

CONTACT^KTO^K

CONTACT - KONTAKT - CONTATTO

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

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THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

In this summer nine rangers and rovers from overseas came to Europe to share their hands, their minds, and their hearts with us. Two from Mexico were at the Spanish Ibercamp during three weeks. They could be found at their service but also in the oratorio where the Most Blessed Sacrament was exposed during all the camp.

One Akela from the USA received training at the Seeonee in Belgium, one Troop Chief at the Training Camp in Switzerland, and one Company Chief at the Jadwiga in Poland. Three senior leaders from Mexico and one from the United States immersed into the 12-Star

Training Camp to become authentic bearers of our "DNA": Christian anthropology, the Social Teaching of the Church, deep entrenchment in the Church, and European vocation.

European vocation ... for Americans? By the way: How does this go together: America and the FSE? Well, there is a great thirst of authentic catholic scouting in all parts of America. And the UIGSE-FSE is ready to serve its sisters and brothers overseas as it is written in its educational project:

"U.I.G.S.E.-F.S.E. associates [...] to this European education an open-mindedness and an international education towards all men and all peoples of the world. U.I.G.S.E.-F.S.E. also gathers young people of national associations which are not European. Through this open-mindedness and the expression of an inter-relationship between peoples and cultures, it encourages a similar vision of educational vocation on common bases."

The UIGSE-FSE's European vocation includes our openness and testimony towards our sisters and brothers in other continents. We witness that it is truly possible to live in as brothers and sisters of so many cultures and languages on such a small piece of soil like Europe. Our unity is in Jesus Christ present among us in the Holy Eucharist until the end of time. In the Holy Spirit we joyfully salute all guides and scouts to ends of the earth: let us do your best, be prepared, and serve!

Yours in Scouting

Martin Hafner, Federal Commissioner





THE SCOUT SPIRIT

So, what is the Scout Spirit?

First of all, it is mainly a conservative spirit, in the good sense of the term. A boy scout accepts and recognises all that exists. God, religion, homeland, society, family, masters exist: we do not contest their titles: they belong to the tradition. So, in order to act, it is not necessary to question the social structures: if a boy scout is faithful, he cannot become a socialist; he remains at his place and at his rank, neither unhappy nor downgraded. This does not prevent him from thinking of progress – Scouting improves what exists – but he does not consider that this progress must first of all destroy everything.

It is a social spirit (...). It is a loyal spirit (...). It is a joyful spirit (...). Above all, it is a spirit of dedication (...).

So, it is not a question of confiscating religion to the benefit of Scouting, or to naturalize what is supernatural by placing the title of boy scout above the title of Christian. Both notions are not opposed, they interpenetrate and overlap according to the formal will of the founder and of providential hierarchy. The child realises that religion and Scouting are not occupying distinct compartments in his soul and in his life, that he must bring to his religious duties the plenitude of the qualities developed by Scouting : loyalty, personality, perfection of details – and besides that he will be a perfect boy scout only according to the supernatural principles that already make him become a perfect Christian, so that to train a true boy scout is simply at the same time to train a Christian knight – as Catholics and Protestants have well understood it.

So is it such an exaggeration to identify the Scout Spirit to the Christian Spirit? It is its flower. And when this flower of chivalry has been opened once in the soul of a child, the scent of it will remain in him forever."

Father Jacques Sevin

From the book "Le scoutisme" (1930)





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 choosing the **eight-point cross**¹, the meeting in **Porlezza** with Mgr Jean-Baptiste MONTINI², the redaction of **rules for ecclesial life**³, the translation into German of the **scout law and the promise text**, the adoption of the **flag of the Council of Europe**⁴ and the update of father Jacques SEVIN's three principles⁵, the Baussant flag was invented.

1966 : The invention of the Baussant flag

- For Pierre GÉRAUD-KERAOD, there was no Road without good scouting and there was no good scouting without Rover accomplishment. The movement had just celebrated its ten years of life. The first generation of explorers had to imagine a third branch in order to become aware of the problems existing in adult life and to learn how to solve them in a Christian way.

