

# CONTACT<sub>TO</sub>

CONTACT - KONTAKT - CONTATTO

U.I.G.S.E. - F.S.E.

3 / 2016



## THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

Meeting our Holy Father, Pope Francis, at the World Youth Day in Krakow gave us a lot of new inspiration and created new excitement for new projects. 1,500 Guides and Scouts of Europe from 11 European countries and even from Mexico and Madagascar offered one week of service wherever the WYD organizers called them. The conditions were an often unbearable mix of heat, humidity, or thunderstorms. Eleven hours from leaving the camp in the morning to coming "back home" were not exceptional. And the pilgrimage of Divine Mercy continued 24 hours a day calling our rangers and rovers to serve also in the middle of the night.

Who are our rangers and rovers? In their day-by-day lives they are 16- to 18-year old students or young professionals as most of their peers are. The difference they make is their **courage** to do things they never did before by leaving their certainty and comfort behind them. It is their **dedication** to serve where they are called without complaining or looking for their personal advantage. It is the **purity** of their intentions to be happy when they see that others got happy because they met Christ through them.

With these young women and men, the Guides and Scouts of Europe will always be among the first to give their "semper parati" to the Holy Father's appeal: **"Following Jesus demands a good dose of courage, a readiness to trade in the sofa for a pair of walking shoes and to set out on new and uncharted paths."**

Martin Hafner, Federal Commissioner





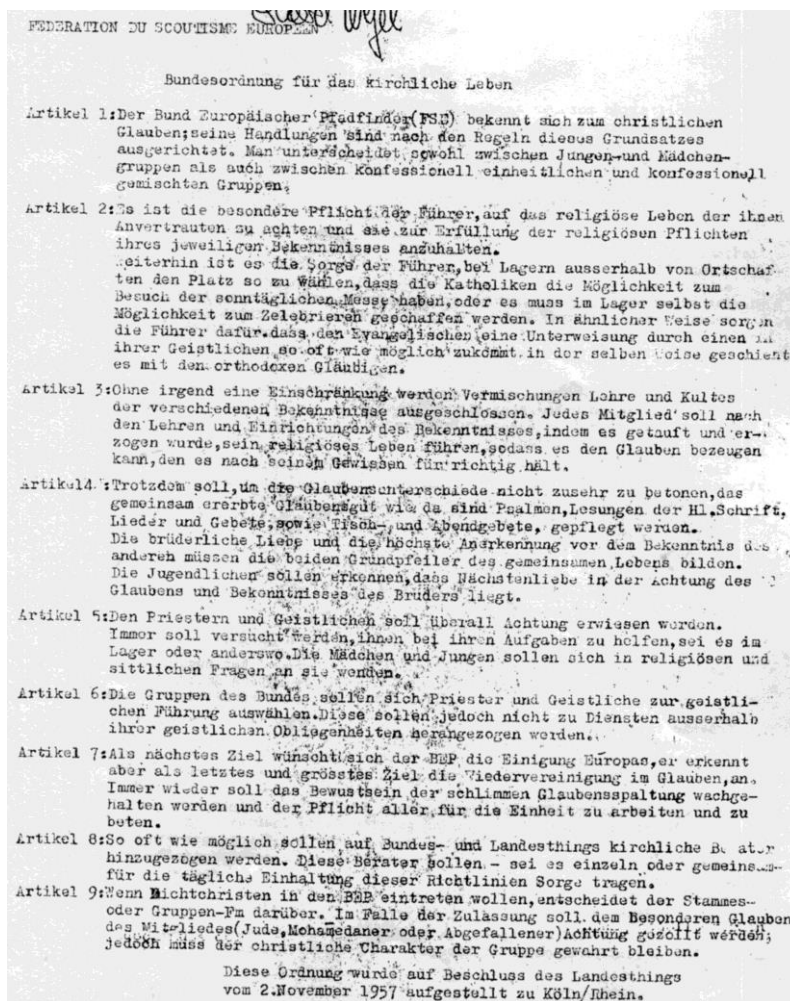
## 60 YEARS, IT IS QUITE OLD FOR A YOUTH MOVEMENT ! - 3

**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.**

After the choice of the eight-point cross<sup>1</sup> and the meeting of Porlezza with Bishop Giovanni Battista MONTINI<sup>2</sup>, the future Pope PAUL VI, who found the FSE project quite relevant, Karl SCHMITZ-MOORMANN, the General Commissioner of the German association, redacted some **"rules for ecclesial life"** within the Movement.

