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

6/2017

THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

In these first days after Pentecost, I invite all our brotherhood to meditate the wonderful catechesis of Saint Cyril of Jerusalem. Seen his capacity to read so deeply in the book of nature, I am sure, this doctor of the Church having lived in the first times after the Constantinian shift, would have chosen to be a scout today...

"The water that I shall give him will become in him a spring of water welling up to eternal life" (Jn 4,14). This is a new kind of water, living, welling up, welling up for those who are worthy. Why did he call the grace of the Spirit water? Because all things depend on water. Water produces herbs and living things. Water comes down from heaven as rain: water always comes down in the same form, yet its effects are manifold - thus it takes one form in the palm tree, another in the vine... For the rain does not change, coming down now as one thing and now as another, but it adapts itself to the nature of the things which receive it and it becomes what is appropriate to each.

Similarly with the Holy Spirit. He is one and of one nature and indivisible, but "he apportions his grace to each as he wills" (cf. 1Cor 12,11). When the dry tree is watered it brings forth shoots. So, too, the soul in sin: when through penance it is made worthy of the grace of the Holy Spirit, it bears the fruits of justice. Though the Spirit is one in nature, yet by the will of God and in the name of Christ he brings about multiple effects of virtue.

He uses the tongue of one person for wisdom, he illumines the soul of another by prophecy, to another he imparts the power of driving out devils, to another the gift of interpreting the sacred scriptures; he strengthens the self-control of one, teaches another the nature of almsgiving, another to fast and mortify himself, another to despise the things of the body; he prepares another for martyrdom. He acts differently in different people while himself remaining unchanged, as it is written: "To each is given the manifestation of the Spirit for the common good" (1Cor 12,7).¹

Let us open our eyes to discover our Creator when we will camp again in the school of the forests in this summer !

Martin Hafner, Federal Commissioner



¹ The quotation is taken from the website: <http://evangelizo.org> (All rights reserved.)



SOME REFLECTIONS ABOUT THE PRAYER OF THE WOLF CUBS

*Lord Jesus, who love us so tenderly,
Give us the grace to love like you.
Make our hearts joyful to sing your marvels,
Our hands clever to help,
Our eyes very soft to comfort²
And our ears totally ready to listen to you.
Grant us to live always doing our best. Amen*

Lord Jesus, who love us so tenderly

The prayer of the wolf cubs does not begin with praise, nor thanks, nor a request but with the simple words: « Jesus, who love us so tenderly ». We could almost fear to get bored! But this is the first truth of our faith: God loves me. Totally. As I am. So much that He gave his life for me. There is no greatest love.

This is the first teaching of our faith. All the rest follows: we praise God, implore His forgiveness, we go to church on Sunday, we respect the ten commandments... all this is important and is meaningful BECAUSE Jesus loves us so much and CONSEQUENTLY we strive to love as He does... This leads us to the second sentence.

Give us the grace to love like You

To love as Jesus loves. This commandment comes from Jesus Christ Himself: « As I have loved you, so you also should love one another » (Jn 13,34). But how has Jesus loved? His love includes two aspects:

First, He loves us totally, unto the sacrifice of His life. So, to love like Jesus implies to offer one's life. This does not mean necessarily to die of martyrdom. When we spend time for someone else, we already offer to him some of our life – because time is life. We love like Jesus when we offer Him some time, for instance in prayer. When we offer time to our parents, for example by helping them at home.

Secondly, Jesus' love concerns all men, not only those who are kind and friendly. In the same way, we must also love all men, even those who are unsympathetic to us. Here relies all the requirement of loving « like Jesus », for instance when the point is to love the other wolf cubs of the pack.

Are we able to love like Jesus? Probably not. This is why we pray: « Give us the grace to love like you »: He will help us.

Make our hearts joyful to sing your marvels

The following four requests concern very concrete love (like Jesus) in our daily life. First of all, the wolf cub has to sing the marvels of the Lord. Who among us has already seen a miracle? Let us observe the Creation: plants and animals are fascinating marvels of God. Such as mountains, rivers and cascades. We can also find miracles in the beautiful experiences that we share: in a group, with friends, around the fire, during a big game... We learn how to see marvels in our life and to thank God for them.

This is why our heart must be joyful. When we are sad, we are missing the marvels of the world, or we see them but they get on our nerves. This is why the last maxim of the wolf cub says as a highlight: « The wolf cub is always cheerful ».

