

# CONTACT

CONTACT - KONTAKT - CONTATTO

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

4 / 2016



## THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

On November 1<sup>st</sup>, 2016 the finishing line was finally crossed and the F.S.E. got 60 years old. We have celebrated this since August 8th, 2015 when the Flame of the Scouteurop'Tour started to travel across many of our associations: Germany, France, Belgium, Portugal, Spain, Slovakia, Lithuania, Germany, Switzerland, Italy, Austria, Slovakia, Romania, Ukraine, Belarus, Russia, Poland, Belgium, Luxemburg, Netherlands, Germany, Switzerland, France, Belgium.

And I am sure the Scouteurop'Tour has not ended yet. The F.S.E. is called to reach the extreme corners, be they hidden or not of Europe. Its way of making girls and boys, men and women grow in our days is nothing but translating and inserting the Gospel into their daily lives. I

am sure that Jesus Christ loves this mean for sharing his mercy with the whole world.

On October 7<sup>th</sup> some Federal Council members met with Wilhelm Jung in Cologne. He talked to us about the vitality of the young people having been together in Cologne's Maccabees Street in 1956 during the democratic uprising and its crushing by the Soviets in Budapest. I was so strongly touched...

And I was not less touched again when I saw 100 patrol leaders being together with the high patrols in Brussels on November 19<sup>th</sup> in the shadow of the buildings of the European institutions having betrayed their Christian founding fathers so often. The F.S.E. is needed more than ever. The call of Christ for evangelization is stronger than ever. Read attentively, meditate deeply, breathe in courageously what Cardinal Sarah told us in Vézelay (cf. next page).

Surgite, eamus!

Martin Hafner, Federal Commissioner





## CARDINAL SARAH IN VEZELAY : « IF YOU ARE FAITHFUL TO YOUR COMMITMENT, YOU WILL CHANGE THE WORLD »

**Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, celebrated the Holy Mass on Monday October 31<sup>st</sup> with the Rover Scouts of Europe gathered in Vézelay. Here is an extract of the homily that he pronounced during that Mass.**

***For the complete text of the homily (in French) :***

<http://www.famillechretienne.fr/eglise/pelerinages-et-rassemblements/le-cardinal-sarah-a-vezelay-si-vous-etes-fideles-a-votre-engagement-vous-changerez-le-monde-206632>

***To listen to the audio registration (in French) :***

<https://soundcloud.com/user-169061166/homelie-du-cardinal-sarah-lundi-31-octobre-2016-a-la-basilique-de-vezelay-aux-routiers-fse>

[...]

*"A Rover Scout who has not given everything has given nothing.*

*A Rover Scout who is not able to die is able to do nothing.*

*But remember that it is sometimes more difficult to live.*

*And now, brother, go with God!"*

Dear Pilots and Rovers of European Scouts, my friends,

In these words, both splendid and demanding – and splendid *because they are* demanding – you have recognised an extract from the ceremonial of the Rover Departure. After hearing them, the new Scout Rover kneels down in front of the priest in order to receive God's blessing, then he moves away, alone, in the dark, *"accompanied by the saints"*, while his scout brothers move sideways to let him walk between them, at the light of the torches, and sing the song "L'Appel de la Route" ...

Let us wonder: does this new Rover who disappears in the forest walk at random, towards an unknown destination? The answer is no. Dear scout friends, you find this answer inscribed in the stones of this basilica as well as in your core texts, those of Catholic scouting that the Jesuit Father Jacques Sevin redacted while he contemplated the Cross of Jesus Christ, our Saviour, whom he called *"the Outstanding Chief"*. [...]

As saint Peter affirms it, this morning, in this basilica, the stones of which are in a way the secular witnesses of all those who, before you, have testified of their faith, you, European Scout Rovers, you are the *"living stones"* who enter into the construction of the spiritual house called *"the Church"* (see 1 P 2,5). Yes, if the stones of this sacred building could speak, no doubt that they would sing the glory of God and of the Marriage of the Lamb, already present in this world through our liturgy, the one of the Church, with Gregorian song, which is its nicest jewel. Hasn't Christ himself said to the unbelievers and the faint of heart of his time, who wanted his apostles to keep silent because they were too impetuous according to them: *"I tell you, if they keep silent, the stones will cry out!"* (Lk 19, 40)? 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, exactly like the stones of this basilica Saint-Magdalena, that goes on defying the centuries by giving a silent testimony to Christianity, away from our agitated world, on the *"eternal hill"* of Vézelay.

My dear European Scout Rovers, 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. [...]

This human and spiritual maturation gradually leads you to the discernment of your vocation, whatever it may be. There is the vocation of Christian marriage: are you ready to enter into the beautiful adventure of the sacrament of marriage in a society, in Western countries, that edicts laws aiming at changing the nature of the family, up to the murder of the embryo – who is, right from its conception, a human being (this must be always reminded) and who has an imprescriptible right to life? About this point, I would like to remind you what Pope saint John Paul II said to the communist leaders of his country during his first apostolic journey to Poland, in 1979: *"To exclude Christ from the history of man is an act against man"*. This was in Warsaw. And three days later, he added in Czestochowa: *"Nations must build themselves upon the law of God, otherwise they perish"*. The Western world is threatened of certain death if, through the gender ideology, it goes on with its diabolic program of deconstruction and demolition of marriage and of family, as they are wanted by God. Only the union between a man and a woman may constitute a marriage and a family. Any other type of union is a farce that humiliates and dishonours our mankind, ennobled and destined to be divinised by the Incarnation of Jesus Christ, the Son of God. As saint Ireneus of Lyon said: *"God became man so that man may become God"*. Yes, to demolish marriage and family is a crime against humanity and an insult to God! So, Rover Scout, are you ready, through your testimony of Christian future husband and father to take part in the defence and promotion of family and life? Yet, you must never forget that in order to do that, as the ceremonial of the Rover Departure says, you must become *"neither a prisoner of your caprices, of trends, nor of the errors of society"* and that *"life has to be taken seriously and that all your acts count and involve?"*!