For Karl, it was impossible to keep only the title of « ecumenical Christian » which did not mean much. On the one hand, each Church has a very specific approach of education. On the other hand, the systematic development of "Europa Camps", especially in Germany, gave the opportunity to units of various Christian confessions to meet during scout activities.

So it was necessary to train young leaders on these aspects. Karl had these rules approved by what we called later on "the first Federal Council" of the FSE (Bundesthing) on November 2<sup>nd</sup> 1957 in Cologne. Actually it was rather a General Assembly (Landesthing) of the German association because at that time the FSE was composed only of one association. These **"rules for ecclesial life"** were the basis of our present **"Religious Directory"**.



Facsimile of the original of the Religious Directory of 1957

1 Contact nr. 1 March 2016

2 Contact nr 2 June 2016



***Translation of the German original<sup>3</sup> of 1957***

**FEDERATION OF EUROPEAN SCOUTING <sup>4</sup>**

***Rules for ecclesial life <sup>5</sup>***

**Article 1:** The « Bund Europäischer Pfadfinder (FSE) confesses Christian faith; its actions rely on this basis. Male groups are separated from female groups; groups are either homogeneous or confessionally mixed.

**Article 2:** Each leader will be particularly careful about the religious life of those who are entrusted to him, as well as about the accomplishment of everyone's religious duties according to one's confession. So the chief will take care of choosing camp places so that Catholics may take part in the Sunday Mass, unless the Mass is celebrated on the camp itself. In the same way, he will take care that Protestants may have the visit of a pastor of their confession. The same for Orthodox.

**Article 3:** No teaching or service in common between the various confessions will be admitted at all. Each member must lead his religious life according to the teachings and orientations of the confession in which he has been baptized and brought up, so that he may testify of the faith that he considers just, according to his conscience.

**Article 4:** In order not to focus too much on the differences of confession, the faith legacy in common will be developed, such as psalms, the reading of the Holy Bible, songs and prayers, as well as prayers before and after meals. Fraternal love and the greatest esteem of the other's confession must constitute the pillars of common life. Young people must recognise that the neighbour's love consists in respecting the brother's faith and confession.

**Article 5:** The respect towards priests and ministers of religion will be expressed everywhere. They will be assisted in their mission, at camp or elsewhere, with great care. Young girls and boys will refer to them for questions of faith or morals.

**Article 6:** The groups of the Federation must choose priests or ministers of religion for spiritual direction, who may not be requested for other functions than their spiritual mission.

**Article 7:** The immediate aim of the BEP is the unity of Europe, but it recognises that its main objective, in the long term, is restoring unity of faith. The consciousness of the evil represented by the division of believers must remain alive, as well as the duty of all to work and pray for unity.

**Article 8:** As much as possible, some religious advisers should take part in national and federal councils. These advisers must, individually or together, take care of the concrete daily enforcement of these instructions.

**Article 9:** If non-Christians want to join the BPE, the decision depends on the unit or group leader. In case of admission, the specific faith of the member (Jewish, Muslim or other) must be respected, but the Christian character of the group must be preserved.

These rules have been adopted by decision of the general assembly of November 2<sup>nd</sup> 1957 in Cologne.

This text is not so conventional. It was published a few years before the "scheme XIII" which was in discussion during the Vatican Council about the apostolate of lay people. Its authors had no complex at all to legislate on a topic that could be considered as reserved to clerics.

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<sup>3</sup> Translation in 2008 of the German original of the Religious Directory of November 2<sup>nd</sup> 1957 into French by Robin Sébille.

<sup>4</sup> In French in the original text.

<sup>5</sup> Bundesordnung der FSE für das Kirchliche Leben



They defined new relations between lay faithful and ecclesial hierarchies. For them, the mission that Christ gave to his disciples had to be fulfilled by all those who constitute the Church, even if they were very young. All baptised people, everyone according to one's personal condition, are meant to collaborate actively to the transmission of the word preached by Jesus. Most particularly patrol leaders, rangers, rovers and young chiefs, are at the best place to transmit a testimony of faith to the youngest.