[Make] our hands clever to help

In the Gospel, Jesus explains to us how we have to serve Him: « whatever you did for one of these least brothers of mine, you did for me » (Mt 25,40). By serving our neighbours, we can serve Jesus all the time and everywhere. We must all confess that most of the time we think

² In German, the sentence is „our eyes wide-open to look at You “.



first to ourselves rather than to our neighbour, in whom Jesus is alive. This corresponds to the first maxim: « The wolf cub thinks of others before of him ». In the prayer of wolf cubs, we ask Jesus to make our hands always ready to apply this maxim.

[Make] our eyes very soft to comfort³

To look at Jesus with wide-open eyes, is it possible? If nature is the masterpiece of the Creator, we may have an idea of the beauty of Jesus by looking at the beauty of nature and the kindness of our brothers and sisters. This does not mean that the eyes of our body must remain open all the time. Furthermore, we need a spiritual sight in order to discover Jesus *beyond*. Otherwise, we are like beings who see with the eyes of their body, undoubtedly, but who cannot see really (spiritually). You can read what Matthew says about this in 13,15! This spiritual sight that makes us discover Jesus everywhere is a gift. This is why we ask God to give it to us.

[Make] our ears totally ready to listen to you

„The wolf cub opens his eyes and his ears“, to see but also to hear the world, as the second maxim invites him to do. Of course, the word « open » must not be taken in its first meaning. We pray to have « attentive » ears. There is more to hear than the mere sound waves of the physical world. We have to listen to Jesus. He speaks to us through the Bible, the Church, the pope, the others, etc. To listen to Jesus, the wide-open ears of our body are not enough. Jesus must give us a new strength to listen, a new capacity of attention, so that we may hear His voice.

Grant us to live always doing our best. Amen.

„Do our best“, such is the motto of the wolf cubs. The Sermon on the Mount asks us: « Be perfect, just as your heavenly Father is perfect » (Mt 5,48). The one who wants to be perfect cannot just be kind, but he must do his best. All the time. But is it possible? Can we seriously pray to « do always our best »? Are we not going to become like these perfectionists who, at the end, are proud of their own performance or remain eternally unsatisfied, without any conscience of their true value?

Our research of « the best » must correspond to what God wishes for us, not according to a secular perfection.

In several passages of the Gospel, Jesus has explained how he conceived our perfection: like the behaviour of a child. A child plays as much as he can, he spends his energies totally, but at the same time he is fully conscious of his own limits. But these limits are not a hindrance, because his parents are beside him to help him and to accompany him. It is this tugging between surpassing oneself and total trust in his parents that characterizes a child's attitude. And this is also the way we have to understand the motto « Do our best ».

This final sentence summarizes the whole prayer: the perfection of a child of God is to love like Jesus, with a cheerful heart, clever hands, very soft eyes, attentive ears... *because Jesus gave us the strength and the grace for that*. Nothing more is necessary: neither for a wolf cub nor for a saint.

Father Markus Christoph



³ In German, the sentence is „our eyes wide-open to look at You “. The explanation given in this paragraph refers to the German version of the prayer. But we have decided to keep this explanation because it gives a useful light to the prayer, whatever the version.



GUIDES AND SCOUTS OF EUROPE : WHO ARE WE ?

(part 6)

A differentiated education for girls and boys

European Scouting wants to "give due consideration to the difference of sex and the proper ends Divine Providence assigns to each sex in the family and in society".⁴

"God created man in his image; in the divine image he created him; male and female he created them [...]. God looked at everything he had made, and he found it very good" (Gn 1, 27-31). For Christianity, sexual differentiation is not an insignificant biological accident without any consequence. It belongs totally to the creating project, God's providential plan of love. It contributes to make the work of God not only good but very good. Man and woman, with an equal dignity, are a more perfect image of God in their difference and their complementarity than man alone or woman alone. By wanting to compose the human species with men and women, not interchangeable, God reminds to everyone, man or woman, that he cannot be self-sufficient and that there is no other way for a fully human life than to decentre oneself and to open oneself to the other sex⁵. And for more than fifty years, popes have unceasingly insisted on the typical vocation of each sex in God's divine plan⁶. This topic has been already fully developed in a previous issue of the magazine *Maîtrises* published by the French association⁷.

Historically, co-education is recent. It took place in school society only in the second half of the XXth century. It is not bad in itself. An intelligent co-education offers undeniable advantages: it favours the mutual knowledge of these strange beings who are boys and girls for each other; by doing this, it can calm down the fears (and the disdains) coming from ignorance... Nevertheless, under the pretext of equality, co-education has become rapidly the main practice in the current pedagogical methods⁸ (but things begin to change, especially in the United States).