- The aim was to put the green branches on the road, in order to modify the scout style which could not go on being the colonial type cherished by BP, the knight existing during the interwar period, the raiders of the Liberation and the red pioneers before 1968. The point was to remain faithful to BP's patrol system, preparing the outbreak of the third branches and opening ourselves to international level and to the Catholic world in the broad sense. We were thus coping with the request of our German Scouts of Europe who admired our scouting but who kindly reproached us to close ourselves into a thebaïd in the middle of nature, at a time when we should rather become **VISIBLE** in a dechristianizing world. Their scouting was strongly influenced by the pre-nazi Wandervögel spirit. Their remark was considered pertinent by the Fench team. It was also necessary to fight against the myth of superman which seemed to invade the spirits. Calm, silence, duration, simplicity, prayer, beauty of Creation to admire rather than to conquer, walk in nature, etc. were going to become the future key words.

- The new style of scout man, **the pilgrim**, chosen one year before, implied that the green branches should be sent on the road, using the game as one of the essential driving factors of scouting. To achieve this aim, **a big scout adventure** combining action and spirituality was organised during Easter holidays.

- For three days, the Egyptians chased the Hebrews whom God had set free from slavery, walking towards the Reed Sea. After many adventures along the coast through the « Norman bocage », the people of the Covenant reached the sea. The sea was threatening and the night was dark. We could only see the nine huge fires spread out on the beaches of the bay.

For that game, we had made about ten banners with the FSE cross on a half white and half black background material. The idea was to symbolize heavenly Jerusalem represented by illuminated Mont-Saint-Michel, and earthly Jerusalem remaining in the darkness of the night, in other words the visible and invisible universe of our Credo. Nine subcamps around nine **baussant** flags, among which a Belgian and German delegation, were settled around the Mont-St-Michel bay.

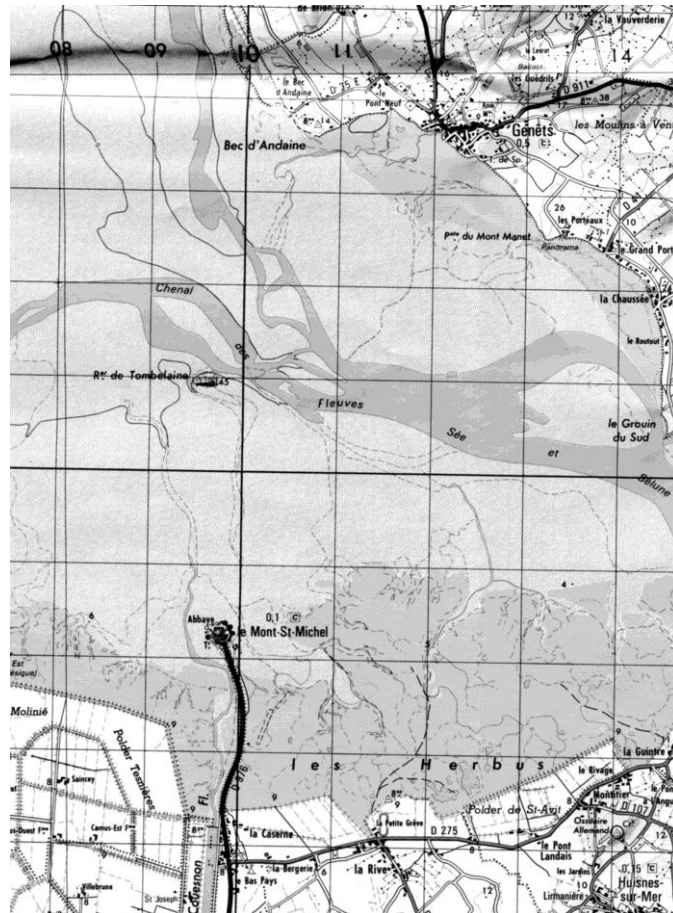
¹ *Contact* nr. 1 March 2016

² *Contact* nr. 2 June 2016

³ *Contact* nr. 3 September 2016

⁴ *Contact* nr. 4 December 2016

⁵ *Contact* nr. 5 March 2017. See also Gwenaël LHUISSIER's article : "Guides et Scouts d'Europe : Who are we ?" published in March 2016 on the same subject in *Contact* nr.1.



- Suddenly, a lantern was lit from the small island of Tombelaine towards the invisible Mount. Everyone heard the proclamation of saint John's Prologue, then some extracts from the book of Genesis, the voices of Abraham, Moses, Isaiah and John the Baptist. They were echoed by hymns and canticles. Then the Mount was completely lit up and the Beatitudes rose from the seashore. Then a cohort of saints followed : some of them were to be beatified much later, other are still alive.

- The vigil was built as an Easter Vigil : Pius XII had extended it to the Universal Church in 1951, thus formalising an initiative of Father DONCOEUR who had restaured the Easter Vigil in 1945 in his chapel of Troussures (France) according to the ancient rite, with a special permission from his bishop.