As the Vatican Council wrote it several years later, they thought 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>

From the beginning of the movement, we can observe the will of these German young people to integrate intimately spiritual life into the scout life, their insistence on the necessity of sacramental life, their energy to want to transmit faith to the young people who are entrusted to them and their obedience to the ministers of the Church. They thought that the legitimacy of their action came from their state of baptised persons and citizens, as well as from the families who entrusted their children to them.

Later, in 1988, John Paul II's apostolic exhortation *Christifideles laici* went deeper than *Lumen Gentium*: « According to the gospel parable, the "householder" calls the labourers for his vineyard at various times during the day: some at dawn, others about nine in the morning, still others about midday and at three, the last, around five (cf. Mt 20:1 ff.). In commenting on these words of the gospel, Saint Gregory the Great makes a comparison between the various times of the call and the different stages in life: "It is possible to compare the different hours", he writes, "to the various stages in a person's life. According to our analogy the morning can certainly represent childhood. The third hour, then, can refer to adolescence; the sun has now moved to the height of heaven, that is, at this stage a person grows in strength. The sixth hour is adulthood, the sun is in the middle of the sky, indeed at this age the fullness of vitality is obvious. Old age represents the ninth hour, because the sun starts its descent from the height of heaven, thus the youthful vitality begins to decline. The eleventh hour represents those who are most advanced in years... The labourers, then, are called and sent forth into the vineyard at different hours, that is to say, one is led to a holy life during childhood, another in adolescence, another in adulthood and another in old age.

We can make a further application of the comments of Saint Gregory the Great to the extraordinary variety of ways the Church becomes "present" in life; one and all are called to work for the coming of the Kingdom of God according to the diversity of callings and situations, charisms and ministries. This variety is not only linked to age, but also to the difference of sex and to the diversity of natural gifts, as well as to careers and conditions affecting a person's life. It is a variety that makes the riches of the Church more vital and concrete. »<sup>7</sup>.

And further Pope John Paul II added: « **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>8</sup>.

Baden-Powell would not disavow this last sentence. Teenagers are not so sensitive to words and speeches. But they are ready to follow a model as long as he is a person of values. Young people trust their patrol leader and the members of their staff and, within this relationship of confidence, young adults can transmit a testimony of faith.

Our young people are the workers of the first and third hours, despite all challenges and irritations that teenage may contain for adults.

Once again, those who founded the Guides and Scouts of Europe were probably not fully aware of what they were building, but they had a clear vision that they had to do it.

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6 Dogmatic Constitution about the Church « *Lumen Gentium* », nr. 31

7 *Christifideles Laici*, John Paul II, nr. 45

8 *Christifideles Laici*, John Paul II, nr. 46



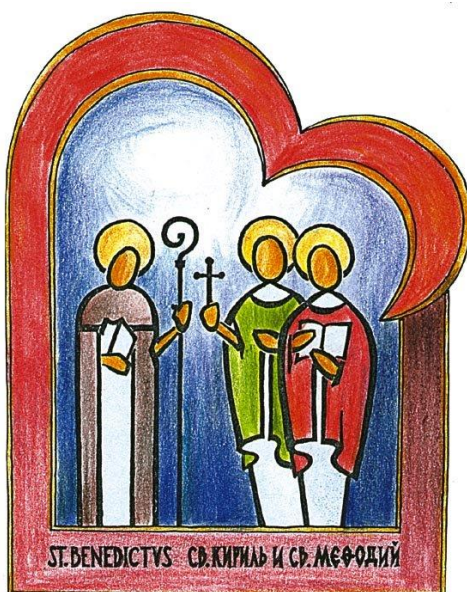


Let us observe that the title of the movement in the German text is in French<sup>9</sup> as well as the FSE acronym. From that time on, we usually added the « FSE » acronym to all the group stripes of the movement, after the name of the town. Let us also notice that, at that time, boys and girls were gathered in autonomous units, without giving way to the temptation of coeducation.

Yet this directory of 1957 contained some weak points. In order to consider the extreme confessional split of Great Britain, it admitted the possibility of so called "open" units when they gathered young people of various confessions. Later, this was a source of difficulties, especially with the future British association which was finally excluded. The requirements of the Religious directory were soon to become incompatible with the idea of "open" groups, as it was shown later on by the decrease of quality of scouting practised in these groups and by their disappearance.