As far as education is concerned, co-education complicates the recognition of everyone's full identity. Generalised co-education does not allow each young person to get the necessary distance to place himself and discover the specific identity of each other. It leads to an early eroticization of relationships between boys and girls. At school, activities mainly take place with partners of the same sex... but in front of the other sex, which is bothering and which neutralizes the strengthening of the difference of the respective identities. This often favours the manipulation between boys and girls of a spontaneous and not (or badly) controlled sexual and emotional behaviour.

On the contrary, "the F.S.E considers that a differentiated education for girls and boys, within different units, constitutes an essential point of its pedagogy".⁹ "The full and harmonious development of teenage boys and girls, particularly in activities of youth movements, requires a homogeneous context ensuring young people the possibility of being natural before opening themselves, at the beginning of university studies or professional life, to meetings that will soundly prepare the possibility of engagement and wedding or the choice

4 II Vatican Council, Declaration on Christian education *Gravissimum Educationis*, October 28th 1965, § 8.

5 See in particular father Serge-Thomas Bonino, 'La mixité en débat', in *Maîtrises* nr. 137, May 2004, p.7.

6 John XXIII, encyclical *Pacem in terris*, April 11th 1963, nr. 41; II Vatican Council, Dogmatic Constitution on the Church *Lumen gentium*, November 21st 1964, nr. 32; II Vatican Council, Pastoral Constitution on the Church in the modern world *Gaudium et spes*, December 7th 1965, nr. 29 and 60... or also *Mulieris dignitatem*, apostolic letter on the dignity of women, in which John Paul II gives to the promotion of women a sense in the History of Salvation.

7 *Maîtrises* nr. 137, May 2004.

8 World Scouting adopted co-education at the conference organised by the Scout World Bureau in Vichy, in October 1966, the theme of which was: 'A new impulse for scouting'.

9 *Religious Directory of the FSE*, art. 3, November 16th 1997.



of a consecrated celibacy 'for the Kingdom of Heaven'¹⁰.¹¹ So, scout activities are contexts of freedom in which boys and girls may play their own role, which enables them to discover gradually the richness and the harmony of their personal vocation in the divine plan, as well as their complementarity.

European Scouting "considers male scouting and female guiding as two experiences and different applications of the same educational scout method. For education reasons and respectful of each one's vocation, national associations of European Guides and Scouts form a unique movement in its spirit and its management and welcome boys and girls in different Units, with separate activities for each sex, rejecting any promiscuity and also avoiding artificial separations".¹² The unique final aim, which is to train and edify each person (hence a unique association) must not be achieved at the expense of the different structural requirements specific to the personality and role of man and woman in their mission of building the world and the Church (hence the distinct and different pedagogies of both sections).

But of course, we are also fully conscious "of the fact that a method of integral formation of the concrete human person, such as Scouting, also requires moments of convergence and meeting between boys and girls, moments to exchange the personal riches that they have acquired"¹³. So the practice of differentiated education goes through two distinct phases: a moment of construction of one's identity and personality, of psychological and moral maturation, during which pedagogical methods are diversified within homogeneous and separated units; then, especially at young adult age, times of convergence and meeting, within activities in common, organised with defined aims, between boys and girls belonging to distinct and autonomous units. In the respect of their identity and of their respective qualities, and through the practice of their responsibilities, "the parallelism and the mutual enrichment of both sections, male and female, lead to the full flourishing of aptitudes and tendencies given to each sex by God's Providence"¹⁴; so, boys and girls make an experience of complementarity preparing them directly to their vocation of harmonious collaboration to the construction of the world. They are getting ready to be able to open themselves frankly and without ambiguity to the richness of the other sex.

Gwenaël Lhuissier



10 Matt. 19, 12.

11 *Religious Directory* of the FSE, comments of art. 3, November 18th 2000.

12 *Educative Project* of the UIGSE-FSE, May 1st 2005, art. 1.4.4.

13 *Religious Directory* of the FSE, comments of art. 3, November 18th 2000.

14 *Religious Directory* of the FSE, art. 3, November 16th 1997. Repeated from the comment of article 3 of the *Religious Directory* in the document redacted in common by the French "Commission épiscopale Enfance Jeunesse" and the French association on November 21st 1986.



TO BE A LEADER

Cool! I am a leader. And then?

A leader... A dream, a call. It offers us so much. It gives us a deep formation that can give fruit in our whole life, in our family as well as in our job.

But to be a leader is also a challenge, a great responsibility, for there are many expectations from children and parents of the association. It is a big pressure on our shoulders, it is quite impressive.

When we become a leader, we fear not to be able to assume our task correctly. With his sharp look, Robert Baden-Powell had already understood that everyone had his way to manage his fears and his anxieties. He considered three types of leaders (also recognised outside scouting).