- That vigil had three parts : the first one was based on chapter 11 and the beginning of chapter 12 of the Letter to the Hebrews. This part was animated by the « precursors », who had reached the island of Tombelaine in the middle of the bay a few hours earlier ; they were linked by radio to the nine groups on the seashore.

- That first part was followed by an apotheosis presenting the mystery of Incarnation and the resurrection of Christ in our world, represented by the « Merveille » suddenly lit in the distance. At that moment, we were at the limit between « the visible and invisible universe » of our Credo, at the limit between black and white of the Baussant flag.

- Then, several witnesses of the Church on earth, from all periods, were mentioned ; even some witnesses of Christ still living nowadays, in order to evoke the meaning of the Baussant flag. The last part of the vigil was a kind of litany of saints : each saint or each group of saints was announced and illustrated by some sentences about his life, his writings or by songs. Many traditional saints were mentioned, with a preference for recent saints. The main idea that we wanted to transmit was that we are all called to become saints. It is not necessary to be dead, priest, monk or wonderworker to become a saint. So some people who are still alive



were mentioned. Sometimes, the holiness of a person was more due to « vox populi » of his contemporaries because some of them were going to be beatified later on.

- The following day, at dawn, the sea had withdrawn. Then the young scouts and guides entered the sea behind the Baussant flags, singing the Vexilla Regis that they had just learnt on purpose. « The banners of the King move forward, the Cross shimmers mysteriously where life has suffered Death and, through its death it produces Life... ».

- « We move forward on a line of twenty people. We carry the burden of our faults but also the hope that makes us cross rivers and sticky sand... And through the main entrance we invade the citadel as if we were assaulting the Divine Mercy... », singing a song to saint Michael on the melody of Alma Mater :

« We greet you, Archangel Michael, our youth recognises itself in you. A thousand years after your first pilgrims, we start walking again on the Road the goal of which is far away. O ! Michael. Young Europe is rushing at your call, through shores and dangers of the sea. We will stand firmly in the fight, with your strength and the support of your arm, O ! Michael... ».



- As it had occurred six years before at the 'jamborette' of Saint-Loup de Naud, the Germans invited all scouts and guides who were there to renew their promise. « On the forecourt of the abbey church, the older scouts renewed their scout promise. Some young people committed themselves too. A wave of scouts and guides took the start. They were going to bring to new plains the strength that they had received in that highly symbolic place » (PGK Scout d'Europe nr. 14, June 1966).

- We still have some testimonies from young people to illustrate what was this founding moment of European scouting, when the intuitions of the FSE German association and the French Catholic scouting due to Father Jacques SEVIN's genius were melted in a harmonious



way in order to create a new universal scout style which was going to spread out in France, then in Western Europe and later, when it became possible, in Eastern countries and in Russia.

Ten years later, in 1975, the aim of the Road to Mont-St-Michel was reached. The Rover branch was developed enough to transmit to Jean-Charles de COLIGNY in St-Paul-Hors-les-Murs, near Rome, the first dozens of rovers who were going to walk on the Road of Santiago de Compostela.

What was written by Pierre GÉRAUD-KERAOD in 'Scout d'Europe' nr. 14 in June 1966 was premonitory. « A wave of scouts and guides took the start. They were going to bring to new plains the strength that they had received in that highly symbolic place » : this really happened. That wave was to spread out on the outskirts of the Mediterranean Sea, on the plains of Central Europe and even on the much further steppes of the East.

The European Guides and Scouts of that time were able to offer to the view of the young leaders the original intuitions of scouting that we owe to BP and to Fathers SEVIN and DONCOEUR, and it is necessary to remain faithful to these intuitions. By doing so, we have delivered the imagination of our young boys and girls and we have given them the weapons to face the society upheavals to come.

Drawing from the source, they will be completely free to adapt, invent and open Catholic scouting, without fearing to be mistaken, « towards the plains », at a time when ruptures in our civilisation are going to happen in many fields and change the situation.

The **Baussant** flag is there to remind us of this..

Maurice Ollier





GUIDES AND SCOUTS OF EUROPE : WHO ARE WE ?

(part 7)

The figure of the pilgrim

According to Baden-Powell's spirit, the life of an explorer must lead to the life of a rover. It is in the older branches that young people are going to deepen their vocation and become *"authentic men and women, inserted into a supernatural way on which they may practise the evangelic principles at the service of the world"*⁶, in order *"to establish the reign of Christ in all [their] life and in the world around [them]"*⁷. Young adults are the ones who set the pace and give the style of a movement.