During these sixty years, the text of the Religious directory has been updated several times in order to take into consideration the extension of the movement throughout Europe – first in March 1963, after the publication of the *Charter of Catholic Scouting*<sup>10</sup> - in 1977 at the Federal Council of Matzenheim - in 1997 at the Federal Council of Hohenstein to take into account John Paul II's apostolic exhortation *Christifideles Laici* – and in 2000, in Bruges where **Comments of the Religious directory** were added for the purpose of welcoming Orthodox associations into our scout community.

Maurice Ollier



St Benedict and saints Cyril and Methodius

<sup>9</sup> The fact that the name of our movement, *Fédération du Scoutisme Européen*, was in French also means that our German association had chosen to create an international scout association according to the spirit of some founders of Catholic scouting such as Father Jacques Sevin, Professor Jean Corbisier and the Earl Mario di CARPEGNA, who tried to introduce the educational programme of scouting into Catholic environment at the beginning of the XXth century.

<sup>10</sup> Text published by the *International Conference of Catholic Scouting* on the occasion of its recognition by the Holy See on June 13<sup>th</sup> 1962.



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

(part 3)

For a renewal of Christian civilisation in Europe

*"One of the originalities specific to the F.S.E. is to have introduced into the Scout / Guide Promise the commitment of doing one's best to serve Europe, too. This choice, far from being a limit, is a good occasion of inserting the ideal of brotherhood and universality into the culture of each young person. It also determines a specific spirituality, closely linked with the "third principle" of the F.S.E., aiming at making guides and scouts "proud of their faith" and "always conscious of being the daughters and sons of Christendom". Although this Christendom must naturally reach universal horizons, it remains above all the Christianity of Europe"<sup>11</sup>. This is the "European ideal" which was the dream of our founders, "consisting of a just balance between the national specificities and the human and cultural background common to all the European countries"<sup>12</sup>. Europe and Christianity; but we must still agree on the meaning of these words...*

We are not going to make here a detailed and historical analysis of the idea of Europe. But, in order to understand better the exhortation and the invitation that John Paul II gave to 7 500 guides and scouts of Europe gathered on August 3<sup>rd</sup> 1994 in Saint-Peter's Basilica<sup>13</sup>, and to better define our approach, it is nevertheless necessary to go back to the roots of Europe, because *"the Church and Europe are two realities intimately linked in their being and in their destiny"*<sup>14</sup>.

Christianity has managed to build a true community of peoples, a "European civilisation"; all the values of *"Christianitas"* have become and have remained essential values of the European ethos. Christianity has ensured to the European peoples a kind of unity without political submission and, simultaneously, personal dignity. It has proposed common values, without stifling the identities of the peoples themselves; it has welcomed and assimilated their local culture into the universal culture. The action of Christianity was wide even if, as John Paul II recalled it, *"centuries were required for Christianity to reach the various peoples and to deeply contribute to bringing about the participation of so many different segments in the cohesion of a common inspiration, in the complementarity of Rome and Byzantium"*<sup>15</sup>. It is not a question of erasing or underestimating the other contributions, especially the Greek, Germanic and Latin legacies, and even the contribution brought by the spirit of modern times<sup>16</sup>, but we must recognise how Christianity shaped men so that in the Middle Ages, from the XI<sup>th</sup> century on, the word "Christianity" appeared.

During the European meeting of Strasbourg, organised by the French association to celebrate its 50th anniversary, father Florian Kolffhaus, deputy permanent observer for the Holy See to the Council of Europe, presented the sort of Christian testimony able to give a future to Europe : *"a Europe non only being a political or economic construction, but above all a cultural reality and a community of values"*<sup>17</sup>. The cathedral, which *"is not only a place of worship but also a monument of culture, a brilliant sign of beauty and a strong symbol of harmony"*, symbolises *"three fundamental values for the construction of Europe, three values presented by the teaching of the Church about Europe: unity, truth and beauty"*. Here is our mission as Christians: *"to build 'a Europe of cathedrals' ", a "Europe of peoples" based upon these three*

11 FSE Religious Directory, comments of art. 2, November 18th 2000.

12 Louvain Preamble, project of Federal Statutes, June 3rd and 4th 1961.

13 *"As a matter of fact, you are called to take part, with all the ardour of your youth, in the construction of the Europe of peoples, so that every person should be recognised in his dignity of beloved child of God and to build a society founded on solidarity and fraternal brotherhood."*, John Paul II, message to the Guides and Scouts of Europe, August 3rd 1994.