The authoritarian leader – the commandant

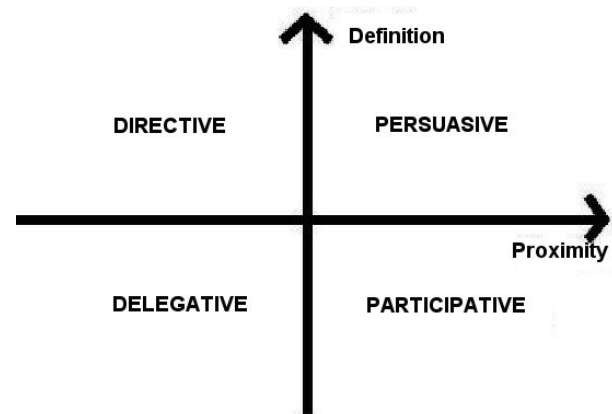
He intends to be a perfect leader, which is praiseworthy. He leads the new leaders in a very authoritarian way. Sometimes, he falls into an excessive follow-up, a management of all details that makes the members of the unit very nervous. The authoritarian leader is often very demanding and unfriendly. He wants to be efficient by being clear, by remaining concentrated on the aims and the tasks and wants to treat the problems efficiently. He leads everything in the unit according to "the Law" and checks that all the rules are carefully applied.

Yes, they do obtain things quickly and efficiently, from everyone. But the scout method is much more than a competition of efficiency. And this "much more" disappears with this authoritarian style.

The permissive leader

The permissive leader also wants to make a good use of his leadership, as everyone does.

But in a sense he is the contrary of the authoritarian leader: he wants to please and to be loved by everyone. He makes too many efforts to remain a good friend to all and enters into difficulties for himself and for his unit. Friendship is valuable for the members of a unit, but the unit first needs a leader, who has a vision, who is able to keep the general line, who establishes the rules... Someone who gives a structure, but with suppleness. The one who only has flexibility or indulgence creates chaos and no longer gives to the members the feeling that they have a chief.



The ideal leader

Between the permissive leader and the authoritarian leader, where was the appropriate balance, according to Baden-Powell? A good leader is someone who starts from his own resources and who acts correctly with his members according to the scout principles and spirit. He must not be omnipresent but he leads from a bit further, from backwards. In the English original texts, Lord Baden-Powell used the words "responsive leader". Someone who has an adequate answer to the situation, a balanced answer between the members and the pedagogical principles. He believes in his members, he listens to them, trusts them and lets them do and reach by themselves what is good for them as persons but also as a group. He has high expectations but offers the mental and practical resources to give growth to the individuals and to the whole group.

The leader nowadays

Baden-Powell had an ideal image of a unit leader. But his vision was at a time when leaders were far less in charge of administrative questions. They could concentrate only on their unit. Nowadays, a leader's role is multi-tasking. It requires huge efforts. Although Baden-Powell



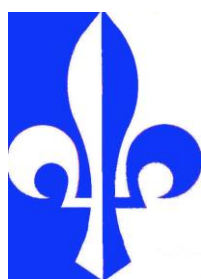
thought – according to the mentality of his times – that to be a leader needed a specific talent and could not be taught, we know now that each person is able to make people grow, with his own leader talents.

We have all sorts of tools, we have our training camps, we have our Catholic faith that leads us to reflection and improvement, and we also have all of us to learn from each other, for each other. Don't hesitate to slap your colleagues on the back, now, this week, this month or this year. Encouragement is the best solution to go forward, just because it is worth doing it...

Adequate	Authoritarian	Permissive
Motivation: out of self-respect; aims at the others' success	Motivation: self-recognition, status and financial reward	Self-affirmation, friendship and recognition
High expectations (combined with strong capacities)	High requirements	Weak requirements and expectations
Assertive (but neither hard nor strangling)	Strict rules and sanctions	Few requirements, rules or guiding lines
Expects an autonomous behaviour, appropriate to the age of his members	Expects conformity and obedience	Weak expectation of maturity and self-control
Encourages autonomous decisions (reasonable and in conformity with the pedagogy)	Little place left to autonomy	Sometimes answer exaggerated according to the wishes of his members
Knows what he is doing and welcomes a frank discussion	Avoids discussion on decisions because it will be a lack of respect and he wants obedience	Is lost in a frank discussion in which he adapts himself
A mistake is penalised but in an adapted and coherent way	Bad behaviour is a threat so must be punished	Does not dare intervene for fear or losing friendship

Jan Boons

(Serviam n. 27 - le journal des chefs et cheftaines des GSE-B)





A FOUNDING AND PROPHETIC TEXT: THE CHARTER OF EUROPEAN SCOUTING

Article 3

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 3

"Scouting makes a difference between the natural state and the immortal state without either confusing them or separating them. Scouting associations are run by laymen to whom parents have entrusted their children. These leaders refer to the rights and duties of laymen within society; they respect the authority of spiritual and temporal jurisdictions as every Christian and citizen should".

