

# CONTACT

CONTACT - KONTAKT - CONTATTO

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

5 / 2017



## THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

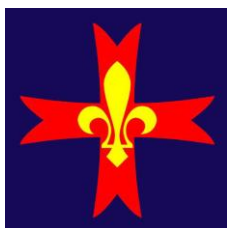
Our German catholic association has edited for more than 30 years a quarterly journal titled "Scouts of Mary". The UIGSE-FSE was consecrated to the Immaculate Heart of our Lady in 1978. The Federal Council in Fátima renewed our dedication in 2014. All Guides and Scouts of Europe are guides or scouts of Mary. The European flag fluttering over our camps reminds us of the extraordinary stained-glass window of Our Lady in the Cathedral of Strasbourg crowned by twelve stars, a donation of the Council of Europe in 1956. At this time, the Council of Europe was thought to create and stabilize a Europe of people united in Christo per Mariam.

Today European institutions seem to be driven by ideologies contrary of Christ's and the Church's teaching. Many people are highly confused because there are not enough apostles witnessing Christ who is the way, the truth, and the life.

One of these driving and at the same time maybe most hidden ideologies is communism. It lived a breakthrough at the October Revolution in Russia in 1917, a few days after Our Lady of Fatima had invited the world during several months to get consecrated to her Immaculate Heart. Starting from 1989 communism broke down as a tangible reality in Europe. Saint John Paul II played a decisive role in this happy moment in history. Seven years before he had added the bullet with which he was shot on the Fatima Day (May 13th) 1981 into the crown of the statue of Our Lady of Fatima...

Wherever we see the blue flag with the crown of stars in 2017, we should do two things. First, entrust ourselves, our unit, the FSE, and all Europeans to the Immaculate Heart of Mary. Second, thank Saint John Paul II. He is the first saint who spoke personally and exclusively to the Guides and Scouts of Europe.

Martin Hafner, Federal Commissioner





## LET US PRACTICE SCOUTING

This recommendation may seem unnecessary, yet...! Scouting is a set, both very simple and very complex, because it is alive. Nothing is easier than to have an approximate idea of it, except to have a false idea of it. So, it is quite easy to distort it.

As an alive being, scouting is first a soul: a law and a promise. Without observing them, all the badges in the world will never make a boy scout. All founders or troop leaders must be completely aware of this fact. The practice of the law is the thermometer of the scout life of a troop. And if the Good Turn is only used for speaking developments or brotherly refrains, there is no scouting.

But scouting is also a body; it has its own structure, the patrol system, which makes the difference with all other movements. Everyone (priests, lay people) is free not to accept this system and consequently not to use scouting. But if someone pretends to use the method, it must be accepted loyally, with the will of practicing it as it has been presented by its founders, approved in its whole by the ecclesiastic authority, and consecrated by an experience of fourteen years. For the patrol system does not consist in giving shoulder ribbons of various colours to groups of eight boys and in putting two white stripes on the shirt of one boy out of eight. No scouting without a true patrol life, without work in each patrol, without an effective authority conferred to the patrol leader. To be convinced of it is not as easy as it looks. However, out of that, you will make "societies of boys" but you will never make scout troops.

This organisation has its own activities, which are recognised, classified, codified. They are as natural to scouting as the use of the five senses is characteristic of the human body.

Indeed, the fact that scouting is before all a soul, a spirit, a spiritual style does not imply that everything may be included into scouting.

This soul cannot fit with any type of body. The institution can be distorted if some unknown practices are added – for instance a billiards club -, or if the importance given to the various activities is changed. It is possible to be a boy scout and to ride a horse – and prepare a badge of horse-riding – but to transform a troop into a cavalry squad is no longer scouting.

Before thinking of enriching scouting, let us first make sure that our boys practice it properly and thoroughly. When all our boy scouts are knights of France, we will see if we still have something to invent. Until then, let us work in the direction of our official magazines, appreciated enough outside the Federation to deserve being followed literally inside.

(From : Père Jacques Sevin, Pour penser scoutement, SPES, 1934)





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

**It is therefore good to feel again the freshness of our youth, the time of an anniversary. Not to revel in it but to verify whether the commitments that were taken on that day of All Saints' Day 1956 have borne fruit and whether we are still heirs to them.**

After choosing the eight-pointed cross<sup>1</sup>, the meeting of Porlezza with Bishop Gian Battista MONTINI<sup>2</sup>, the drafting of a law for the Church's life<sup>3</sup>, the German translation of the Scout Law, the text of the promise, the adoption of the flag of the Council of Europe<sup>4</sup>, we conducted the updating of the three principles of Father Jacques Sevin<sup>5</sup>.

### The principles :

These principles were somehow a synthetic summary of the scout spirit that Father Jacques Sevin had added on top of the Scout Law. They took up the few keywords that BP had given to his movement and that we find in the three petals of the lily - The duty to God, duty to others, duty to oneself - all expressed in a language accessible to youngsters and free of the administrative terms that one can find in the statutes of an association. During the promise ceremony, children and all participants were asked to enunciate these three principles followed by the ten articles of the Scout Law.

- The scout is **proud of his faith** and subjects his whole life to it.
- The Scout is a **son of France** and a good citizen.
- The Scout's **duty begins at home**.