A Rover Scout can also be called by God to the "highest service", in priesthood or religious life. I know that your movement has given to the Church many diocesan priests, missionaries, religious people belonging to various congregations, and also monks. How many seminarians and priests may testify that their vocation matured in this beautiful school of scouting, which diverts you from selfishness and laziness! When a scout pronounces his promise, when he takes his Rover Departure, he affirms that he sets Christ in the heart of his life, and the camp or the Road are a kind of "retreat in the open air" where he can hear the call to consecrate himself to the Lord. So, develop in yourselves prayer, that is to say meditation and adoration for, as I have written in the book *Dieu ou rien* : *"I think that men, like trees, need roots to feed themselves in the best soil, which is simply the millenarian inheritance and tradition of Christianity. The truth of opinions in a society overflowed by information should not make us forget the multi-secular tradition of the Church. The best way of understanding and transmitting is interior life in God!"*, an intense life of prayer (p. 164).

I conclude this homily with this simple word that I leave to you and that you can remember easily: it is about the red colour. You are in the "red branch" of scouting and I am, in a way, in the "red branch" of the Church, you as Rovers and me as a Cardinal of the Holy Roman Church! You know perfectly well that this red colour is the Blood of Christ and of the martyrs, evoked by the ceremonial of the Rover Departure as follows: *"Receive the red colour, symbol of Rovers and of love and blood, in order that you should spare neither love nor blood during your life."* When Pope Benedict XVI gave me the beanie of Cardinal in 2010, he told me in his homily: *"Your ministry is difficult, for it is not in conformity with the way of thinking of men... The red colour of your habit evokes blood, symbol of life and love. The Blood of Christ that, according to an ancient iconography, Mary gathers from the pierced side of her Son dead on the Cross"*. This is why, whereas until now I have called you "scout friends", I now allow myself to tell you: "scout brothers". [...]

May God bless you and go on accompanying you on this beautiful road of European Rovers Scouts. Amen



## 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.**

After the choice of the eight-point cross<sup>1</sup>, the meeting of Porlezza with Mgr Jean-Baptiste MONTINI<sup>2</sup>, the redaction of rules for ecclesial life<sup>3</sup>, these young German European Scouts adopted the whole **ceremonial of Catholic** scouting, elaborated by Father Jacques SEVIN in the 1920s, because Catholics and Lutherans who were there estimated that it was quite compatible with the scout life of a Catholic, Orthodox or Lutheran group.

The texts of the scout law and of the promise were adopted with the changes suggested by Karl SCHMITZ-MOORMANN in order to take into account the German context of that time and the international aspect of his movement. These texts were published in the German magazine *Passat* nr.3, in February 1958.

Offizielle Texte, beschlossen auf dem letzten Bundesthing:

### DAS GESETZ

1. Der Pfadfinder setzt seine Ehre darein, Vertrauen zu verdienen.
2. Der Pfadfinder ist zuverlässig.
3. Der Pfadfinder hilft seinem Nächsten in jeder Lage.
4. Der Pfadfinder ist Freund eines jeden Menschen und Bruder eines jeden andern Pfadfinders.
5. Der Pfadfinder benimmt sich höflich und ritterlich.
6. Der Pfadfinder sieht in der Natur das Werk Gottes und liebt Pflanzen und Tiere.
7. Der Pfadfinder gehorcht und macht nichts halb.
8. Der Pfadfinder behält Mut und gute Laune auch in Schwierigkeiten.
9. Der Pfadfinder lebt sparsam und einfach, um anderen helfen zu können.
10. Der Pfadfinder ist sauber im Denken, Reden und Tun.

### DAS VERSPRECHEN

Ich verspreche bei meiner Ehre,  
daß ich mit der Hilfe der Gnade Gottes  
mein Bestes tun will,  
um meine Pflichten gegenüber  
Gott,  
meiner Kirche  
Europa  
und meinem Volk  
zu erfüllen,  
meinen Mitmenschen jederzeit zu helfen,  
und dem Pfadfindergesetz zu gehorchen.



### **Robert Schuman, May 9th 1950:**

"Europe will not be made all at once, or according to a single plan. It will be built through concrete achievements which first create a *de facto* solidarity. The coming together of the nations of Europe requires the elimination of the age-old opposition of France and Germany. Any action taken must in the first place concern these two countries."

These few changes express the mentality of these young German boys who founded the FSE in the mid 1950s, still hurt by the recent events of World War II and the Nazi regime.

### **The scout law**

The translation of the scout Law into German is faithful to Father SEVIN's text except for article 2: "The scout is loyal to his country, his parents, his chiefs and subordinates" became "Der Pfadfinder ist zuverlässig", meaning "We can rely on a scout" or "a scout is a sound and

<sup>1</sup> *Contact* nr. 1 March 2016

<sup>2</sup> *Contact* nr. 2 June 2016

<sup>3</sup> *Contact* nr. 3 September 2016





serious guy", a sort of redundancy of article 1: "The scout's honour is to be trusted". These young people thought that a blind loyalty to chiefs and a diverted spirit of discipline had plunged their countries into catastrophe.