1/. Scouting makes a difference between the natural state and the immortal state without either confusing them or separating them.

Both baptised and citizens, Guides and Scouts of Europe give to God what is God's and to Caesar (fatherland) what is Caesar's. Indeed, Scouting works to establish in each member a coherence between spiritual and temporal realities, without confusing them or separating them: the unity of life (or interior unity) that everyone has to reach in himself will be the fruit of this work.

We all remember Jesus' famous remark to the Pharisees: "Repay to Caesar what belongs to Caesar and to God what belongs to God" (Matthew 22, 21).

This answer treats of the relationships between the temporal and spiritual fields. While communism absorbed the spiritual aspect into the temporal aspect – even to transform it into materialism –, other ideologies or religious trends absorb the temporal aspect into the spiritual aspect to use it as a tool of political conquest. Again and again, the Church should defend the truth of the Gospel.

Unfortunately, modern rationalism does not stand mystery, as John Paul II wrote in his "Letter to families"¹⁵, so it even denies the spiritual field:

*"It is typical of rationalism to make a radical contrast in man between spirit and body, between body and spirit. But man is a person in the unity of his body and his spirit. The body can never be reduced to mere matter: it is a **"spiritualized" body**, just as man's spirit is so closely united to the body that he can be described as an **"embodied" spirit**. The richest source for knowledge of the body is the Word made flesh. **Christ reveals man to himself**. In a certain sense this statement of the Second Vatican Council is the reply, so long awaited, which the Church has given to modern rationalism"* (Letter to families, § 35).

*"When the human body, considered apart from spirit and thought, comes to be used as raw material in the same way that the bodies of animals are used - and this actually occurs for example in experimentation on embryos and fetuses - [...] man thus **ceases to live as a person and a subject**. Regardless of all intentions and declarations to the contrary, he becomes merely an **object**"* (Letter to families, § 36).

So, we have to walk along these precipices, on the ridge, in order to keep the balance of Christian anthropological truth.

2/. Educational responsibility of parents and mission of the laity

The education of youth is essential for a nation. Governments are worried of it, for better or for worse. Popes have underlined this danger:

"An excessive intrusiveness on the part of the State would prove detrimental, to say nothing of lacking due respect, and would constitute an open violation of the rights of the family. [...]"

¹⁵ John Paul II « Letter to families » 1994.



Every effort should be made so that the family will be recognized as the **primordial** and, in a certain sense "**sovereign**" society!" (Letter to families, § 31 & 32).

Pope Francis mentioned it too: "The overall education of children is a "most serious duty" and at the same time a "primary right" of parents. This is not just a task or a burden, but an essential and inalienable right that parents are called to defend and of which no one may claim to deprive them" (Amoris Laetitia, § 84).

In his « Letter to families », John Paul II was very clear: Parents "are educators **because they are parents**. They share their educational mission with other individuals or institutions, such as the Church and the State. But the mission of education must always be carried out in accordance with a proper application of the **principle of subsidiarity**. [...] Subsidiarity thus complements paternal and maternal love and confirms its fundamental nature, inasmuch as all other participants in the process of education are only able to carry out their responsibilities **in the name of the parents**, with their consent and, to a certain degree, **with their authorization**. (Letter to families, § 27)

The reason of this is that family – an image of the Trinity – is the basic unit wanted by God, in which a person grows in the sun of love. It is a small church.

As regards the role of the laity, the Council was very clear too: "The laity derive the right and duty to the apostolate from their union with **Christ the head**; incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself" (Decree on the apostolate of the laity, Second Vatican Council, Council documents AL § 3).

As John Paul II wrote in his testament book « Memory and Identity »¹⁶ the Church "really needs the apostolate of the laity" ... "The Church is always and everywhere a missionary Church (in statu missionis)". "Man is not closed into the temporal field only; he is alive in human history, he keeps his eternal vocation integrally". "For the Church, the world is a task and a challenge. It is so for all Christians and most particularly for Catholic lay people. The Council has resolutely raised the question of the apostolate of the laity, that is to say the active presence of Christians in social life". "The reign of God evolves in the history of man but his aim is future life. Mankind is called to go forward beyond the borders of death and even beyond the succession of centuries, towards the final harbour of eternity, near glorious Christ in the Trinitarian communion".