At the first Federal Council in February 1963, the Federal Commissioner, Father Joseph Timmermans was anxious that the new French national team, after the General Meeting of 17 December 1962, rapidly comes on board of FSE's international activity and takes responsibility. To Claude PINAY, the then General Commissioner and President of the French association, he handed over the fusion of the 1957 Religious Directory with the Charter of Catholic Scouting, recently approved by the Holy See in June 1962<sup>6</sup>. Meanwhile, Father Timmermans asked him to make a proposal to adapt the three principles of Father Jacques Sevin to the international and ecumenical context of FSE. Claude entrusted this task to Pierre-GÉRAUD KERAOD, who had recently joined the European Guides and Scouts. Claude thinks to interest him this way in international life.

In early March 1963, at the Board of Directors of the French association, Pierre GERAUD-KERAOD proposed the text below. Most directors found these principles too long to be remembered by youngsters, and too far away from the concision of the principles of Father SEVIN. This project was however submitted to the Federal Council on 15 and 16 March 1963. It was rejected for the same reasons.



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1 Contact n°1 March 2016

2 Contact n°2 June 2016

3 Contact n°3 September 2016

4 Contact n°4 December 2016

5 Read also the article by Gwenaél LHUISSIER "Guides and Scouts of Europe: who are we?" Published in March 2016 on the same subject in the in°1.

6 This will be covered in a next Contact.



PRINCIPES DES SCOUTS D'EUROPE =====	EUROPEAN SCOUT PRINCIPLES =====
1. Le devoir du Scout commence à la maison. Il est fidèle à sa famille et à son peuple. Il préserve la langue de son pays et respecte la langue des autres.	1. The duty of a Scout begins in his home. He is true to his family and his people. He will always preserve the language of his country and respect the all other languages.
2. Par delà les frontières et les différences de classes et de religions, le Scout lutte pour une Europe unie et fraternelle. Il a l'esprit communautaire et s'efforce de faire cette Europe d'abord avec ses voisins et de la vivre avec ses camarades.	2. No matter to what country, class or creed the others may belong, the Scout fights for the brotherhood of an United Europe. He believes in the community and strives first to build Europe with his neighbours and to realize it with his comrades.
3. Fils de la Chrétienté, le Scout prie chaque jour pour l'unité des Chrétiens. Il croit à la réalité de leur fraternité dans le Christ. A sa place et de son mieux, il travaille à établir le règne de Dieu dans tous les actes de sa vie et dans le monde qui l'entoure.	3. Son of Christendom, the Scout prays every day for the unity of all Christians. He believes in the reality of their fraternity in the body of Christ. In his own place he does his best to establish the reign of Christ in all the activities of his life and in the world he lives in.

Text published in <Sextant>, bulletin of the leaders of the French association in December 1963

In this project, we can see that the order of the centres of loyalty [House, Homeland, Faith] is reversed in relation to the principles of Father SEVIN [Faith, Homeland, House]. This is due to the way the drafters proceeded. A slide made long afterwards for the camp-schools makes it explicit.

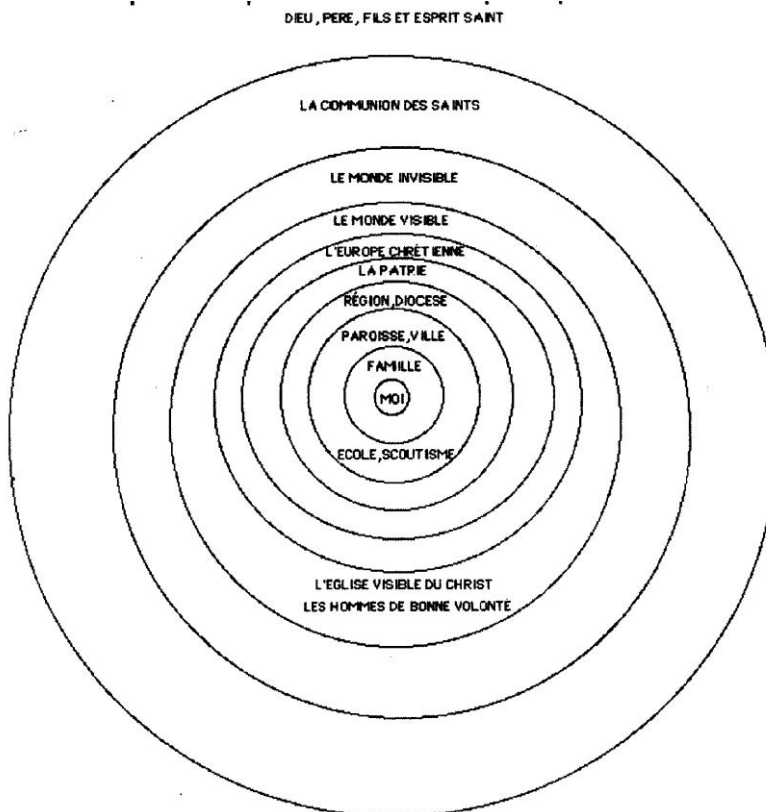
God: Father, Son and Holy Spirit

Communion of the Saints

Invisible world  
Visible world  
Christian Europe  
Homeland  
Region, diocese  
Parish, town  
Family  
Myself

School, scouting

The visible Church of Christ  
Men of good will



The child is at the center. From "Myself", one easily moves to the "House" then to the "Homeland", then to "Europe", then to "the Church" supplemented by the notion of "Christianity" which encompasses all baptized.

Two years before the crossing of the Bay of Mount Saint-Michael in 1966, we find already in the diagram above, the themes of our pilgrimage which will be made concrete in the design of our baussant, especially the visible and invisible world of the Creed symbolized by the black and white colours in our future standard.

At the following Federal Council in Dover, in England, for All Saints' 1963, Claude PINAY and Wilhelm JUNG, the new Federal Commissioner, relaunched the subject by presenting the same text highlighting the parts that had to be memorized by young people.



