has only one aim: profit by trade**

For the liberal economic system, also called liberalism, only the material world exists. The only aim proposed to everyone is the material satisfaction of his wishes, constantly excited by advertisements. This can lead only to dissatisfaction and despair.

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23 ). John Paul II. « Memory and identity ». Libreria Editrice Vaticana. Città del Vaticano 2005. Editions Flammarion. Paris. 2005.



The testimony of Hugues Aufray (a singer, formerly member of the Scouts de France) in a daily magazine on September 4<sup>th</sup> 2016 is interesting. *“My world and the one of my parents is dead. We are constantly hearing predictions about the end of the world, provoked either by a tsunami or by an earthquake... whereas it has already happened! We must be conscious that the boat is sinking, we are now making reproductions in a glass jar. For forty years, we have been living with the technological evolution and it is true that nowadays everyone has a washing machine. But for me, this is not an improvement. Do you find it normal that an 8-year-old boy should prostitute himself in Bali? The only sustainable progress is the one of social morals”.*

As John Paul II often denounced it, liberalism and communism are brothers.

It is necessary to study some economy in order to understand. Social justice is what men are trying to realise between them: it is the fair repartition of goods between the members of a society. It is instituted by public and private organizations, in order to promote the dignity of the persons and the respect of human communities. It is a society as centuries of Christian civilization had conceived and instituted it, in our countries, after the monastic communities of the Middle Ages.

Nowadays economic liberalism has dropped this Christian conception of society, because it hinders its development. We might think that it is able to achieve economic and social freedom, because its name of liberalism seems to be an act of homage to freedom. As a matter of fact, it is only the freedom of undertaking business, not the freedom of those who live in such a society.

This confusion between liberty and liberalism leads to the fact that many people are going to make an instinctive link between liberty and liberal ideology. This hijacking of the term, fuelled by the media, is frightening. It is a lie that must be unmasked, as the communist ideology was unmasked at the time. Indeed, behind a call to liberty, the point is to justify social injustice. All the more because liberalism works towards annexing gradually to its profit the political, economic, social, demographic and financial instruments that the sovereign States had established, century after century, to fulfil their mission<sup>24</sup>.

### **3/. The totalitarian drift of liberalism**

Bishop Michel Schooyans has taught in several universities. He focused his research on the social teaching of the Church, the demographic issues and their political challenges. His work about the totalitarian drift of liberalism was honoured by a personal letter from Pope John Paul II. A few years later, he completed it by a second book: *“The hidden face of the United Nations”*<sup>25</sup>.

In these books, which cap an important work, he shows that technocracy has colonised the international bodies. Starting from the principle that the demographic upsurge of poor countries jeopardizes the world safety, international programmes have used contraception as the central element of development. Three specialized bodies of the UNO have been charged of applying that policy: UNDP, UNFPA and WHO<sup>26</sup> (4). These bodies define policies, gather funds, create and distribute means at the world scale. In disregard of the principle of subsidiarity, they behave as if they were empowered to influence the sovereign States. They never mention any natural method. The methods that must be used are mechanical, chemical, surgical. But the problems raised by the world demography are not technical, they are moral.

This totalitarianism attacks natural, cultural, family and national communities. Thus, the liberal market alienates the couples, destroys the families and suppresses the nations, by going over the States.

### **4/. “You are the present and the future of Europe and of the Church” (cardinal Sarah)**

In front of this situation, holy Pope John Paul II did not give up. He sent us in mission: *“Here starts an enormous field for the mission of the Church”* (“Memory and Identity” p. 147).

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24 After Bishop Michel Schooyans, « The totalitarian drift of liberalism », Mame-Editions de l’Emmanuel, 1995, pp 98 to 101.

25 Michel Schooyans. « The hidden face of the United Nations ». Le Sarment. Paris. 2000. He wrote about 20 books, translated into several languages. He is a member of numerous bodies, among which the Pontifical Academy of Social Sciences (Rome).

26 UNDP (United Nations Development Programme), UNFPA (United Nations Fund for Population Activities), and WHO (World Health Organization).



It is exactly what cardinal Robert Sarah did when he presided the gathering of the European Scout Rovers in Vézelay on October 31<sup>st</sup> 2016<sup>27</sup>.