Right from the beginning, the FSE has reflected upon the type of man and woman to give as examples to young people. The "colonial" type, the "raider" type or the "knight" type are games for teenagers, moreover they can be rejected by one or the other⁸. It was looking for a model in perfect attunement with the values of the Gospel and reintegrating the boy scout in the spirit of the Beatitudes⁹. It had to be acceptable for the various Christian confessions, compatible with a female section, comprehensible by all the cultures already members of the international community of the Guides and Scouts of Europe, in the West as in the East, as well as the future cultures who would join it later on and above all, this model had to allow the training of the human person in his integrality.

The model of "pilgrimage" emerged from the reflection... and from the life of crews¹⁰ ! It was not an "invention" but the deepening of more than forty years of reflection about the third branch, after Edouard de Macédo and father Paul Doncoeur. For Jean-Charles de Coligny, who became national commissioner for the Rover branch in 1973, restarted and boosted the Road and gave it its style, the point was *"to leave, to put off the old nature of man and reanimate the natural communities of our Europe by bringing back the New Man, Jesus Christ"*¹¹.

So the Road for European Scouts and the Fire for European Guides¹², which are the outcome of the wolf cub's and explorer's / wolvet's and girl guide's / progression, are built around the figure

6 *Presentation and educational project of the International Union of Guides and Scouts of Europe – Federation of European Scouting (IUGSE-FSE)*, May 1st 2005, art. 1.2.

7 Third principle of the Guides and Scouts of Europe, in *Canonical Status* of the International Union of Guides and Scouts of Europe, art. 1.3.4.

8 For example, see the *Charter of the natural and Christian principles of Guides and Scouts of Europe*, art. 5.

9 It is probably no coincidence if the day when the eight beatitudes were proclaimed throughout the world has been chosen for nearly thirty years for the meeting of the Federal Council of the Federation of European Scouting, or if today our third branches meet at All Saints' Day.

10 But several years were still necessary to replace the knight by the pilgrim, as we can see in the magazines after the pilgrimage to Mont-Saint-Michel, at Easter 1966.

11 Jean-Charles de Coligny, *Vézelay* preparation booklet 1978, p. 5.

12 The guide section really appeared during the road of Norman abbeys, at Easter 1967, when female leaders and rangers – including pack Akelas – were gathered by Marie-Claire Gousseau. Several decisions were taken, such as the change of the beige shirt to the sky blue one and the addition of the 'Guides of Europe' stripe on the uniform shirt. The true reason of the latter change is sometimes forgotten: this stripe is not necessary to distinguish girls from boys. In the spirit of the girl guides' leaders of that time, pack Akelas were rangers serving in the Wolf Cub branch: although they were members of the scout section, they had to wear the 'Guides of Europe' stripe. Later on, the ignorance of the history of the movement and of its symbols led the Wolf Cub branch to allow the chiefs serving in the yellow branch to



of the pilgrim, coping perfectly with a characteristic of the FSE since its origin : « *A boy scout or a girl guide must live his (her) promise, the principles and the law according to the requirements of the Sermon on the Mountain, true charter of any Christian life* »¹³, symbolised “*by the eight points of the Cross that we all wear on our chest and that [must] shape ‘the culture of the heart’ in each European boy scout or girl guide*”¹⁴. The model of the pilgrim appears discretely at the age of wolf cubs, is more visible – among other symbols – at the explorer age, and is fully developed at the pilot age to come out in the « Rover Departure », marking in a way the end of the « *period of acquisition of scout life* » and the sending on mission on other roads of men. It is more than a style, it is a programme of life and a spirituality. “*By observing faithfully these most high scout values in their evangelic sublimation, the way to holiness is largely open, after Christ, to realise His Reign, in all human contexts*”¹⁵. This is sanctification by the ‘little way’.

But this pilgrim, this figure born in former times..., isn’t is old-fashioned nowadays, in this *McWorld*, reign of universalisation and relativism which undermine the identity and the values of the peoples, promote individualism and disengagement ? Has the pilgrimage still a meaning for the ‘post-modern’ or ‘hypermodern’ man?

A pilgrim does not travel to exercise his freedom but to answer to the requirement of his destiny in God. He travels on foot and does not try to consider the world with an arrogant look. Humbleness is his fundamental virtue ; the pilgrimage is a kenotic impulse, a stripping from external elements of ‘steadiness’ of life, from all “*that is superficial, easy, ephemeral, appearance, changing modes, stolen reputations, ‘trompe l’oeil’ decors and whitened sepulchres*”¹⁶. In an individualistic world, the pilgrim is invited to live an adventure which is at the same time personal and communitarian.