### The text of the promise

The changes of this text were much more innovative. The words of Father SEVIN : "*On my honour, with God's grace, I promise to do my best to do my duty to God, the Church, my fatherland, to help my neighbour at all times, to obey the Scout Law*" became "***Ich verspreche bei meiner Ehre, daß ich mit der Hilfe der Gnade Gottes mein Bestes tun will, um meine Pflichten gegenüber Gott, meiner Kirche, Europa und meinem Volk zu erfüllen, meinem Mitmenschen jederzeit zu helfen, und dem Pfadfindergesetz zu gehorchen***", which means "*On my honour, with God's grace, I promise to do my best to fulfil my duties towards God, my Church, Europe and my people, to help my neighbour at all times, to observe the Scout Law*".

The expression "**meiner Kirche**" instead of "the Church" took into account the confessional division of Germany. By the way, let us precise that in 1957 the German association was led by two researchers in theology, Karl SCHMITZ-MOORMANN, Catholic and general Commissioner, and Friedrich GRAZ, Lutheran and missionary in Africa.

The II Vatican Council, in its constitution "Lumen Gentium" about the Church and in its decree "Unitatis Redintegratio" about ecumenism clarified later on the position of the Catholic Church. The Council was going to proclaim that the Church of Christ is unique and that on earth it "subsists" in the Catholic Church, although elements of sanctification and of truth are found outside of its visible structure. Gradually, the mention of "the Church" reappeared in the text of the promise.

### Europe

After 1945, in a world afflicted by unprecedented destructions and suffering, Christian democracy came to power in Western European countries. Thanks to law and common institutions, it aimed at limiting the excesses which had brought to power totalitarian regimes. It tried to reconcile the middle classes with democracy from which they had turned away in the 1930s.

The first ambition of the fathers of Europe, such as Konrad Adenauer, Robert Schuman and Alcide de Gasperi, or others such as Winston Churchill, was to establish peace between European countries by bringing them closer, to resist to USSR belligerent communism and to work for reconciliation between France and Germany.

The explosion of the first sovietic atomic bomb; the blockade of Berlin<sup>4</sup> in 1949; the war in Korea; the insurrections of the sovietic zone of occupation in Germany, then in Budapest... created an anxiety-provoking climate.

Among these frightening events, a few hopes appeared. Politically, the Council of Europe was founded in Strasbourg in 1949. Then, on May 9<sup>th</sup> 1950, a speech<sup>5</sup> of the French Minister of Foreign Office, Robert SCHUMAN<sup>6</sup> inflected the foreign policy of his country. Saarland, that France wanted to annex by way of compensation, was still a source of conflict between France and Germany. From that moment on, the point was no longer a question of compensation as it had been after World War I but to put in common the steel and mining productions of both countries. As confidence was growing, the treaty establishing the European Community of coal and steel [ESCS] was signed in April 1951 in Paris by Robert SCHUMAN for France, Konrad ADENAUER for the Federal Republic of Germany, by Belgium, the Netherlands, Luxembourg and Italy.

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4 For nearly one year, an airlift was set up for West Berlin supplies. 2.5 million tons of freight, so an average of 8 tons per day, were transported by 275.000 airlifts. It was the first "battle" of the Cold war and Staline's first serious failure.

5 It was called "the Schuman Plan".

6 His process of beatification was opened in 1990.



From a religious aspect, three events were at the origin of such a decision : the proclamation of the dogma of the Assumption of the Virgin Mary by Pope Pius XII on All Saints' Day, six



years earlier ; the adoption by the Council of Europe, on December 8<sup>th</sup> 1955, of a blue flag with 12 stars, on the day when the Catholic Church celebrates the Immaculate Conception of the Virgin Mary ; then on October 21<sup>st</sup> 1956, a few days before the meeting of All Saints' Day 1956 in Cologne, the Council of Europe offered to Strasbourg Cathedral the

stained-glass window with 12 stars of the Virgin of Helkenheim<sup>7</sup> made by Max INGRAND, master glassmaker, to replace the window of the apse destroyed by the bombings of 1944. This gesture had a great impact along the Rhine valley.

In the spirit of these young people, there were a lot of coincidences. They immediately grasped the Christian meaning of the choice of the twelve stars. So they were bold enough to introduce into the text of the promise a fourth centre of fidelity, Europe, and replaced their national flag by the twelve-star flag of the Council of Europe in the ceremonial of the flags. For them, it was a way of hoisting the Christian roots of Europe<sup>8</sup>.

### **The flag ceremony at the jamborette of St-Loup de Naud in 1960**

German and French scout leaders had a discussion on the occasion of that mini-eurojam (see photograph below on the right) about the history of the birth of the movement and of its European vision, more precisely on the reasons for the Germans to hoist the European flag instead of their national flag on the mast. Claude PINAY did not understand them. He had nothing against the flag of the Council of Europe, that reminded him of the twelve stars of the Virgin, but on the condition of hoisting the national flag beside.

At the beginning of 1964, Claude PINAY, newly elected general commissioner of the French association, raised this question again on the occasion of the preparation of the jamborette of Marburg. It was decided that from that moment on the units of the German association would hoist the flag of their country beside the European flag. The French scouts committed themselves to hoist the European flag beside the French flag. This happened more than 20 years before the adoption by the European Union of the twelve-star flag.