### Principles of the Scouts of Europe

1. The Scout's duty begins at home. He is faithful to his nation. It discovers its traditions and its culture. He protects this heritage as a part of the common good of Europe. He preserves the language of his countries and respects the others' languages.
2. Beyond frontiers and social or religious differences, the Scouts combats for a united and fraternal Europe. He strives to build this Europe in a communitarian spirit by starting to live it with his neighbours and his comrades.
3. A son of Christendom, the Scout prays every day for the Unity of Christians. He believes in their actual brotherhood in Christ. In his position, and to his best, he works towards establishing the reign of God in all the acts of his life and in the world around him.

Text published in the Bulletin "Sextant" of French Association in December 1963.

The Federal Council would prefer to keep the texts in capital letters. It requested that these principles should be published to the units to collect the opinion of the young leaders, before the next Federal Council meeting for the following year.

For the French association, the three principles in their developed version were to be published in *Passat*<sup>7</sup> n°46 of June 1964 for enforcement during the summer camps. This consultation showed, after the end of the camps, that if the young leaders admitted the necessary modifications to the principles to take the international aspect of the FSE into account, they wished however to move away from them as little as possible.

#### The Antwerp Federal Council:

Here is the final version of the three principles adopted at the Federal Council of Antwerp on November 1<sup>st</sup>, 1964:

- **The scout's duty begins at home.**

The first principle in its long version is considered ambiguous by the Belgian delegation which insists on retaining the original version of Father SEVIN.

- **Faithful to his homeland, the scout is for a united and fraternal Europe.**

The German delegation has asked that the verb "fight" be replaced by "is" to give a more peaceful connotation and stick to the spirit of the words of Robert Schuman: "We must set the example of a united and fraternal Europe".

- **Son of Christendom, the Scout is proud of his faith: He works to establish the reign of Christ in all his life and in the world around him.**

A discussion took place around the word "Christendom" because some members of the French delegation proposed the word "Church". Eventually, Friedrich GRAZ, German national commissioner, won the support of all by saying that in the other languages of the European Community, this term is used to refer to all the faithful of Christ beyond their confessional divisions. Moreover, the Papacy had used this expression in reference to the speech by Paul VI to the members of the European Movement on 9 November 1963. In addition, German Lutherans felt perfectly comfortable with "Christendom" which, in their mind, in no way evokes the Crusades ...

The term "Proud of his faith" appearing in the first principle of Father SEVIN is repeated in the third principle at the request of Claude PINAY.

At last, the mention of "Christ" instead of the word "God" is considered by all as more incarnate.

Maurice Ollier

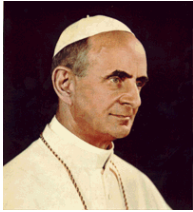
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<sup>7</sup> Title of the journal "Scout of Europe" at that time.



The writers of the new principles were inspired by two texts, one by PAUL VI and the other one by Robert SCHUMAN :

**Excerpts from the speech of Pope Paul VI addressed to the members of the International Council of the European Movement on 9 November 1963:**



"In charge of the broad and heavy responsibility to preach the Gospel and make all men brothers, heirs of the pastoral mission which, over centuries, considered Europe as an interdependent Christendom - although well differentiated into distinct groups that the same mission was to educate according to their own genius - We are for a united Europe. We cannot but wish that the process, from which Europe will emerge more united, more free from particular interests and local rivalries, goes on and leads to concrete and definitive results.

Because We see, like everyone else, that Europe is already a reality ... The natural course of life makes this continent a community united by a network of technical and economic bonds, which demand nothing else than being vivified by the same spirit ...

Those who fear that the unification of Europe will lead to the levelling and the sinkingce of the historical and cultural values of the different countries, far from delaying, should rather favour the formation of the legal structures of the new body of Europe, to avoid that unity is imposed on it by exterior or material factors, at the expense of interior and spiritual heritage, or by force of necessity ...

Peace based on the balance of power, or on the truce of antagonisms or purely economic interests, can only be fragile, and will always lack the energies necessary to solve the fundamental problems of Europe, those pertaining to the populations of which it is composed, and to the fraternal and community spirit which has to be animate it.

To achieve these goals, a psychological preparation can but play a beneficial role, perhaps decisive. Public opinion must be created. Tasks to be achieved should become ideals. It must be made known to everyone, especially the youth, the excellence of the cause of a united Europe, so that the new organization can benefit from the spontaneous support of the Peoples ..."

**Excerpts from a declaration of Robert Schuman (1886-1963),  
France Forum published in No. 52 of November 1963**



"We have to make Europe not only in the interest of free peoples, but also to be able to welcome the Eastern peoples which, freed from the enslavement they have suffered until now, would request membership and our support moral. For many years, we have painfully felt the ideological demarcation line that cuts Europe in two. It was imposed by violence. May it fade away in freedom!

We consider an integral part of a living Europe all who desire to join us in a recreated community. We pay tribute to their courage and fidelity, as well as to their sufferings and sacrifices.

We must give the example of a united and fraternal Europe. Every step forward in that direction will be a new opportunity for them. They will need us in the immense task of rehabilitation they will have to go through.

The European community must create the atmosphere for mutual understanding, respecting the peculiarities of each; it will be the solid foundation for fruitful and peaceful co-operation. Thus a new, prosperous and independent Europe will be built.

Our duty is to be ready".