*"Everyone knows that since the foundation of European Scouting in 1956 – exactly 60 years ago -, and even recently, some people have tried to make the Guides and Scouts of Europe keep silent in many ways, more or less insidiously, asking them among others to edulcorate some expressions of their core texts, because they were considered as no more adapted to the so called "modern" world. But, at the height of the storm, when a big agitation was hitting many parish and religious communities, your predecessors, true "living stones" of the Holy Church, - national, province and district commissioners, leaders, religious advisers, many of them being already back in the Father's home – your predecessors have firmly kept their line in the trial, humbly and in prayer..."*

*"...you are the heirs of this humble and firm fidelity of your predecessors. Don't let yourselves be influenced by a Europe which is drunk of its numerous ideologies doing a lot of harm to the whole mankind. Think of Marxism and its gulags, of Nazism and its horrors, and now the gender theory attacking directly the laws of God and of nature, destroying marriage and our societies, damaging our children right from their school age. I repeat it: the gender ideology, the disproportionate and unlimited democratic freedoms, and the ISIS have all the same satanic origin. You, European Scout Rovers, if you resist to this Europe without God, proudly dominating over the poor and the weak, and denying its Christian roots, you will prevent it from committing suicide and from disappearing, eliminated by more virile peoples, more believing and prouder of their identity and of their relation to God. **You are the present and the future of Europe and of the Church. You have energy and faith, and your attachment to Jesus Christ will enable you to build again the Christian legacy and the European society**".*

Bruno Rondet

(To be followed)



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<sup>27</sup> ***This text is for all*** : indeed, any leader must consider himself as a Scout Rover on duty, and any female leader as a Ranger on duty. We should not make any distinction between men and women on this point.



## 2018, 100 YEARS OF ROVERING

### The problems of older scouts

In 2018, Rovering will celebrate its 100 years of existence. It is a symbolic date because Rovering did not have a real and official start; it grew gradually, through experiments and attempts. Baden-Powell did not conceive Scouting as a unique project from the very beginning but, little by little, he invented new solutions. It was the case for Girl Guides, Wolf Cubs, training camps... Sometimes, as it happened for Rovering, the solutions finally adopted were preceded by controlled attempts and experiments in order to find the best solution.

### The first attempts

Initially, Scouting was mainly meant for 12 to 14-15-year-old boys. At that time indeed, school in Great-Britain was compulsory until the age of 14. Then a lot of boys began to work, while many others started to study in schools far from their town. The ones and the others left Scouting quite easily. But there were also some boys who remained in the Troops after their 14<sup>th</sup> birthday, but other difficulties began to appear for those aged 16-17: they were losing interest for Scouting as it was practised in the troop and they wished new perspectives and activities more adapted to their age.

At the beginning, for these older scouts, Baden-Powell thought of an association of Scout friends, with clubs, in order to maintain them in contact between them and with the Scout Movement.

Nevertheless, that solution was not so valid and the problem of older Scouts went on worrying the attention and the mind of Scout leaders. The magazine of the English leaders, "*The Scouter*", often published letters from leaders and commissioners who mentioned that problem; they presented their experiences and asked for pieces of advice about what they could do with older scouts.

### A first attempt: the Senior Scouts

Baden-Powell realised that clubs were not an adequate solution; so, he began to imagine something more structured. In January 1917, he thought of a specific branch, that he called: "*Senior Scouts*", for which he planned to develop the system of badges, aiming at making it become a real and specific launching for work, through a specialization in one of the numerous branches of industry, trade, etc.



One month later, he published a first scheme based on three points:

1. How to maintain older scouts under the useful and beneficial influence of Scouting
2. What to do with so many Scouts coming back from the army, eager to recreate the links with their troop
3. What to do with the 16-17-year-old boys who wanted to join Scouting

In April 1917, a Conference of commissioners took place in Mathlock Bath, where all participants agreed on the necessity and urgency of a programme for older scouts. Baden-Powell precised his project better and wrote "*Retaining and Training the Senior-Scouts*", in which he foresaw, within the group, the constitution of "*Senior-Scouts*" patrols for boys older than 15. But the constitution of these patrols, or the participation to them, was not considered as compulsory. The programme included activities of civil service – such as first aid, fire-prevention, activities of coastguard, etc. A specific instruction was also planned with the fulfilment of specific badges related to work in trade or in industry, to agricultural work, or to merchant and military navy.