In short, the Germans had a federalist vision of the current European construction. On the other hand, the French and the Belgians supported the idea of a Europe of nations. For them, the national fact could not disappear. On the contrary, should the movement grow, this level could only be strengthened. The American example could not be a model for European countries with ancient cultures. The national associations were inescapable for cultural, religious, administrative, linguistic... reasons.

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7 See « Documentation et patrimoine Direction Régionale des Affaires Culturelles – Alsace : Le vitrail de l'Europe de Max Ingrand ».

8 Nowadays, the European flag has lost part of its Christian meaning in our movement to symbolize the 2<sup>nd</sup> principle of the FSE visually. In 1966, during the crossing of Mont-St-Michel bay, there was the invention of the Baussant, meaning for young people that the camp is a holy land where the Lord camps with his sons and daughters.



Although the Germans had a duty of remembrance towards their history, the German youth was not responsible for the madness of its predecessors. So the Germans asked us to suppress from Father SEVIN's ceremonial the extended salute<sup>9</sup>, and this was accepted.



Flag ceremony in St-Loup de Naud



From left to right : Claude PINAY, Yvon LEBER, Jean-Pierre ROUSSEL from the rear, Günter OLBRICH called "Struppy" and Maurice OLLIER discussing in 1960 about the history of the FSE and the flag ceremony. Wilhelm JUNG is the photographer.

**So this is how Europe and the European flag were naturally added to Father SEVIN's ceremonial.**

Maurice Ollier



© AGSE / Emmanuel Beaudesson

<sup>9</sup> But the Patrol Leaders' salute, with the extended staff, was maintained because there was no possible confusion with the hitlerian salute.





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

(part 4)

For the union of Churches separated for so many centuries

Already on November 2<sup>nd</sup> 1957, the FSE resolutely adopted a position of ecumenism, which was quite new: *"If the F.S.E.'s short-term purpose is to create narrow links between European young people, its long-term purpose, also eagerly desired, is to aim at the unity of Churches which have been separated for so many centuries. The scandal of division between Christian people and the necessity of working for the unity of the Mystical Body of the Church should constantly be reminded to the members of the Federation"*<sup>10</sup>. Obviously, the fact that this paragraph is placed as the preamble of our current *Religious Directory* is not insignificant. Our movement was based on a European and ecumenical identity... seven years before the texts of the II Vatican Council about ecumenism and before the lifting of the mutual excommunications by Pope Paul VI and the Orthodox Patriarch of Constantinople, Athenagoras 1<sup>st</sup>!

As soon as they were created, in Cologne on All Saints' Day, the Guides and Scouts of Europe passionately wished the unity of Christians. And the *Federal Statutes* of November 1963 consecrated this choice. They defined explicitly the FSE, then half composed of German units of Protestant confession, as *"a Christian federation, admitting the coexistence of different Christian confessions"*; however, they refused *"clearly any sort of religious or confessional syncretism"* and finally declared that they *"completely submitted faith pedagogy to the instructions of the respective confessions"*<sup>11</sup>. For the young people who founded the FSE that *"may not be totally linked to one Church only"*<sup>12</sup>, the question of the unity of Europe necessarily went through the unity of Christians; intuitively, they knew that *"as Christians, we cannot breathe with only one lung; we must have two lungs, the Eastern lung and the Western lung"*<sup>13</sup>.

The UIGSE-FSE *« is composed of Catholic scouting associations. It acts and makes decisions according to the rules of this faith"*<sup>14</sup>. But the *Canonical Statutes* immediately precise that *"with an open mind towards ecumenism"* it also welcomes associations of other Christian confessions if they want, as long as they are *"confessing the divinity of Christ and recognising the Symbol of the Apostles as definition of faith, adhering with full awareness to the fact that the Union is acknowledged canonically by the Catholic Church"*<sup>15</sup>.

The position of the International Union is quite in conformity with the instructions of the Holy See. As far as the Orthodox Churches are concerned, the Catholic Church considers them as *"sister Churches"*, *"linked with us in closest intimacy"*<sup>16</sup>, or even more: almost *"in full communion"* with it<sup>17</sup>; for Benedict XVI, *« we may thus hope that the day when we are able to celebrate the Eucharist again together is not so far"*<sup>18</sup>. As concerns the Protestant Churches,

10 *Religious Directory* of the FSE, Cologne, November 2<sup>nd</sup> 1957, art. 7.

11 *Federal Statutes* of the FSE, art. 3b), April 1962.

12 *Religious Directory* of the FSE, art. 4, November 16<sup>th</sup> 1997. Adaptation of art. 1 of the *Religious Directory* of November 2<sup>nd</sup> 1957.

13 John Paul II, speech to the representatives of the non-Catholic Christian communities, in Paris, May 31<sup>st</sup> 1980.

14 *Canonical Federal Statutes* of the UIGSE-FSE, art. 1.2.9, September 26<sup>th</sup> 2003. The article 1.2.7 of the *Statutes* of the UOGSE is the same, the word 'Catholic' being of course replaced by 'Orthodox'.

15 *Canonical Federal Statutes* of the UIGSE-FSE, September 26<sup>th</sup> 2003, art. 1.2.11.