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

(part 5)

A method of education at the service of supernatural life

European Scouting is defined as a *"a means of apostolate within the Church and a good pedagogical means for the education of authentic men and women, inserted into a supernatural way on which they may practise the principles of Gospel at the service to the world"*<sup>8</sup>. In this perspective, it aims at raising young people's awareness of their *"prime and fundamental vocation that the Father assigns to each of them in Jesus Christ through the Holy Spirit: the vocation to holiness"*<sup>9</sup>. Thus, we offer a complete training of man, which is the access to his full humanity and cannot be realised without a keen awareness of his future and of his end. Our scouting has no meaning without its Christian dimension, and everything in the scout method depends on this ontological evidence:

- *"Akela (to the Tender Foot): What do you want?"*
- *Tender Foot: To become a wolf cub.*
- *Akela: Why?*
- *Tender Foot: To become a good boy scout and a good rover later"*<sup>10</sup>.

This is the reason why European Scouting is *"an educational method that must serve spiritual life, and not the reverse"*<sup>11</sup>. The path traced by the scout law towards holiness, *"this high standard of ordinary Christian living"*<sup>12</sup> – to make an effort every day in order to contribute to the edification of a world, based on the power of love and forgiveness, on peace between men and the service to one's brothers –, is an aim reachable for all and for each boy scout.

Father Sevin changed the first article, *"the honour of a boy scout is to inspire confidence"* into *"A scout's honour is to be trusted"*. This goes beyond a simple external image. It implies a right conscience, for which truth is lived inside. This idea of trust prevails in the whole law and is developed in the other nine articles. So, all the articles were "visited again". In article 10, Father Jacques Sevin replaced the word *"clean"* by the word *"pure"*. *"Without purity, there is no frankness, no devotion, no charity, no joy"*<sup>13</sup>. This is how article 10 explains and completes article 5: scout courteousness is not only politeness and tactfulness; it is the expression of the purity of heart in acts and words. Purity is the condition for disinterest in self-dedication; purity of spirit, that is to say righteousness, truth; purity of heart, that is to say charity; and purity of the whole being, adjusting itself to God, that is to say humility. The spirit of perfect purity is a spirit that cannot be separated from God. To be pure means to be completely given to Jesus. In the same spirit, *"to be prepared"* became *"always prepared"* ...

With this supernatural interpretation and a faith orientation, the law becomes a way of applying the Catholic precepts in our daily life: *"For a boy scout, religion will be no longer a series of dogmas and moral obligations reaching him individually; it will become what it really is, a whole world, a whole context in which and from which he will live"*<sup>14</sup>. The place of religion in scouting is not only the first one, but Father Jacques Sevin conceived the scout method as an invitation, through game, to life according to the Gospel. Our scouting wants *"to be, more and more a means of sanctification within the Church, a means favouring and encouraging a*

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8 Presentation and educational project of the International Union of Guides and Scouts of Europe – Federation of European Scouting (UIGSE-FSE), May 1<sup>st</sup> 2005, art. 1.2.

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, n.16.

10 Ceremonial of Guides and Scouts of Europe, ceremonial of the wolf cub's promise.

11 Religious Directory of the FSE, art. 1, November 16<sup>th</sup> 1997. Or also *Quinze années de conférences : Charte et Statuts de la Conférence Internationale du Scoutisme Catholique*, Presentation by Father Marcel Forestier, o.p., p.12, June 1962.

12 John Paul II, *Novo millennio ineunte*, January 6<sup>th</sup> 2001, nr.31.

13 Father Jacques Sevin, s.j., *Pour devenir Scout de France*, Spes, Paris, 1931.

14 Father Jacques Sevin, s.j., *Le Scoutisme*, Spes, Paris, 1922, p.50 et p.218-219.



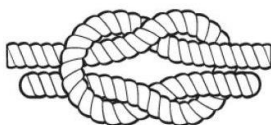
more intimate union between its members' concrete life and their faith"<sup>15</sup>. "The traditional expression that defines the aim of the F.S.E. has to be understood in this perspective: to educate Christians and citizens. For non-initiated people, this sentence may seem to have a double aim, with separable aspects. In fact, it means the integral formation of the baptised human person who, if he or she is a Christian as Jesus wants it, has necessarily to be a useful citizen in all fields"<sup>16</sup>.

So, scouting and Catholicism interpenetrate to act mutually; a boy scout does not separate his natural life from his spiritual life. The promise commitment is not reduced to a behaviour specific to scout activities, but it gives a rule of daily life, lived in the simplest and smallest things, at home, at school, at work<sup>17</sup>... The most famous example is probably the daily 'Good Turn'; but I could take other examples: the game, which is the basis of the method; techniques, which contribute to the scout spirit... or even the ceremonial, which "*must naturally contribute to recreate in young people the sense of sacred life. (...) The effort to which all the texts of the ceremonial invite aims at developing the material of human virtues so that God's grace may cut into it easily*"<sup>18</sup>. Christian life and faith innervate and nourish the method. "*Intrinsically, Catholicism deals with its scouting; according to the Thomist meaning, it informs it. There is an interpenetration and animation, similar to the way that the soul is present in the whole body and that the body is humanised by the soul*"<sup>19</sup>.

Father Jacques Sevin's scouting relied upon the right relationship between nature and grace<sup>20</sup>. When Baden-Powell assessed that there is at least 5% good in everyone, he did not show extra optimism about human nature! No, he was only thinking that the scout method consists in transforming these 5% into 90 % of personality. This requires discernment and the virtue of prudence... But, following Father Jacques Sevin's convictions, we expect this success only with the help of sacraments and grace.