3/. Lay ministry and scouting in the light of the Second Vatican Council

If the role of priests is to « connect » the faithful to the Heavenly City, "*it belongs to the laity to seek the kingdom of God by engaging in temporal affairs*", as it is precised in the Catechism of the Catholic Church at § 898.

Leaders who serve in our units have a double mission: first like any Christian lay person, they are « priests, prophets and kings » by their baptism. Moreover, by their promise of leader and their investiture, they are recognised by the scout community as servants of the scout community.

Scout units progress thanks to the combined action of religious advisers and scoutmasters. The value of scouting relies in the fact that it enables the staff and the religious advisers to have a continuous action during scout activities. If they are well prepared, they will help "**to reset Christians in Christianity**" according to Father Jacques Sevin's beautiful words¹⁷.

So, by re-settling a Christian order at their level in their units and by living as « micro-Christianities » in the light of the scout Law, leaders become the workers of the *new evangelisation* asked by saint John Paul II. In this way, "the deepest *structures of evil* can be defeated and replaced by *structures of good*"¹⁸.

Preparation of the promise and of religious badges, religious vigils, promise ceremonies, leaders' councils, courts of honour, masses at camp, fascinating evenings around the fire under the stars... are opportunities offered by scout life that leaders must be able to offer, prepare and lead correctly.

¹⁶ John Paul II « Memory and Identity », Libreria Editrice Vaticana, Città del Vaticano and Flammarion, Paris, 2005.

¹⁷ Jacques Sevin, Editorial « Le Chef », January 1931.

¹⁸ Wednesday General audience of August 25th 1999 and *Sollicitudo rei socialis* nr. 37 & 39.



If scouting is weak, in spite of the leaders' good will, this aim will not be achieved.

In a word, our leaders receive a delegation from the parents of the young people who are entrusted to them, in order to practise scout education, in conformity with the mandates given to them by the European Federation of Scouting (FSE) to which they belong.

They act according to their baptism and their confirmation, obeying the law of God and civil laws.

In all circumstances, they must remember that their authority does not come from themselves: the young people who are entrusted to them do not belong to them¹⁹.

"*There is no authority except from God*" (Romans 13, 1). This is the sentence said by Jesus to Pilate: "*You would have no power over me if it had not been given to you from above*" (John 19,11).

They will act with discernment, according to the specific situation of each country.

Bruno Rondet

(To be followed)



Note on the Apostolate of the Laity

The Decree on the Apostolate of the Laity (Apostolicam actuositatem) was promulgated by the Second Vatican Council on November 18th 1965.

It was concretized by the creation of a Pontifical Council for the Laity in January 1967.

Paul VI gave it its official status under the name of *Pontifical Council for the Laity* in December 1976.

The aim of this council is to promote the apostolate of the laity, that is to say the participation of lay people in the life and the mission of the Church. It must encourage "the cooperation of lay people in catechesis formation, liturgical and sacramental life, works of mercy, of charity and of social promotion".

The *World Youth Day*, wanted by John Paul II and organised since 1984 are its most spectacular and successful initiative.

The core text defining the action of lay people as a participation in the « New evangelisation » is the exhortation "*Christi fideles laici*", published by John Paul II in December 1988.

Finally, Pope Francis decided to incorporate the Pontifical Council for the Laity to the Pontifical Council for the Family and to associate to them the Pontifical Academy for Life.

The Pontifical Council for the Laity and the Pontifical Council for the family are now forming the *Dicastery for the Laity, the Family and Life*.



¹⁹ As well as children do not belong to their parents: they are entrusted to them by God.



1907 – 2017: BROWNSEA

An experiment

The idea of a movement of education for boys has not been a stroke of genius or an improvised intuition; on the contrary, Robert Baden-Powell matured it gradually, reaching it after studies, readings, reflections and meetings with experts interested in the education of young generations. Once his ideas well defined, B.P. discussed with people likely to help him realise his project and, among some common friends, he met the editor Cyril Arthur Pearson, a philanthropist but also a very concrete business man.



Pearson perceived the possibility of starting an initiative useful for boys as well as an interesting economic affair for himself as an editor. He promised to issue a booklet, that B.P. would write, divided into bi-monthly leaflets, to be sold in newspaper kiosks, and parallelly a weekly magazine to keep in touch with the boys as a continuation. Besides, he put sterling £ 1.000 at B.P.'s disposal (about 75.000 Euros nowadays), an office in London with some outbuildings, and he paid for a big speaking tour, given by B.P. in many towns of Great-Britain to make the propaganda of scouting. So, for decades, Pearson was the editor of many of B.P.'s books and of a lot of English scout booklets.