14 John Paul II, letter to the bishops of Europe, October 5th 1982.

15 John Paul II, speech at the headquarters of the European Economic Community, Brussels, May 20<sup>th</sup> 1985.

16 Among others, see Joseph, cardinal Ratzinger, *'Vers une Europe post-européenne'*, in *Église, œcuménisme et politique*, Éditions Fayard, 1987.

17 Father Florian Kolffhaus, *'Église et Europe : hier, aujourd'hui et demain'*, in *Maîtrises*, conference given during the European meeting of Strasbourg organised by the French Association of Guides and Scouts of Europe, June 6th and 7th 2009.



values, which "neither flattens nor cancels the riches of each national civilisation" but "puts them in communication, opening them to mutual enrichment"<sup>18</sup>, that is to say a Europe wished, felt and loved by all the peoples who are part of it. 'A united and fraternal Europe'<sup>19</sup>, truly incarnated. "Europe that we have promised to serve is a net of privileged relationships in the heart of each man that will give a meaning to all our acts made in the light of the Spirit. (...) Europe will be valuable only through the quality of the links that we shall be able to establish"<sup>20</sup>.

If the word 'Christianity', extracted from a text of Paul VI<sup>th21</sup>, has been maintained in the third principle, it means the realisation, in the world of today, of the spirit of the Gospel, a social life based upon God's teaching, transmitted by His Church and by the popes. "We must make God present again in our society"<sup>22</sup>. To fight for a Christian civilisation means to make the Gospel become effective in society, to create a Christian atmosphere favouring and allowing as many people as possible to respect moral law and to reach a spiritual life that will always be a personal process, as well as to cope with "the requirements of the Gospel in their everyday life"<sup>23</sup>.

Our mission is not to aim at being, in itself, a social, political, cultural or economic movement: Guides and Scouts of Europe intend to work in their own area: the education of youth. By forming "heralds of the Gospel, expert in humanity, knowing perfectly the heart of the man of today, sharing his joys and hopes, anguishes and sadness, and at the same time being contemplative people, lovers of God"<sup>24</sup>, European scouting tries to give to young adults, together with their family, the taste and the wish to commit their life definitely after Christ and after His Church through their personal, religious, family, professional, social, cultural, political, economic... and scout vocation (for those who remain leaders and educators in the movement).

In order to help young people build themselves in nowadays society, it is necessary to protect them against its drifts (relativism and "ambient subjectivism or (...) confinement into individualism deprived of any responsibility"<sup>25</sup>...), and to make them "discover the objectivity of Truth in a social setting which corresponds to their needs and strength"<sup>26</sup>; we must help them to give meaning to their life and to fight against low self-esteem. Indeed, "since a consumer culture exists that wants to prevent us from living in accordance with the Creator's plan, we must have the courage to create islands, oases, and then great stretches of land of Catholic culture where the Creator's design is lived out"<sup>27</sup>. For us, Guides and Scouts of Europe, this oasis is a "physical stronghold called nature and a moral stronghold called law. (...) It is Baden-Powell and Father Sevin's program"<sup>28</sup>. It is a sound and legitimate pedagogical choice – because the method must not prevail over the aim –, consecrated by the Pontifical Council for the Laity who underlines "the precious contribution brought by the Union in the field of youth pastoral"<sup>29</sup>.

Gwenaël Lhuissier



18 John Paul II, letter to the bishops of Europe, October 5th 1982.

19 Expression of Robert Schuman, in a declaration published by the magazine *France Forum* nr. 52, November 1963.

20 Jean-Charles de Coligny, 'L'Europe vivante', in *Maîtrises* nr. 52-53, pp. 7-9.

21 Paul VI, Message to the Europeans, November 9th 1963.

22 Benedict XVI, meeting of the Holy Father with the young people of the dioceses of Rome, in preparation of the 21st World Youth Day, Rome, April 6th 2006.

23 FSE *Religious Directory*, art. 2, November 16th 1997.

24 John Paul II, speech to the Council of European Bishops' Conferences, October 11th 1985.

25 Mgr Rino Fisichella, presentation of the *motu proprio Ubicumque et semper*, by which the Pontifical Council for the promotion of the new evangelisation was created, media room of the Holy See, October 12th 2010.

26 *Charter of the natural and Christian principles of European Scouting*, art. 9, June 15th 1965.

27 Benedict XVI, meeting of the Holy Father with the young people of the dioceses of Rome, in preparation of the 21st World Youth Day, Rome, April 6th 2006.