We offer to young people to live a scout life in a supernatural atmosphere, not so much by extra activities (apart from Mass and prayers...) but because our general comprehension of the scout spirit is built in the light of the doctrine of the Church. According to Baden-Powell, we must educate young people "*to a Christianity practical for everyday life and acts, and not only a religion for Sundays*"<sup>21</sup>. "*A boy scout must live this Christianity at any time and at any step of his life*"<sup>22</sup>. In a society willing to reduce faith to a "private affair", our role is to help young people live in coherence with their faith, *in concreto* in their family life, as students, in their work and in their commitments in society. Fertilized by the Gospel, European Scouting is "*not only a place for true human growth but also for a forceful presentation of Christianity and real spiritual and moral development, as well as being an authentic path of holiness*"<sup>23</sup>.

Gwenaël Lhuissier



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15 Canonical *Federal Statutes* of the International Union of European Guides and Scouts, September 26<sup>th</sup> 2003, art. 1.2.7.

16 *Religious Directory* of the FSE, comments of art. 1, November 18<sup>th</sup> 2000.

17 See Carine Chabrier, '*L'adoption du scoutisme par l'Église catholique en France, pendant l'entre-deux-guerres : pour des Scouts catholiques ou des Catholiques scouts ?*', Master's thesis in history at the university of Paris IV – Sorbonne, September 1995.

18 Pierre Géraud-Keraod, editorial, in *Maîtrises* nr. 29, March 1975, p. 1. Text quoted in the *Religious Directory* of the FSE, comments of art. 8, November 18<sup>th</sup> 2000.

19 Father Marcel Forestier, o.p., *Scoutisme, méthode et spiritualité*, Le Cerf, Paris, 1940, p.111.

20 See also Father Mickaël Brétéché, '*Vera Barclay ou l'âme du louvetisme*', February 2009.

21 Robert Baden-Powell, *Le Guide du chef Éclaireur*, Delachaux & Niestlé, page 9 and Preface to the fourteenth English edition of *Scouting* for boys, 1932.

22 Robert Baden-Powell, *La route du succès*, Delachaux & Niestlé, p. 191.

23 Benedict XVI, letter to card. Jean-Pierre Ricard, president of the French Bishops' Conference, on the occasion of the 100<sup>th</sup> anniversary of scouting: June 22<sup>nd</sup> 2007. In his letter, the Pope made a clear distinction between what concerns the aim and what concerns the means: the whole pedagogy aims at a global training of the person, naturally and supernaturally, according to the will of Jesus Christ who calls us all to holiness.



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

### Article 2

**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 2

« Scouting intends to educate a **man of faith**, a son of the **Church** ».

#### Meaning

The charter begins with a double reference to faith and to the Church, which are two basic and inseparable realities. They are the two elements of the compass with which the Guide and the Scout of Europe will orientate their whole life.

#### 1/ A man of faith

Baden-Powell was a man of deep faith. Many of his sentences prove it.

One of the most interesting ones is an English pun of words: **"Good will is God's will"**<sup>24</sup> in other words: the right will of a guide and of a scout is to do God's will in all things and at all times. BP has summarized this divine Will in the ten articles of the Scout Law, which are the transcription for teenagers of the natural law that the Creator inscribes in everyone's heart. Baden-Powell never put his faith into his pocket. Here are several examples taken from the book *"Footsteps of the Founder"*<sup>25</sup>:

- *"To be faithful to God means never to forget Him but to remember Him in all your actions. If you never forget Him, you will never do something bad. If you remember God when you are doing something wrong, you will stop" (Girl Guiding, 1918, 22).*
- *"God is not visible, nevertheless He is present, and you realize His presence when you are doing a good deed... God, do you want me to do this? If your conscience answers "yes", then go ahead; and if it answers "no", then stop. It is not so difficult to have a righteous and pure life if you only remember to think first and then to act" (idem, 113).*
- *"Indeed, religion is something very simple: 1. To love and serve God. 2. To love and serve your neighbour" (Scouting for Boys, 1908, 263).*
- *"A man is pretty little if he does not believe in God and does not obey His laws. So, each Scout must have a religion" (idem, 264).*
- *"Our aim is to practice Christian religion in life and in our everyday activities, and not only to profess its theology on Sundays" (Scouting for Boys, Preface of 1940).*
- *"A boy must be conscious of doing his 'duty to God', must take care of the talents that God gave him for his life on earth and to develop them as a sacred deposit" (Aids to Scoutmastership, World Brotherhood Edition, 67).*
- *"...to do His will by practicing love towards one's neighbour" (idem).*
- *"In a few words, religion means the following: first, to know who is God and what He is. Second, to make the best use of the life that He has given us and to do what He expects from us" (Rovering to Success, 1922, 197).*
- *"Religion is the fundamental and underlying element of scouting and guiding" (Speech to the scout and guide Commissioners' Conference, July 2<sup>nd</sup> 1926).*
- *"My dear brothers, let's try to do what we can, as long as we can" (Jamboree, July 1928).*

By inviting his guides and scouts **to do God's will constantly**, Baden-Powell expressed no more than the « **union of wills** » dear to Theresa of Avila. As a matter of fact, this holy

<sup>24</sup> Rovering to Success, 1922, 16.

<sup>25</sup> "Footsteps of the Founder": The Baden-Powell Quotations Book (750 quotes from writings of the Scout Movement founder), by Lord Robert Baden-Powell.



woman who reformed the Carmel used to teach that *"the one who tries to practise silent prayer must only aim at conforming his will to the will of God, as much as he can. In this conformity relies the highest perfection that we can acquire"*.