So, in 1917, the "*Senior-Scout*" began to work, with the aim of preparing young people to their future work. In this perspective, the running of a scout farm was also tempted, but the experiment failed, both because of the lack of adults ready to commit themselves and the lack of young workers because at the age of 18 they left for the military service.

But the start of the new Branch met a lot of difficulties, also because the period was not the best one: it was during the First World War and a lot of leaders and commissioners were in the



army. Besides, the programme planned was rather utopist. The intentions were good, because the goal was to give a professional qualification to the scouts and to help them enter into the world of work, but the project failed because only a very few leaders were able to organise adequate trainings, and also because employers did not trust so much that professional preparation organised by Scouting.

### The Rovers

Then, at the end of the First World War and with the coming back of Colonel Ulick G. C. de Burgh, who had worked in the scout movement right from the origin, Baden-Powell reconsidered the problem of the "Senior-Scouts". He had long discussions with Colonel de Burgh and they worked together on a scheme of programme. The name of "Senior-Scout" was transformed into "Rover-Scout", the mission was found in the motto "To serve" and the general principles in the ideals of the old Chivalry.



Some experiments were launched and, in September 1918, the first rules of the Rover branch were published; they were the real starting point. These rules, obviously, were temporary and needed various modifications in the following years. It is worth noticing, however, that in the first two years, ten editions of them were printing, corresponding to 26.500 issues altogether.

The experiments that were launched showed that the direction was the right one and the following step was the publication, in two parts, in April and November 1920, of the "Notes about the modus operandi fo the Rover-Scouts". The most interesting and important change was the raising of the minimum age to enter into the branch from 15 to 17 1/2.

Thus, the third branch of the scout movement was making its first steps as a "brotherhood of open air and service". The first Rover National Commissioner was Colonel Ulick G. C. de Burgh, of course. He was the right person to lead Roving in its first development. Unfortunately, in November 1921, the Colonel died from a disease contracted during the war. He was validly replaced by P. B. Nevill.

For the Rover branch, the first opportunity to appear in public was during the first international Jamboree, in August 1920 in London. The English rovers assumed several services in the various fields with such good will that Roving was unanimously appreciated by all.

### Rovering to success

The next step was the publication by Baden-Powell, in November 1922, of his book "Rovering to success". Baden-Powell had hesitated a lot before starting that work and, among the numerous books that he wrote, that one required from him a really special commitment. His secretary told how he had "written and written again, asking for opinions and suggestions to many people and often adopting their opinions"<sup>28</sup>.

In "Rovering to success", Baden-Powell developed his ideas about the way of reaching success in life. Not success as richness or reputation, but success of happiness, "the only real success".

The book directly appeals to young people, aiming at stimulating them, inspire them and advise them as Rovers. Baden-Powell did not intend to give rules or to establish the activities to develop, or how to realise them, because he wanted the new Branch to be rather flexible and not embroiled in rigid rules.

"Rovering to success" knew a big success of sale and so Baden-Powell was able to present to a large public his considerations about the big possibilities of Roving.



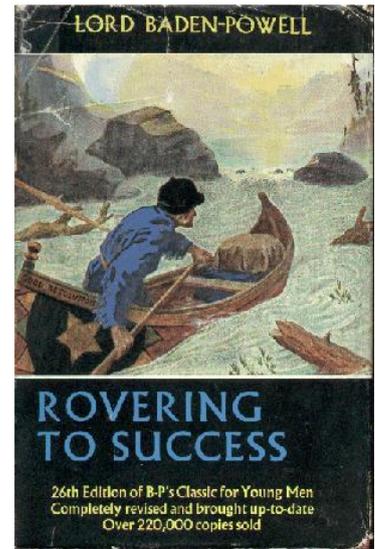
28 E.K. Wade, The Chief, The life story of Robert Baden Powell, Wolfe



With the publication in 1923 of "Program, Organization and Rules", the first tests imagined directly for Rovers appeared; until then, they were using the class tests and badges of the explorers, with some adaptations. Indeed, it is interesting to notice that class progressions and badges were planned for Rovers, exactly as for explorers, but these class progressions and badges disappeared soon, in the following years.

### First tests of Rovering

In 1926, in the Albert Hall of London, starting in the Easter night, the first meeting of Rovers, called "Moot"<sup>29</sup> was organised. Rovers and leaders coming from all counties of Great Britain came to take part in the Ceremony of Investiture, in the style of the old medieval chivalry. Baden-Powell himself represented the King and held a basin of copper in his hands, in which the Rovers who were to receive the Investiture washed their hands. Baden-Powell reminded them that by doing so they intended to express their choice of a better and purer life, their regret for the evil and mistakes done previously.