28 Remi Fontaine, 'Le motu proprio et l'affaire des Scouts d'Europe', June 16th 2009.

29 Josef, Card. Clemens, secretary of the Pontifical Council for the Laity, letter introducing the decree of definitive approval of the *Federal Statutes* of the UIGSE-FSE by the Pontifical Council for the Laity, September 11<sup>th</sup> 2008 (1467/08/AIC-15a).



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

**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.**

The « **Charter of natural and Christian principles of European Scouting** » was added to the core texts of European Scouting by Perig Géraud-Keraod at the Federal Council of June 1965. So this occurred 51 years ago. Over time, this very important text has been lost to view. It is not known as it should be.

This is why Martin Hafner, Federal commissioner, wants to publish a series of articles in CONTACT, the newsletter of the International Union, in order to rediscover it.

Our movement is an educational movement. So it is essential to understand correctly the spirit of our charter in order to apply it. Each leader in service, whatever his age, his function or country, should make an effort to study it and to integrate it.

Moreover, since its redaction, the society in which we are living has been deeply transformed and it is not finished.

The sixties were the happy and confident period of reconstruction after World War II. Nowadays, it is rather the reign of the anxious uncertainty of our late modernity. If a visitor of the sixties came back today, he could wonder what turmoil happened between these two periods.

Nowadays, we are living under an ideological yoke. It is all the more easily imposed because many Europeans have lost their antibodies by forgetting their Christian roots.

In the series of articles that I am going to propose in order to understand better our charter, I would like to lead everyone to reflect about the scale of these turmoils and to take up a position knowingly.

We are going to proceed article by article. After the original text, I will first give a short explanation to clarify the thought of our founders. Then I will give facts, ideas, questions, *in italics*, in order to help everyone to assess how far we have come and to show the distance between the hopes of many Europeans now and those of our predecessors.

This will emphasize the importance and the burning issue of our charter.

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### Text of the preamble

**"The object of the present charter is:**

- ***To define the major ideas upon which scouting has been based originally. "Every scout is a believer and I repudiate any form of scouting which is not based on religious beliefs," wrote Baden Powell, the founder of scouting.***
- ***To understand and express clearly all the natural and Christian principles upon which our European civilisation is based.***
- ***To bring out the basic principles of the scouting education method in the diverse aspects acquired over the years under the specific genius of each nation.***
- ***To set a common code of reference for all those who wish to found an actual and true scouting brotherhood worldwide."***

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## Meaning and comment of the preamble

**1/. "Every scout is a believer and I repudiate..."**. This sentence of BP, quoted by Reverend Father Jacobs (sj), general adviser of the *B.P. Belgian Boy-Scouts*<sup>30</sup>, was inserted into the Charter of Catholic Scouting approved by the Holy See on June 13<sup>th</sup> 1962 and accepted by the World Committee of Scouting in London in September 1962.

Scouting is an active method of education. It is mainly based upon the experience gained during scout life. Following Baden-Powell's intuition, European Scouting has chosen to found its action on universal Wisdom, independent from times, countries and fashions: Christian Revelation, which values have constituted the basis for building European civilisation until last century.

*Nowadays, we can deplore that many scout associations have suppressed this reference to religion and that many others, when they have kept it, do not act in coherence with this assertion.*

**2/. "The natural and Christian principles upon which our European civilisation is based"**.

The values upon which Europe was built come from Christianity, both regarding life in nature – Creation – and life of grace – Redemption.

*By refusing to recognise their Christian roots and by rejecting the natural<sup>31</sup> and Christian principles that built it, many Europeans deny their own history. An artificial Europe is being built in opposition to it.*

**3/. "To bring out the basic principles ... the specific genius of each nation"**.

Consequently, the scout education that Guides and Scouts of Europe want to give is universal. It aims at the fulfilment of the complete Man, body and soul, and of all men and women, whatever their country, race, time and condition.

*On the contrary, the artificial construction of Europe seems to work without knowing the truth on Man and his life in community. This drowns the European peoples and their genius into an economic globalism, the motto of which is consumption. It threatens to lead us to the disappearance of peoples by the levelling of cultures.*

**4/. "To set a common code of reference... a true scouting brotherhood worldwide."**

Thanks to a common code of reference, the Guides and Scouts of Europe from all the countries where they are settled realise a true scouting brotherhood worldwide.