The concept that Jesus, in all he does, follows the Will of his Father comes back regularly in the Gospel of saint John: *"The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him"* (John 8, 29). So, the Father and Jesus do everything together: the Father being the initiator, Jesus being the Father's worker, and the Spirit being the strength of the Father. The three of them are fully implied: the Father takes the initiative, the Spirit guides Jesus according to the Father's intentions, and Jesus assumes the Father's Will as his own.

In order to bear fruit, every human action should have the same Trinitarian print. We should always act in conformity with the Son, and hence, like Him and with Him, to be instruments of the Father, moved by the Holy Spirit. An activity bearing this Trinitarian mark will obviously be much more fruitful than an action in which we act according to our own will.

But this adhesion to the divine will would be beyond human forces let on their own. This is why **Jacques Sevin** carefully added in the text of the promise: **"with the grace of God"**. This is the meaning of our beautiful scout promise: *"On my honour, and with God's grace, I promise to do my best to serve God, the Church, my country and Europe, to help others at all times, to obey the Explorer Law"*.

## 2/ Son of the Church

Like Father Jacques Sevin, a Jesuit, we are "sons of the Church" as members of an international association of the Faithful of pontifical right.

Jesus did not let his disciples on their own because if everyone directs himself, it is the anarchy. Jesus entrusted the Church to the apostles and he instituted Peter. He warned us against the false prophets who would come in their garments of ewes but who would be kidnapper wolves under their costumes. They will pretend to reform and to save but in fact they will come to distort and to destroy. They will be recognised for their bad deeds, because a good tree gives good fruit.

As Guides and Scouts of Europe, we must avoid thinking that a person is the only judge of his behaviour. The people who follow this way of thinking would like to base society on the will of man, instead of founding it on the will of God. This philosophical trend exalts the individual as the unique source of his behaviour. This leads to the negation of God's law. Where this individualistic ethic reigns, the society is in danger of death: indeed, the exaltation of the *ego* destroys the social fabric because the other one interests me only if he is useful to me.

A society that would negate the alterity of man and woman and who would be composed of interchangeable individuals living according to these morals would be condemned to decline of selfish sterility. In such a society, procreation would often appear as an evil, because children could be considered as a nuisance. Hence the introduction of measures to control natality. Saint John Paul II spoke of a civilisation of death.

Against all odds, we must remain firm in faith. *"Faith believes in divine action in everything. It is a mysterious and invisible action, hidden behind 'second causes'<sup>26</sup> (3). It is the action of creatures, second causes, that covers the deep mysteries of God's action, first cause. If we could 'pierce the veil' and if we were careful and vigilant, God would reveal Himself constantly to us and we would enjoy His action in all that happens to us. For everything, we would say: It is the Lord !"* (Jean-Pierre de Caussade).

Bruno Rondet

(To be followed)



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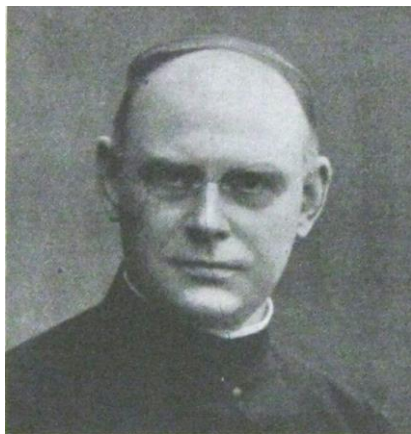
<sup>26</sup> First cause and second cause. If I lift my glass, who is acting? The second cause is my arm, lifting the glass. But the first cause is my will that makes my arm lift the glass. This is how Joseph de Maistre explains that God acts invisibly in His Providence behind the visible action of men, while letting them have their whole freedom.



## A CHARACTER OF SCOUTING: FATHER JOSEPH JACOBS

The *Religious Directory* of the U.I.G.S.E.-F.S.E. begins with a quotation in which Baden-Powell asserts that he “repudiates” any type of scouting not having religion as a basis.

This quotation was inserted in 1963 by Perig Géraud-Keraod during the revision of the first version of the Religious Directory of the F.S.E. He had taken it integrally from the “Charter of Catholic Scouting” approved hardly one year before by the Holy See<sup>27</sup>.



Père Jacobs

Sometimes the quotation provoked some doubts because the style is rather harsh and, in particular, this word “repudiate” does not fit with Baden-Powell’s way of expressing himself.

This assertion was transmitted by a Belgian Jesuit, father Joseph Jacobs, sj, who wrote in an article published in the Belgian scout magazine “Masters Gazette” in January 1920, about the importance of religion in scouting: “... if I may evoke a personal memory, B.P. declared the following words to me: “A boy scout is before all a believer; I repudiate any scouting not having religion as a basis”<sup>28</sup>.

But who was father Jacobs? During the whole period of World War I, he was the rector of a Jesuit boarding school in England, near Hastings in Sussex, where he welcomed about 300 Belgian refugee boys in Great Britain. The lack of staff and the specific circumstances in which he had to act led him to replace the supervisors by the self-government of the boys themselves. Scouting offered him an excellent school of discipline and father Jacobs, after establishing personal links with Baden-Powell, adopted the scout method and organised patrols in his school, the oldest pupils looking after the youngest.

After the war, father Jacobs went back to Belgium, where he was asked to lead Sainte-Barbe school in Ghent; then he was sent to Antwerp and to Brussels.