A personal adventure because the pilgrim orientates his steps towards the centre of his universe, towards the source of any order and any blessing, towards God – contrarily to the tourist who goes towards his periphery, who extracts himself too from modern civilisation, but in order to find his authenticity in difference, in innovation and exoticism. The pilgrim finds his strength in a personal and intimate meeting with the Lord, he draws it at the living source by kneeling down “*in front of the consecrated white host*”.

Also a communitarian adventure because, even if he walks alone, he often rejoices when he meets other pilgrims ; with them, he experiences “*this travelling Church (...) necessary for salvation*”¹⁷. The pilgrim looks for authenticity through communion with those who join him in his walk, in his search. In everyone, he sees a brother or a sister walking on the common way towards God; he is able “*to discover Christ’s face in the face of each companion met at the crossroads of Europe or of the world*”¹⁸. Thus, he maintains the alterity, precisely because he does not for search it in itself and because all those who form this ‘community of men’ are going towards a common centre, the point of convergence of a huge variety of ways. He does not consider this alterity as a threat for unity; on the contrary, it finds its source in the doctrine of Trinity and it is a constitutive

wear the blue shirt ; but they are rovers serving in the yellow branch, so they should wear the beige shirt !

13 *Directoire religieux* de la FSE, art. 3, 16 novembre 1997.

14 *FSE Religious Directory*, comments on art. 3, November 18th 2000.

15 *FSE Religious Directory*, comments on art. 3, November 18th 2000.

16 Claude Peignot, ‘Duc in altum’ , in *Maîtrises* nr. 1, March 1967, p. 9.

17 Dogmatic Constitution on the Church *Lumen Gentium*, November 21st 1964, nr. 14.

18 Prayer of Guides and Scouts of Europe, adapted from saint Francis.



element of unity and communion. So, our status of pilgrims makes us more open, more universal, more Catholic¹⁹.

So, this figure of the pilgrim not only is still fashionable in our world now, but also in perfect syntony with the initial intuition of the founders of the movement: community of men, European identity, truly lived ecumenism, primacy of the vocation of any Christian to holiness, education of the integral man... The Ranger and the Rover know that they walk to let the Reign of Christ happen first in their heart, in their daily life and then, as Pope Benedict proposed to young people, they will be able *"to change the world, (...) neither by the strength of power, nor by the strength of a throne"*, but because they will have learnt *"God's style"*. The Ranger's lamp and the Rover's stick remind them nevertheless that 'steadiness' is to consider seriously – in the Church, there is also the figure of the monk – and that they must also take part – in cooperation with others who are outside the Church – to the construction of strong local communities and to the settlement of deeply rooted types of social cooperation. The pilgrim's humility grows on the soil of a specific place. *"We may build a city upon your word"*²⁰.

Gwenaël Lhuissier



19 William Cavanaugh, *Migrations of the Holy – God, State, and the political meaning of the Church*, translated from American by Anne Fouques Duparc, Eric Iborra and Denis Sureau, Éditions L'Homme Nouveau, Paris, September 2010, chap. 3 – *'The migrant, the tourist, the pilgrim and the monk, or how to articulate identity and mobility a the era of globalisation'*, pp. 100-106.

20 Ceremonial of Guides and Scouts of Europe, 'Rover Departure'.



A FOUNDING AND PROPHETIC TEXT: THE CHARTER OF EUROPEAN SCOUTING

Article 4

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 4

Scouting intends to educate to "**contemplation**" and to what is "**sacred**".

Action can find in itself neither its justification, nor its limits, nor its possibilities of resourcing. So, action must be enlightened from inside by faith. The boy scouts' and girl guides' life of faith finds its internal source in **prayer** and **contemplation**. It is manifested by the sense of what is "**sacred**", liturgical life, sacramental life, and in a behaviour inspired by divine charity.

1/. We live in an increasingly secularised world

Once, a journalist asked Pope Benedict XVI: "Are you also disappointed by things which could not be done ? ». The Pope answered: "Disappointed by the fact that in the Western world there still exists some aversion towards the Church, that secularisation is getting more autonomous and takes forms that lead more and more people away from faith, that the dominating trend of our time goes on being opposed to the Church"²¹.