*This code of reference common to the Guides and Scouts of Europe has nothing to do with the secularisation of our societies combining materialism, the search for pleasure at all costs, moral relativism, subjectivism and nihilism.*

*Secularisation hides behind the laws of the market and a speech using a phraseology highlighting good feelings.*

Bruno Rondet

(To be followed)



<sup>30</sup> See Jacques Sevin, *Le Scoutisme*, chapter 2 : the basis of scouting : religion. On page 57 in the reedition of 1999.

<sup>31</sup> The natural principles come from the natural law written by God : "the demands of the law are written in their hearts" (Saint Paul to the Romans, 2,15).



## A CHARACTER OF SCOUTING : THE EARL MARIO DI CARPEGNA

The Earl Mario di Carpegna was born one year before Baden-Powell, on August 25th 1856. He belonged to the pontifical aristocracy, to the Noble Guard of the Pope and was the commander of the Palatine Guard of Honour.



After his A Level, he got a diploma in Jurisprudence at Rome University. Then he dedicated himself to journalism, collaborated with Italian magazines and was a correspondent in Italy of foreign newspapers. He knew English, French and Spanish and spoke them fluently.

In 1891, Mario di Carpegna married Maria Manna Roncadelli, a countess from Cremona. They gave birth to a son, Bruno, who died at the age of five and a half. All his life, Mario kept this event in mind.

Carpegna involved himself into political life at local level and was a municipal councillor for many years in Rome. This happened during the "*non expedit*" years by which Pius IX, in 1874, had declared that it was not acceptable for Italian Catholics to take part in the national political life.

From an early age, Carpegna had made a lot of sport and of physical activity: among others, he had canoed up the river Tiber and down the river Po from Cremona to Venice.

In 1907, he left political life for youth and sport activities. He was the president of the *Federation of Italian Catholic Sport Associations* (F.A.S.C.I.) and of the *International Union of the Catholic Charitable Works of Physical Training* (U.I.O.C.E.P.). These contacts with the world of young people and sport, including international contacts, put him in the best conditions to become in charge of scouting, a new activity arrived in Italy a few years before, but under the form of the C.N.G.E.I. (*National Corps of the Italian Young Explorers*), a non-confessional association which – at that time – was rather different from Baden-Powell's scouting.

The founder of the C.N.G.E.I., Carlo Colombo, was indeed convinced that scouting, as Baden-Powell had conceived it, did not suit Italian youth. Consequently, he had founded a *non-religious* movement, often transformed into an *anti-religious* movement, which insisted a lot on masses and very little on individual training, very militaristic, led by committees composed of public authorities and important personalities who were not aware of scouting. Besides, Colombo had transformed Baden-Powell's Promise into an "Oath" in which he had suppressed any reference to God.

As they were rather lacking experience of scouting and ignorant of the deviations of the C.N.G.E.I. compared to Baden-Powell's scouting, the Catholics first intended to join that National Corps, now firmly settled and strongly supported by the Government. But it was not possible to find a satisfying agreement with the C.N.G.E.I.. So the Italian Catholics decided to found a new scout association, officially catholic.

On January 16th 1916, the Central Council of the *Catholic Youth Society* decided to found the *Italian Catholic Scout Association* and named the Earl di Carpegna as its leader.

During the previous year already, Carpegna had received *Scouting for Boys* and had subscribed to the English scout magazines. Thanks to them, he had acquired a good knowledge of scouting, but above all he had understood that Baden-Powell's scouting was quite different from what the C.N.G.E.I. was doing : they had distorted and suppressed the values of scouting at the most important level for Catholics, that is to say the duties towards God and religious training.



Mario di Carpegna involved himself in the development of the A.S.C.I.. In May 1916, Mario Mazza joined the A.S.C.I.. He was a teacher. As soon as 1910, he had already founded in Genoa a Catholic scout initiative approved by the Curia of Genoa. Apart from his scouts of Genoa, Mazza brought to the A.S.C.I. the medieval lily discovered in Saint-Augustin church, in Genoa, to which a scroll was added with the Latin motto "Estote parati", according to the Gospel of Luke<sup>32</sup>. This lily was the emblem of the A.S.C.I. until 1974.



In 1920, Mario di Carpegna translated « *Scouting for Boys* » into Italian, thus giving to the Italian scouts the possibility of having a direct contact with Baden-Powell's basic work.