From 1923 to 1931, father Jacobs was the general chaplain of the Belgian Catholic Scouts. In 1922, he took part in Paris in the 2<sup>nd</sup> International Conference, where the bases of the *Boy Scouts International Bureau* (precursor to the present WOSM) were established. He also took part in the 4<sup>th</sup> International Conference in Kandersteg, in Switzerland, in 1926, and to the 5<sup>th</sup> one in Birkenhead, Great Britain, in 1929, where he was elected as one of the 9 members of the *International Committee of Scouting*: he was the first priest to become a member of this committee. In 1931, he was elected again during the 6<sup>th</sup> International Conference in Vienna, Austria, shortly before he passed away.

He met the Italian leaders (Fausto Catani, from the A.S.C.I., then Robert Villetti, from the C.N.G.E.I.), who went secretly to the Jamboree of 1929 in England to ask for advice to know what to do after the dissolution of Italian scouting by the fascist party.

So, father Jacobs was a very important figure, not only in Belgian scouting but also at the international level. For many years, he was in contact with Baden-Powell and with the whole international scout environment; this is why we may take his affirmations into consideration.

Father Jacobs spoke fluent English and knew Baden-Powell very well. Consequently, it is impossible that he may have misunderstood what B.P. had told him about religion. Nevertheless, it would be useful to know the exact English word used by Baden-Powell to express the concept translated into French by father Jacobs as *répudier*. Baden-Powell’s usual way of expressing himself was not as rigid and most probably he used a “softer” word, even if the idea was certainly quite similar.

27 Letter from Cardinal Cicognani on June 13th 1962.

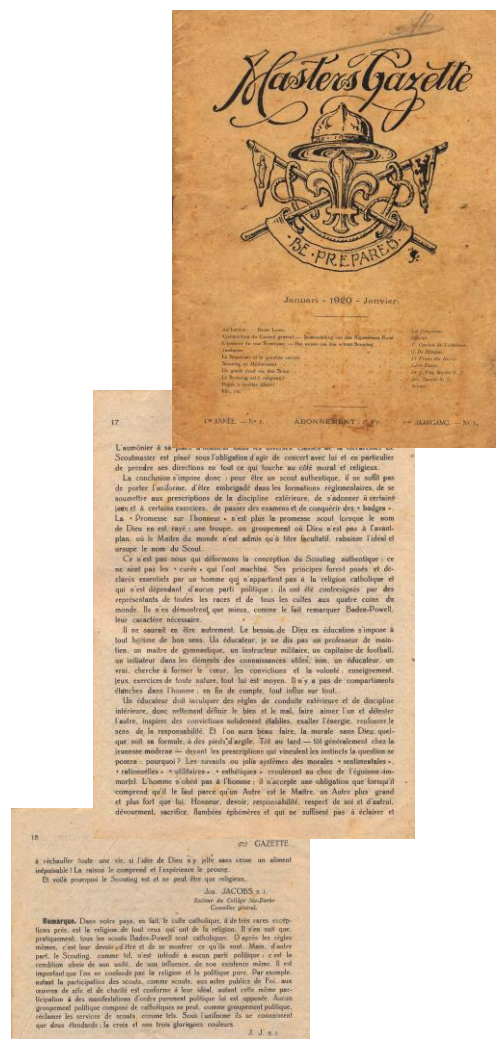
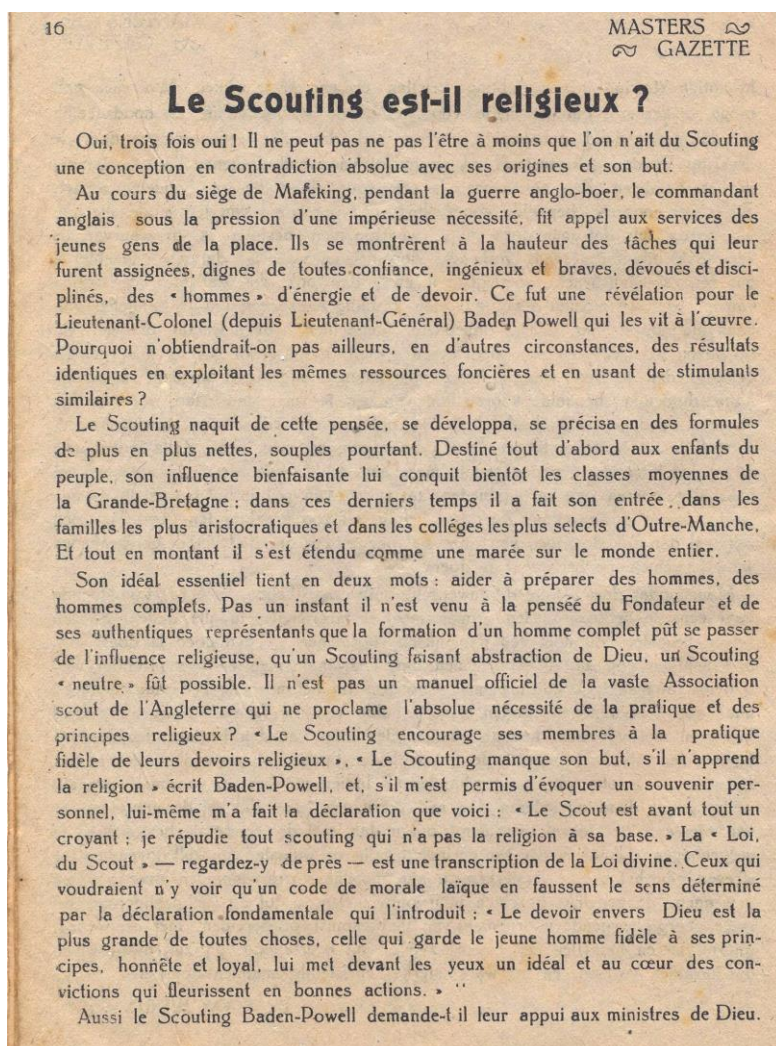
28 Magazine “Masters Gazette” of January 1920 p. 16