16 II Vatican Council, decree on ecumenism *Unitatis Redintegratio*, §15.

17 Expression of Paul VI, repeated three times. Allocution on January 20<sup>th</sup> 1971: *"the communion is not yet perfect. Nevertheless, it is nearly full"* (Oss. Rom. Jan. 21<sup>st</sup> 1971). Letter to the Ecumenical Patriarch on February 8<sup>th</sup> 1971: *"an almost complete communion already exists, although it is not yet perfect"* (Oss. Rom. March 7<sup>th</sup> 1971). Allocution on January 25<sup>th</sup> 1973: *"in particular, with the venerable Eastern Churches, we have rediscovered an almost perfect communion"* (Oss. Rom. "comunione quasi piena" Jan. 24<sup>th</sup> 1973, p.2).

18 Benedict XVI, *Lumière du Monde. Entretien avec Peter Seewald*, Bayard Culture, 2010, p.119.





although it recognises that there are "*important divergences*" between it and these Churches, "*not only of a historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth*"<sup>19</sup>, nevertheless the Catholic Church affirms that these Churches "*have retained a particularly close affinity with the Catholic Church as a result of the long centuries in which all Christendom lived together in ecclesiastical communion*" ; and Pope Francis invites us to "*ask for (...) the grace of this diversity reconciled in the Lord*"<sup>20</sup>.

The rest of the *Religious Directory* and the *Canonical Statutes* precises the rules of this "*common life*": "*homogeneous confessional associations [and groups]*"<sup>21</sup>, "*spiritually animated and guided by their Churches, as well at the local level as at the national level*"<sup>22</sup>, "*possibilities of inter-confessional meetings, the benefit of which should not be lost*"<sup>23</sup>, for the rangers and rovers, "*liturgical celebrations as well as the cults [of the various Churches] will not be celebrated in common*"<sup>24</sup>...

So, the "*ecumenical vocation*" is in the heart of European scouting and "*must be lived by all Christian scouts*"<sup>25</sup> ; "*to be Christians means to work unceasingly to build peace and unity in the Church and in the world*"<sup>26</sup>.

Gwenaël Lhuissier



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19 II Vatican Council, decree on ecumenism *Unitatis Redintegratio*, §19.

20 Francis, homily pronounced during his visit to the Evangelic Lutheran Church of Rome, November 15<sup>th</sup> 2015.

21 Charter of Catholic Scouting, June 13<sup>th</sup> 1962.

22 *Religious Directory* of the Federation of European Scouting, art. 5 and 6, November 16<sup>th</sup> 1997. *Canonical Federal Statutes* of the International Union of Guides and Scouts of Europe, art. 1.2.12, September 26<sup>th</sup> 2003.

23 Charter of Catholic Scouting, June 13<sup>th</sup> 1962. *Religious Directory* of the Federation of European Scouting, art. 7, November 16<sup>th</sup> 1997.

24 Robert Baden-Powell, *Scouting for Boys*, chapter X, Religion. *Religious Directory* of the Federation of European Scouting, art. 8, November 16<sup>th</sup> 1997.

25 John Paul II: Speech to AGESCI wolf cubs and ladybirds, Saint Peter's Square, 1995, nr. 8.

26 John Paul II: Speech to the Guides and Scouts of Europe, Saint Peter's Basilica, Rome, August 3<sup>rd</sup> 1994.



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

### Article 1

**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 1

"Scouting believes that each individual has his own immortal, personal and unique destiny, and therefore rejects any social philosophy leading to any 'mass planning or collectivisation' that sacrifices the individual to society".

#### Signification

European scouting believes that each human being, created in the image of God, has his own **immortal**, **personal** and **unique** destiny. It intends to train **persons**, not only individuals. The aim of education is to enable young people to adapt themselves to the various contexts that they will meet during their life, without being enslaved to the **ideologies** or the structures of the **societies** in which they will live.

#### 1/. Principle and foundation of European Scouting

Father Jacques Sevin is universally recognised as one of the founders of Catholic scouting. In France, he was the person who had the best knowledge of scouting. He had travelled to England to study it and had met Baden-Powell on September 20<sup>th</sup> 1913. As required, it happened around a cup of tea. It was decisive for the friendship that was born between the two men as well as for the application of authentic scouting in France. The young Jesuit had already written down the fruit of his reflections, while those who were interested in scouting were still looking for the adaptation that they could make of it.

Jacques Sevin, like all Jesuits, was familiar with the « Spiritual Exercises ». Saint Ignatius of Loyola, founder of the Society of Jesus, had made of this short treaty the basis of their spiritual life and of their commitment at the service of Christ. So, Jacques Sevin practised them all his life. If we want to understand the deep meaning of his action, we must start from the "Principle and foundation" of these exercises.

Here is the text:

"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created."

From this it follows that man is to use them as much as they help him on to his end, and ought to rid himself of them so far as they hinder him as to it.

For this it is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honour rather than dishonour, long rather than short life, and so in all the rest; desiring and choosing only what is most conducive for us to the end for which we are created"/>"<sup>27</sup>

In a few sentences, this text exposes the **immortal**, **personal** and **unique** destiny of each human being wanted by God and created in His image. The Christian Revelation brought by Jesus Christ, incarnated in the womb of the Virgin Mary, Son of God and eternal Word<sup>28</sup> of the Father, brings light to the dignity of man and his immortal destiny. The price of the human

27 Ignatius of Loyola. Spiritual Exercises. Desclée de Brouwer. 1986, p 44

28 "The Father spoke one Word, which was His Son, and this Word He always speaks in eternal silence, and in silence must It be heard by the soul: God is Love" (Saint John of the Cross, Maxim 147).



person is so expensive that God chose to incarnate Himself and to redeem each one of us by the blood of His Beloved Son. It also reveals to us that, because God is Love, each human being called to life since the beginning of the world is UNIQUE. Even twins are UNIQUE for God, as for their mummy. Since Adam, each human being called to share the life of God in blessed eternity is absolutely unique. Only objects are mass-produced.