However, before making his ideas become official, B.P. wanted to experiment them concretely. For instance, he had observed that boys tended to gather in small groups, so he had imagined the scout patrol. But, as he confessed, he did not know whether, in real challenges, boys would effectively obey the patrol leader or not. He thought that life in the open air, "scouting" and the other activities that he had imagined would interest the boys but he had no practical proof of it. So, he planned to organise a camp where boys would live a scout experience; this is how the first scout camp of history took place in Brownsea, a small island of about 200 hectares located in Poole bay, in Dorset, on the south coast of England.

Remember that the camp on Brownsea island was an experiment, with totally unprepared boys; so, don't think you are going to find all the characteristics of a typical scout camp! For B.P., it was only a test for his projects.

The secret of success: the patrol

As B.P. himself wrote: *"The troop was divided into patrols of five boys each; the older boy of each patrol became patrol leader. This organization became the secret of our success. At any time, each patrol leader had the full responsibility of the behaviour of his patrol"*.

The participants were coming from various contexts and different social classes: some boys came from colleges, others from more popular environments. In each patrol, B.P. mixed boys from various origins and social classes. The patrols were called: Wolf, Bull, Curlew and Crow.

B.P. explained to the boys that they were forming four bands that he fully trusted and that their honour was at stake. The patrol was the unit of work and game and each patrol slept in its own tent, distant from the others. Each patrol leader had a white staff on which B.P. had drawn the silhouette of the totem animal.

An old friend and comrade in arms of B.P., Kenneth McLaren, as well as William Stephens – member of the Coast Guard – and another instructor were present at the camp.

B.P. had written personally to the families of the participants, giving them details about the programme of activities, the daily schedule, the list of equipment, some logistic information





about the place and the access; he also reassured the families about the *“healthy food, cooking and hygiene that would be highly controlled”*. He had added the drawing of some knots (square knot, sheet bend, clove hitch) that boys had to learn before arriving at the camp; he also precised that boys had to be able to swim.

The adventure begins

On July 29th 1907, B.P. arrived on Brownsea island with about twelve boys. The walked half a mile to the camp place, located at the south-west of the island, in an area surrounded by pines, oaks, ash trees and chestnut trees. The soil was dry and was open towards a beach of rocks. But further on the east there was a beach of white sand, ideal for swimming. On the camp site, there was a cottage that was used for food supply, cooking and for an improvised rescue exercise.

Each patrol had a military-style conical tent, the only sort available at that time. Another big tent was used as a dining-room and meeting-room in case of bad weather. A military cook was in charge of the kitchen. The British flag that had floated in Mafeking, with traces of bullets from the Boers, was hosted in the middle of the camp, every morning.

The boys did not wear any uniform. On the photographs of the camp, we can see many of them wearing trousers, cloth berets or straw hats, a jacket, a cardigan, a shirt with stiff collar and also some ties. Each boy received the badge that B.P. had used for his military scouts, to sew on his sleeve: a lily in metal. Slightly modified, this badge was going to become the badge of scouts. However, the patrol leaders wore the lily on their headgear. When a boy could prove that he was able to make knots, follow a track and know the history of the flag, he received a small scroll to sew under the lily, with the motto *“Be Prepared”* (the motto that B.P. had chosen for the South-African Police, that was to become later the motto of scouts).



B.P. wore shorts and a shirt, but his look was slightly different from what it became later, the classic image that we all know. The photographs show him with Zouave trousers or wearing shorts covering his knees. Besides, boys were really disappointed because he did not wear the Boer hat that had made him famous; he wore a soft felt hat that he wanted to test because it was possible to fold it and to put it into his pocket when he was not using it.

The programme

On July 30th evening, the camp was finally ready and most boys had arrived. The others came on July 31st and the activity started officially on August 1st in the morning. It lasted until August 9th.

For each day, B.P. had planned a specific theme: camp techniques, observation, woodcraft, cavalry, rescues, patriotism, games and competitions.

Each aspect of the camp was explained by demonstrations. The patrol leaders received specific instructions on these topics in order to teach them

afterwards to their own patrols.

For calls and signals, B.P. used a horn of kudu (an African antelope) taken during the Matabeleland campaign, in 1896. A series of short notes meant *“gathering”* whereas a long sound was the signal of *“attention”*.

Morning and evening physical exercises were rather simple, like those which are illustrated in the 17th *“Campfire Yarn”* of Scouting for Boys. Bath also included water games and the use



of two boats. Rest after lunch was compulsory and all games or other physical activities were forbidden. For dinner, B.P. was especially careful about the boys' way of dressing.