As a matter of fact, in many written documents and speeches, Baden-Powell has always insisted on the importance of religion in scouting. He used to affirm: "*Religion is not something apart from life, it is life itself in its best mode*"<sup>29</sup>. And when he was asked how religion could fit into Scouting and Guiding, he answered: "*Religion does not have to fit into it because it is already inside it. It is the fundamental aspect of Scouting and Guiding*"<sup>30</sup>. In *Scouting for boys* he wrote: "*No man is valuable if he does not believe in God and if he does not obey His laws. This is why all boy scouts must have a religion*"<sup>31</sup>. The terms used in these quotations are different from those transmitted by father Jacobs but the basic concept is the same.

We must also note down that father Jacobs' affirmation has been used by father Sevin<sup>32</sup>, who quoted it in his book "*Scouting*"<sup>33</sup>; it was mentioned several times in the Belgian press of that time<sup>34</sup>. The fact that father Sevin, who also spoke English fluently and knew Baden-Powell personally, quoted this sentence in his book is a further confirmation of the fact that – beyond the word "répudier" – the meaning of the Founder's affirmation was really the one given by father Jacobs.

Attilio Grieco



Many thanks for collaboration to Benoît Druenne, Luc Marcovitch and « Centre Historique Belge du Scoutisme » (CHBS) Brussels.

29 "*Religion in the Boy Scout and Girl Guide Movement*", Baden-Powell's speech to the *Joint Conference of Commissioners* of both Movements in High Leigh, July 2<sup>nd</sup> 1926.

30 "*Religion in the Boy Scout and Girl Guide Movement*", *ibid*.

31 Baden-Powell, *Scouting for boys*, Edition 1937, Bivouac nr. 22.

32 The founder of Catholic scouting in France.

33 Jacques Sevin, *Le Scoutisme*, SPES, Second Edition 1928, p. 22.

34 For instance : "*Cité Chrétienne*", April 5th 1934.



## NEWS - NOUVELLES - NOTIZIE

### The "Woodbadge Days" in Prague

For the third time in history took place the "Woodbadge Days" (from 18th to 19th February 2017 in Prague). The meeting was attended by members of the Federal Bureau, national commissioners and partly religious advisers from different countries.

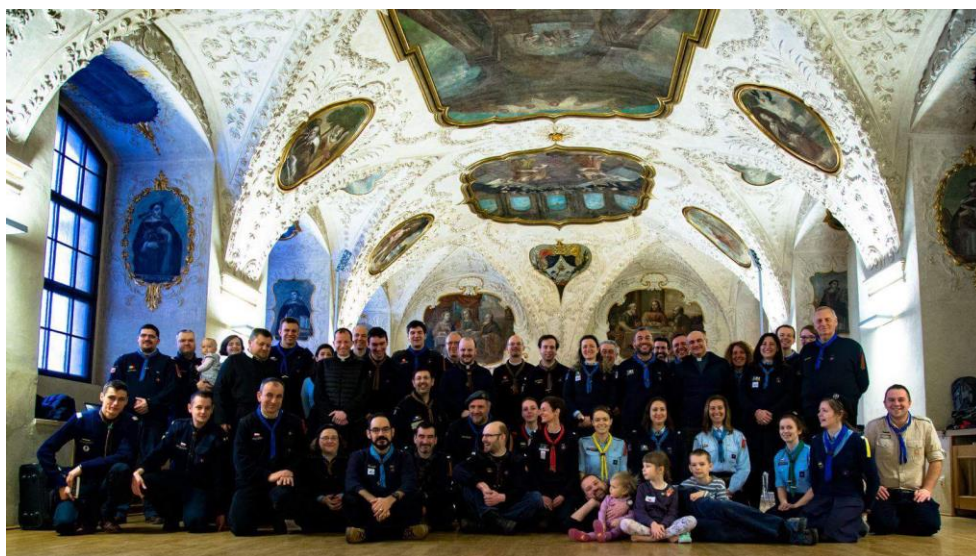
On Saturday, as first Attilio Grieco presented the very interesting history of the Gilwell training camp. He was a participant in this camp in the past. Next Paolo Bramini presented the summary of the similarities and differences in the organization of training camps in various FSE Associations.

At 12.15 the participants prayed together during the Eucharist, which was celebrated by fr. Filip Bohac OP. In the afternoon Renaud Lannoy presented the idea of working on the red branch (defining the common and distinct parts of the red branch pedagogy). Then Paolo Bramini led a workshop during which the participants have to answer the question, on the basis of the fundamental texts: "What should be/is the scout leader?" and "What should be/is the master leader?".

After a delicious dinner, participants had a chance to explore the beautiful capital of the Czech Republic. Sunday's was opened by the Holy Mass, which was celebrated by fr. Bogusław Migut. After that Jérôme Moreau and Bartosz Mleczko talked about their experiences with the neighboured camps MacLaren and Iziqu in August 2016.

Next Juan Carlos Corvera presented the idea of the 12-Star Camp and invited to get ready for participation in this year's camp. The whole meeting was concluded by the Federal Commissioner Martin Hafner. Most importantly, during the meeting the participants had the opportunity to talk and exchange the experiences of their service.

Tomasz Szydło



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