When Baden-Powell speaks of scout education, he affirms exactly the same truth:

*"Why worry about individual training?" Because it is the only way by which you can educate. You can instruct any number of boys, a thousand at a time if you have a loud voice and attractive methods of disciplinary means. But that is not training-it is not education."*<sup>29</sup>

*"It is not the slightest use to preach the Scout Law or to give it out as orders to a crowd of boys: each mind requires its special exposition of them and the ambition to carry them out. That is where the personality and ability of the Scoutmaster come in".*<sup>30</sup>

## **2/. What about our present context (facts, ideas, questions)?**

*In our world obsessed by the body, denying the existence of the human soul and the spiritual destiny of man, refusing to have been created by Someone Else and rejecting any moral constraint, the threats are growing. The most awesome ones are silent, such as the increase of the NBIC<sup>31</sup> in the transformation of living creatures. Transhumanism and the ideology of the gender rely on the idea that man creates himself.*

*By attacking the gift of marriage and family – essential place for personal fulfilment –, and by denying the alterity of man and woman created in the image of God, we refuse God Creator and His Law. We reject renouncement<sup>32</sup>, which is at the basis of love and of the service of love. We exalt the human ego and selfishness in what is most perverted in them.*

*Let us remind of Genesis 18,20: "The outcry against Sodom and Gomorrah is so great, and their sin so grave!" But also Abraham and Sarah welcoming their three visitors and receiving from them the promise of God: Genesis 18, 1-10a.*

*How beautiful our camps of wolf cubs, brownies, girl guides, boy scouts are! And how beautiful our Christian families are!*

*Our scouting does not only consist in having beautiful games in the forest, beautiful gatherings and beautiful international meetings. It requires from us to act consciously – knowingly –, obeying our law and according to our principles. This means that the articles of our Law and of our Charter – our highway code – must be assimilated and "metabolized" in order to be integrated to our service of leaders.*

*THEY WILL NOT ALWAYS BE ACCEPTED, UNDERSTOOD, NOT EVEN KNOWN BY THOSE WHO SURROUND US. We must be able to go against the current. In the current, there are only wrecks and it is better, like salmons, to swim towards the spring.*

*Let us rejoice: we assume part of the Hope of the world and we have the promises of eternal life.*

Bruno Rondet

(To be followed)



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29 Baden-Powell, Aids to Scoutmastership, 1919, 39

30 Baden-Powell, Aids to Scoutmastership, 1919, 40

31 Nanotechnologies, Biotechniques, Informatics, Cognitive sciences. The new man will be the fruit of bio-engineering: medically-assisted procreation, surrogate motherhood, Selective eugenics, destruction and creation of embryos, transhumanism. It is the alliance between biomedical and demographic scientism, based on juridical positivism considered as morals.

32 *These daily renouncements which are our progress towards holiness.*



## A CHARACTER OF SCOUTING : PIERRE GÉRAUD-KERAOD

### Perig

Pierre Géraud-Keraod is the one who has given to the FSE a solid structure and a strong doctrinal baggage. So he may be considered as its true "founder", even if he arrived several years after the foundation, which occurred in 1956 in Cologne thanks to a few German young leaders.

Born with great capacities of organisation, cultured, passionate of Breton culture, poet and author of the words of many scout songs, with a determined character getting to the root of problems, Pierre Géraud-Keraod (called Perig in Breton) dedicated several decades of his life in the service of scouting.

It is not so easy to describe in a few lines such an original and complex personality such as Pierre Géraud-Keraod's one, able of very deep reflections, very intense impulses but also hard and severe attitudes sometimes.

Pierre Géraud-Keraod's presence and work at the head of the FSE for more than 20 years have crystallised a lot of criticisms against him and against his association which, for so many years, has constantly increased. All means have been used, even bordering on calumny and disinformation campaigns. But Pierre, with a strong physical and moral constitution, was firmly steering the wheel of the association with competence and authority.

The events that he had to face during all those years were not so simple, actually, first with the rather confusing period of the life of the Church, especially in France, after the 2<sup>nd</sup> Vatican Council, as well as the crisis of society that started with the events of May 1968.

While at that time scout associations followed other ideas and altered original scouting, in France and elsewhere, but with poor results, Pierre Géraud-Keraod chose, on purpose, the track of Baden-Powell's scouting, interpreted in the Catholic way.

If we came back to Pierre Géraud-Keraod's writings, we could write a book of scouting faithful to the Catholic tradition of scouting as well as original in its European understanding. Pierre Géraud-Keraod was one of the rare leaders able to express and support firmly a coherent doctrine and to mobilise the commitment of a great number of young people, and it is still very interesting to read his writings nowadays.

Indeed, Pierre brought to light the fact that *"...Europe is not a creation of the future, a utopian society, a still unknown paradise that geometers and planners have to build for the happiness of a part of mankind. On the contrary, it is a society of yesterday and of today..."*<sup>33</sup>.

As regards scouting, Pierre then underlined that the scout style is what differentiates a scout, his way of being and his way of behaving, it is the basis of the whole scout training. *"In literature as well as in a stadium, it is the style that distinguishes, that differentiates a person among a thousand... The style is man... The scout style is what gives to our life its own character, an original one, very different from the others... We should be able to rely on a scout's style as well as on his word..."*<sup>34</sup>.