After dinner, all went to the evening fire. The murmur of the surf gently lulled the tiredness of the day, while the boys were carefully listening to B.P. telling them his adventures in India and in Africa, preparing them through stories and anecdotes to the next day activities and



teaching them the song of "Eengonyama", majestic like a psalm and evoking tropical nights. The evening prayer concluded the campfire.

Years later, one of the participants remembered those magic evenings as follows: "around the campfire, the Chief used to tell us stories full of suspense, then he would conduct the choir singing the Eengonyama and he was able to catch our attention and win all our hearts, in his inimitable way. I can still see him at the flickering light of the fire, full of joy of life, either serious or joyful, answering all sorts of questions, imitating the call of a bird or showing us how to place oneself to observe a wild animal ; then he would tell us a short story, dance and sing around the fire, underline a moral conclusion,

not directly but in an allusive way, thus convinced that each of the participants, boy or adult, would follow him where he would want to lead them".

B.P. wrote: "We had noticed that the best way of transmitting theoretical instructions was to give short teachings, with many examples, sitting around the fire or in another place at rest time. So, before breakfast, we made practical demonstrations. To read a text would have bored the boys. Practice was completed by competitions and drawings. For instance, in order to give details on the theme of observation, and in particular on prints:

1. in the evening, around the fire, we would tell some interesting stories illustrating the importance of following prints;
2. the next morning, we would teach how to read the prints, we would show some of them printed in various soils, how to read them and how to deduce their meaning;
3. in the afternoon, we played a game, for instance deer hunting, in which a boy was the deer: in his bag, he had half a dozen tennis balls. Five minutes later, four "hunters" followed his track, each one having one tennis ball. After one or two miles, the deer hid himself and tried to ambush his hunters and capture them by hitting his balls. When a hunter was hit by a tennis ball coming from the deer, he was considered as dead, whereas the deer was killed after being hit by three tennis balls".

Many games and competitions challenged the patrols, testing the boys' capacity to manage by themselves, checking their commitment and the application of the teaching that they had received. There were also individual competitions.

Every evening, a patrol was protecting the camp. It received its ration of flour, potatoes, meat and tea and it went to a specific zone where it spent the night. Each boy had a thick overcoat, a blanket, a mess tin and some matches. Once arrived at the place, the boys lit a fire and cooked their dinner. Then the sentries stood at their place and the others prepared the bivouac. The leaders of the other patrols came with B.P. to inspect the guard patrol. At 23.00, the sentries stopped being on duty and joined their patrol for the night. In the morning, the boys went back to the camp just in time for breakfast.



Thus, without being quite aware, while they were playing, exploring, collecting feathers and leaves, these boys were discovering the world and its marvels, reserved to those who are able to observe. B.P. made a still bigger discovery: the souls of these boys, whom he knew and understood. He had confronted their tenacity with reality and he had received the confirmation that his ideas were fully in conformity with the boys' wishes. He could offer to the world a new richness, that of a movement perfectly adapted to the boys' psychology because it was made to measure for them.

Attilio Grieco



NEWS - NOUVELLES - NOTIZIE

International week-ends for the General commissioners

In February and March 2017, the General commissioners of the UIGSE-FSE associations met. Part of them were welcomed in Saint Petersburg by our Russian brothers and sisters. Another group visited Paris while a third one went to Treviso, near Venice.

The week-ends were quite rich as concerned the exchanges between associations but also with the Federal commissariat. During each week-end, M. Szymon Grzelak, the founder of the Institute of Integral Prevention (<http://www.archipelagooftreasures.eu>) presented his program, quite developed for young teenagers. Jumping from one imaginary island to another one within the "Archipelago of Treasures", they discover the beauty and strength of true love for their own life.

The Guides and Scouts of Europe took a great inspiration from the wisdom of this program in order to better accompany the young people who are entrusted to us towards a fully successful life, according to our Father in Heaven.

Euromoot

The UIGSE-FSE plans to organise a second Euromoot in 2019. The National commissioners of the Rover and Ranger branches met on June 10th and 11th in Rome to discuss about the pedagogical bases of this project.

The gathering will aim at strengthening the concrete links between the Rangers and Rovers of about 30 countries in which the UIGSE-FSE is now established. Young people will experience true adventures for one week; fires and clans will be twinned; they will apply to various activities and services; at the end, they will gather around our Lord Jesus Christ. For there is no other name given to us for the unity of Europe!



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**Newsletter from the International Union of Guides and Scouts of Europe
Federation of European Scouting**

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