Mario di Carpegna led the A.S.C.I. scout delegation that took part in the first world Jamboree in London in July 1920. At the meetings of scout association leaders, during the Jamboree, Mario di Carpegna proposed the constitution of an international collegial body between all the scouts of the world. This body was concretely created two years later, in Paris. It was called the « *Boy Scouts International Bureau* » (B.S.I.B.). The Earl di Carpegna was elected among the 8 members of the first leading committee of B.S.I.B..

Also during the London Jamboree, with father Jacques Sevin and Jean Corbisier, Mario di Carpegna suggested to the leaders of the Catholic associations the constitution of the "International Office of Catholic Scouts" (O.I.S.C.) ; he was named president of it, whereas the secretary was father Sevin (founder of the Scouts de France). The O.I.S.C., the aim of which was to maintain the contacts and to create exchanges of experiences and of information between the Catholic scout associations of the world, gathered at the beginning associations and Catholic groups from Argentina, Austria, Belgium, Chile, Ecuador, France, Hungary, Italy, Luxembourg, Poland and Spain. The O.I.S.C. was approved by the Holy See in 1921.

At the end of the Jamboree, Baden-Powell decorated the Earl Mario di Carpegna with the "Silver Wolf", the highest honorary award of British scouting.

In 1922, Carpegna attended the International Conference of Paris with other leaders of the A.S.C.I. and of the C.N.G.E.I.. Mario di Carpegna was very active during that meeting, attended by the delegates of all the scout associations of the world. In one week of work, the bases of the international organisation of scouting were settled : the « *Boy Scouts International Bureau* » was created. At the end of the work, Baden-Powell explained the meaning of the IPISE<sup>33</sup> and gave it, during a solemn collective ceremony, to all the delegates of the scout associations who were present. Back in Italy, the Italian delegates brought the IPISE and this is how it became part of the Italian scout traditions.

In 1924, during the second world Jamboree of Copenhagen (Denmark), the A.S.C.I. and the C.N.G.E.I. joined into one Italian delegation, led by Mario di Carpegna for the A.S.C.I. and by Roberto Villetti for the C.N.G.E.I.. It was the last time that Mario di Carpegna took part in an international activity and his last meeting with Baden-Powell for, on November 3<sup>rd</sup> 1924, after a short disease, the earl passed away and went back to the Father's Home, mourned by all Italian and international scouting.

Certainly, the Earl di Carpegna was a highly qualified educator. He had a fine silhouette, apparently stern, but he had a very fine humour. He was simple and comprehensive. A tireless worker, he attracted collaborators by his enthusiasm. Humble, loyal, frank, patient, he managed to transform the spirit of service into a style of life without ever boasting about his own merits.

Unfortunately, Italian Catholic scouting lost its most influent guide just at the moment when the storm of dissolution brought by fascism was going to happen. But this pain was spared to Mario di Carpegna.

Attilio Grieco

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32 "Et vos estote parati quia quia hora non putatis filius hominis veniet" Luke (12, 40).

33 The I.P.I.S.E. (Ideal - Possibility - Interest - Service - Example) is an investiture and a commitment of the chief. Substantially, it consists of a formal acknowledgement of the validity of the ideal elements placed at the basis of scouting, of the chief's mission and of the commitment to adopt these elements for oneself.



**NEWS - NOUVELLES - NOTIZIE****Spain**

From August 21<sup>st</sup> to 28<sup>th</sup>, more than 100 leaders, coming from the whole country, could appreciate the training camps organized by the association for all the branches in Enguerra, near Valencia.

This year, two Polish guide leaders had the great opportunity to be members of the staff of the training camp for girl guides.

Simultaneously, group leaders and district commissioners had their own training. Two Rangers made their Commitment and one Rover took his Departure.

The Spanish association is most grateful for all this and considers it as a fruit of the consecration of the association to the Sacred Hearts of Jesus and Mary that took place in June. Now, the Spanish association is working on a project of camp for all branches, planned for next summer. It will be called *Ibercamp 2017*.

The association asks all their UIGSE-FSE brothers and sisters to pray for this project and thanks them in advance.



*The participants to the Spanish training camps*

**Rumania**

From August 9<sup>th</sup> to 14<sup>th</sup> in Rumania, on an idyllic island of the Danube, the Federal commissioner led a basic training camp for about fifteen future Rumanian leaders.

**CONTACT**

**Newsletter from the International Union of Guides and Scouts of Europe  
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