And finally, he elaborated and exposed the idea that: *"For us, scouting is not only a method to educate a person or a set of techniques, no more than a mere spirituality. It is also a*



33 from Maîtrises nr. 34-35, 1976

34 from Maîtrises nr. 36, 1976





*conception of life in society and this corresponds to precise and well known doctrinal positions which, furthermore, are consolidated by the true Christian spirituality*<sup>35</sup>.

### A short biography

Pierre Géraud was born on July 1st 1917 in Montauban, about 50 km at the north of Toulouse. On his mother's side, he belonged to a family of Breton journalists and editors. His grand-father was the director of the newspaper of Pontivy and his great uncles led those of Lannion, Guingamp and Loudeac, whereas his father had created a publishing house in Lorient. Hence Pierre's passion for Brittany as well as for journalism and written expression that he transposed afterwards in the FSE magazines published under his direction for more than 20 years.

At the age of 12, Pierre joined the *Scout de France* troop of Montauban 1<sup>st</sup> where he pronounced his promise on May 19<sup>th</sup> 1930. During those years, he became passionate about his Breton roots and he learnt Breton and Occitan by himself.



He began his law studies at the university of Toulouse but, in 1939, when the Second World War burst out, he was obliged to stop them because he was called up for military service. After the armistice that France was forced to sign with the Germans in 1940, Pierre was demobilized and went back to civil life. In 1941, he married Lucienne Sournac (Lizig in Breton), Akela at the 4<sup>th</sup> Montauban. Five children were born of their union.

Pierre was assigned to the railways and, after a first period in Orléans, he was sent for an internship to the station of Etampes, about 50 km from Paris. Because of the ongoing hostilities, he remained there until the end of the war.

In Etampes, under the pseudonym of "Keraod" – Breton translation of his name -, he joined the antinazi resistance of the French railways, called the "iron-resistance" which gave a lot of trouble to the Germans who used brutal methods to curb it, going even to executions without trial. As Gaston Beau, one of the local chiefs of resistance, testified later, Pierre belonged to the "Libé-Nord Net" and he took part in sabotage of German military convoys, he slowed down the rail traffic and he diverted German trains towards other destinations. On July 4<sup>th</sup> 1944, he received extremely hard treatment from the Germans and was sent to hospital, while he was trying to slow down a convoy transporting additional troops to face the Anglo-Americans who had landed in Normandy.

After the war, he rarely spoke of his experience of resistance, but he added to his name his pseudonym of resistant and so he became Géraud-Keraod.

### Bleimor

In 1945, Pierre was offered a management position in the Ministry of Reconstruction in Paris. So, he moved to the capital with his family and he began to attend a Breton group with his wife. Within the Breton Catholic Mission of Ile-de-France founded at the Liberation on request of five bishops of Brittany, Pierre and Lucienne created a "scout centre of Breton expression", depending on Scouts de France and Guides de France, that was called "Bleimor" ("wolfish"), nickname of the Breton poet Yann Ber Calloc'h, who died on April 10<sup>th</sup> in the battle of the Somme. But folk and expression were not enough to train good Christians and good citizens. So Pierre and his wife founded within the "Bleimor Centre" a crew of rovers and a fire of rangers who had their first camp in 1946, on different itineraries, in Plomelin, Finistère (Brittany).

The "Bleimor Centre", that welcomed hundreds of young Bretons, became a school of sensibilisation and training for Breton culture in all its aspects: music, dance, history, art, poetry, theatre, etc. Very quickly, the crew and the fire gave birth to new units (pack, troop, company, clearing) and, with the help of Guy Creac'h, a group of "Bleimor Extension" was opened for young disabled Bretons.

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35 from Maîtrises nr. 23,1973



Within the "Bleimor Centre", two groups were formed: the "Bagad Bleimor" (with typical Breton music instruments) and the "Telenn Bleimor" (Breton harp players, among which Brigitte, Perig and Lizig's daughter, stood out). The "Bagad" and the "Telenn" often intervened in Breton feasts and activities in Paris and in Brittany.

The "Bleimor Centre" acted within the context of the "Breton Mission", created by the Church to follow up the emigrated Bretons in Paris region because, although they were really regular to attend the Church in Brittany, they tended to abandon their practice once they had emigrated in town.

One of the activities of the "Bleimor" crew and fire consisted in organising the famous "Breton Pardons" (a typical Breton feast) in the parishes around Paris, where many Breton immigrants lived. On the day before the "Pardon", the rovers gave invitations while playing "biniou" and "bombarde" (Breton music instruments). Then, on the following day, the feast gathered a lot of people, so the priests were able to meet their new parishioners and to invite them to take part in the life and initiatives of the parish.

Perig opened the "Bleimor" to the European dimension through camps and meetings. In 1951, the first meeting took place with Norwegian scouts. During the following years, there were English, German, Scottish, Belgian, Italian, Hungarian, Ukrainian, Israeli, Georgian scouts, etc. Perig gave news about these meetings in articles and through conferences the topic of which was "our people and the others".



Perig also worked for a magazine for the "Bleimor Scouts" written in Breton and called "Sturier". And from 1947 to 1954, he was also in charge of a magazine of high cultural, historical, artistic level, in Breton language, called "Sked" ("Radiance"). But SKED was also the acronym of "Sevel Keltia Evit Doue" ("To build the Celtitude for God").