At the end of the Moot, there was a conference in which important topics and issues for the life of the branch were discussed. Among them, a subject proposed by the Rovers themselves was the role of the clan leader. From the discussion, the importance of a certain self-government for Rovers emerged, but it seemed also indispensable to have the figure of an adult leader.

### Rovering in the world

During those years, following the English example, a Rover branch was created in many scout associations. In some nations, especially in England, in the British Empire and in Northern European countries, Rovering was essentially an extension of the explorers' activities, at a technical level more adapted to the age and with a specific focus on open air life.



In other countries, and especially in the French and Belgian Catholic associations, Rovering was characterized by a religious and spiritual emphasis (the "spirituality of the Road").

However, in the scout world, there were and there still are associations which preferred to end Scouting after the explorer branch, fearing that Rovering might prolong teenage without responsibilities, with the risk for the young boy to remain inside, looking backwards in his childhood, instead of looking outside the Scout movement and forward, towards his future.

Among the three branches of scouting, the Rover branch is the one that has had the biggest difficulties in defining its line. We must also consider that, contrarily to what had been done for the other two branches, Baden-Powell had only defined the general lines for the Rover branch, without entering so much into details.

At the same time, the Rover branch has also been the place of the biggest vivacity and the biggest ferment of ideas. In some associations, it has often been also the incubator of ideas and initiatives, which influenced the youngest branches afterwards; sometimes they have led Scouting on roads quite different from the ones opened at the beginning.

Attilio Grieco



<sup>29</sup>in the term used in old English to indicate former English popular assemblies.

**NEWS - NOUVELLES - NOTIZIE****The Scouts of Europe on their Way to the Synod**

Around 130 Religious Advisers from about fifteen UIGSE-FSE associations gathered in Rome from 29th to 31st of January for an international congress on the topic "Young people, the Faith and Vocational Discernment". The chosen topic coincided intentionally with the theme of the next Bishops' synod that will take place in Rome in October 2018.

We had the chance to listen to high-level speakers. The first conference was given by Mgr. José Guillermo Gutiérrez Fernández, representative of His Eminence Kevin Cardinal Farrell, prefect of the Dicastery for Laity, Family and Life. [...] After [...] Father Serge-Thomas Bonino O.P. spoke to us on the topic of "Scouting and vocation to holiness" [...]. Following to this conference, some smaller presentations on different aspects of "scouting and vocation" were given by the Fathers Paolo La Terra (Italy), Pierre François (Belgium) and Bogusław Migut (Poland, Federal Religious Adviser).

Tuesday started with the common prayer of the Lauds and the liturgy of the Eucharist, presided by His Excellence Andrea Migliavacca, bishop of San Miniato, a diocese between Pisa and Florence. [...] In his conference, he told us that even though he had not the joy of having vocations to priesthood among his scouts, he is convinced that scouting is an important and fruitful way for the maturation of vocations to priesthood and consecrated life.

Afterwards, another bishop addressed to us, His Excellence Mgr. Cyril Vasil S.J. archbishop at the Roman Curia, of Slovak nationality and Greek Catholic rite. [...] His deep knowledge of the scout method and in particular of the red branch made his conference on "the educational tandem of scout leader and Religious adviser" exciting.

The afternoon was dedicated to two shorter presentations on the educational approach to liturgy in our movement. Two lay people gave the presentations, Domenico Pezzato, professor in Italy and Martin Hafner, Federal Commissioner.

During the evening, the participants, divided in small groups, visited Roman parishes in which Scouts of Europe are based. We were impressed by the centuries-old history that you can find behind every stone in the places we visited. [...] The Italian FSE guides and scouts who welcomed us guided us with much expertise and showed that they know very well their own cultural origins.

On Wednesday, we left the hotel early in the morning in order to celebrate the Holy mass in Saint Peter's Basilica [...]. Again, the beauty of the Roman rite worthily celebrated in Latin was an efficient way to elevate ourselves to the Lord. [...] Then we went to the audience with Pope Francis in Saint-Peter's square. [...] The audience finished with a family photo of our congress participants together with the Holy Father – a great honour for our scout movement.

Abbé Pierre François (National Religious Adviser Belgium)



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