### From Bleimor Scouts to European Scouts

In 1962, in front of the difficulties emerging with the "*Scouts de France*" and "*Guides de France*" associations to whom they belonged, the "Bleimor" Guides and Scouts decided to join the "*Scouts d'Europe*" association, born a few years earlier. Shortly afterwards, Perig became its national secretary, then in 1965 its general commissioner. At that time, the association consisted of some hundreds of members, but thanks to the passionate work of the Géraud-Keraod couple, the development and the consolidation of the association were boosted. Perig and Lizig dedicated all their free time to scouting. With Marie-Claire Gousseau and other chieftains, Lizig gave a strong impulse to the development of the female section and the association changed its name to become the "*Guides and Scouts of Europe*".

At that time, the official Catholic association, the "*Scouts de France*" had launched a radical reform of the scout method: the Explorer branch was split into two age groups, the 12-14 called "*Rangers*" and the 14-17 called "*Pioneers*", with many other serious modifications (important changes of the scout Law, unsteady patrols shifting according to the various activities, patrol leaders elected every three months by rotation, etc.). The Rover branch was also heavily transformed: instead of remaining the third educational branch of scouting, it became a co-educational youth movement, almost self-managed, called "*Jeunesse en marche*".

All this provoked serious dissensions. Some groups left the "*Scouts de France*" and joined the "*Guides et Scouts d'Europe*"; the development of the latter was not done at the expense of other scout associations but mainly thanks to the foundation of new units, often free patrols that became afterwards complete groups, either male or female.

Perig established solid bases at intellectual level and, by referring clearly to Baden-Powell and to the founders of Catholic scouting, he defined the principles of animation and the practices on which the Guides and Scouts of Europe are still based nowadays, in France and in other countries.



## The relationships with the Church

The development of the Guides and Scouts of Europe in France coincided with the years just after the 2<sup>nd</sup> Ecumenical Vatican Council. That period was a source of great expectations but also the occasion of so many impromptu and sometimes personal initiatives, very often taken on behalf of a badly defined "spirit of the Council" rather than according to the true decisions of the Council fathers. These initiatives often created dissensions and confusions; then the Church in France entered into a period of long labour.

But Perig Géraud-Keraod fully accepted the decisions of the Council and the new liturgy adopted during those years, maintaining the Guides and Scouts of Europe far from the schismatic drifts. However, he met great difficulties with the French episcopate who accused him not to adhere to the reforms of the "*Scouts de France*". Despite all that, Perig adopted an attitude of respect towards the bishops. Although he did not claim for the FSE a role of "Church movement", Perig never stopped to reaffirm the lay character of the association and its unwavering commitment to the Catholic Church.



The pilgrimage of 500 rovers, rangers and leaders of the FSE to Assisi and Rome, on the occasion of the Holy Year 1975, led to a clear position from the Holy Father. As a matter of fact, on September 10<sup>th</sup> 1975, during a public audience on Saint-Peter's Square, Pope Paul VI proclaimed publicly "his great confidence" in the work of the "*Guides and Scouts of Europe*".

The initially very cold welcome of the French bishops to the Pope's words evolved with time. In 1976, on the occasion of the foundation of the Italian FSE, the Osservatore Romano published some information about the FSE, the Charter of European Scouting and its Religious Directory, which incited some French bishops to change their mind. At the beginning of the 80ies, there were some contacts, first informal then official, with the leaders of the Youth Commission of the French Bishops' Conference. Thus, thanks to Perig's wise action, meetings could start with the French Episcopate and gradually they led to a complete inversion of the situation, until the association was officially recognised by the French Bishops' Conference in 2001.

## The UIGSE-FSE

In 1976, Perig became Federal commissioner and gave a strong impulse to the whole movement. During those years, the proposal of European Scouting quickly spread out in many Western countries of Europe, and new associations appeared in Germany, Italy, Luxembourg, Spain, Portugal and Austria.

This development led to the need for the Federation of European Scouting to get a legal personality at international level, by becoming an International Non Governmental Organisation (NGIO) now called "Union Internationale des Guides et Scouts d'Europe - Fédération du Scoutisme Européen" (UIGSE-FSE). The Union obtained a participative status at the Council of Europe in 1980 and, about twenty years later, the recognition of the Holy See by the Pontifical Council for the Laity.

Under the guidance of Perig Géraud-Keraod, the UIGSE-FSE initiated an international pilgrimage to Lourdes in 1978, with 1300 rovers, rangers and leaders, as well as the first Eurojam in 1984 in Velles (France) with the participation of about 5000 boy scouts and girl guides from several European countries.

In 1983, at the age of 66, Perig withdrew from his functions of general commissioner and became president of the French association. Three years later, during the general assembly of 1986, Perig and Lizig left all their functions in the French association. And at the Federal Council of 1986, Perig left his role of Federal commissioner of the UIGSE-FSE to Maurice Ollier, one of his former collaborators.

Perig Géraud-Keraod returned home to our heavenly Father on October 21<sup>st</sup> 1997 and Lizig on May 5<sup>th</sup> 2013.

Attilio Grieco



**NEWS - NOUVELLES - NOTIZIE****60 years of the UIGSE-FSE**

The Federal Council 2016 gathered in Cologne, the town where our Union was founded in 1956.

In the presence of about ten former members of the Federal Team, the Federal Council celebrated this important anniversary with a festive Thanksgiving Mass in Cologne Cathedral, a festive and joyful dinner and a game in town, prepared by the German KPE association.

Our German association gave a warm welcome to the participants and made them feel at home during this weekend.

As a small highlight, a photo was taken with all the participants in Maccabees Street, where the founders gathered in 1956 to create the Federation of European Scouting.

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