Before him, Pope John Paul II had already underlined this fact: "But at the same time we cannot ignore the persistent resurgence of the refusal of Christ. We constantly see again the signs of a civilisation different from the one whose "cornerstone" is Jesus Christ – a civilisation which, if it is not atheistic in a planned way, is definitely positivist and agnostic, since the principle of its inspiration is to think and act as if God did not exist... To live as if God did not exist means to live outside the benchmarks of good and evil, that is to say outside the framework of values the source of which is God himself"²².

In chapter 22 of the same book, the Pope precised on which bases contemporary societies should be founded: « After the fall of the ideologies of the XXth century, and especially after the fall of communism, the hopes of the various nations clung to democracy... Christ confirmed the commandments of the Decalogue as the basis of Christian morals, presenting its synthesis in the precepts of the love to God and to one's neighbour... This moral code, coming from God, confirmed by the Ancient and the New Covenant, is also the intangible basis of any human legislation, in any system, especially in a democratic regime. The law established by man, by parliaments and by any other human legislative body, cannot be in contradiction with the natural law, that is to say, finally, with God's eternal law"²³.

Unfortunately, we usually live in a world which is more and more secularised and which supports less and less the transmission of the Christian faith to the new generations. In this context, can our scouting still educate to the sense of contemplation and to what is "sacred" ?

2/. How does scouting educate to contemplation and to what is « sacred » ?

Apart from the family and from some schools, (true) scouting is one of the rare environments left where children and young people can still breathe a Christian air. Thanks to the scout Law if it is really respected, scout units can be almost heavenly small contexts in which Christian religion is the religion of their cities, that is to say of their camps.

21). Benedict XVI, « Lumière du monde ». Libreria Editrice Vaticana, Città del Vaticano, 2010. Bayard 2011, for the French translation, p. 175.

22 John Paul II, « Mémoire et identité », Libreria Editrice Vaticana, Città del Vaticano, 2005. Editions Flammarion, 2005, Paris, p. 63.

23 idem pp. 158 to 161 in chapter 22 called « Contemporary democracy ».



Indeed, scouting respects the functioning of man inscribed by God in the human creature, as regards morals and religion. According briefly to saint Thomas, the natural law is the light put by God in our conscience. Thanks to it, we know what is good and what is bad, what is to be done or avoided. For us, the ten articles of the scout law are the privileged expression of the natural law.

Pius XII said: *"The good or evil of souls - that is to say the fact that men, all called to be vivified by the grace of Christ, may breathe the sound and vivifying air of truth and of moral virtues or, on the contrary the morbid and often mortal microbe of error and depravation - depends on the shape given to society, either in conformity with the divine laws or not"*²⁴.

Scouting relies on Baden-Powell's genial intuitions transfigured by the divine grace. Through an original return to reality: *"Life in the open air is the true aim of scouting and the key of its success"*²⁵, BP proposed a new educational art able to correct the errors of the school system. *"True scouting, Pierre Géraud-Keraod explained, finds its source beyond three centuries of rationalistic pedagogy, in the spirit of education of former Christianity. True scouting possesses its autonomous sources. It belongs neither to Platon the Greek, nor to Rousseau the Swiss, but rather to saint Thomas the European who said: "I feel no shame at all to declare that I think that my reason is informed by my senses... Nothing in the spirit exists without going through the senses". This affirmation is opposed to the rationalistic school that devalues the body and wants to extract everything from the thought. But it is also a reaction to the new school, that thinks that the child, in his natural state, wears in himself the essential of civilisation and is able to find it by himself alone"*²⁶.

Through life and game in nature, scouting gives back to young people their true references. It gives them back their true situation in the natural order wanted by the Creator. *"To a Catholic scout who has grown in nature, who knows that God is Creator and Providence, that beyond this world there is another invisible one, of a superior beauty - what is to be seen being only a pale reflection of it - to this boy scout it should not be difficult to trace his origin back to God"*²⁷.

For all these reasons, the apprenticeship by girl guides and boy scouts of the contemplation of God's work in his creation is essential. Scout life offers many occasions to leaders to speak about God creator, who permanently maintains us in the existence thanks to his paternal love: under a starry sky, in front of a wild flower, in caring for an animal, in observing wild animals during an exploration, by identifying animal tracks or in front of beautiful landscapes.

In the same way, leaders must take care of giving the habit of the daily Good Turn and of services made individually or with the unit. As Baden-Powell and father Jacques Sevin always underlined, these ways of doing help young people to understand, intuitively rather than with long speeches, the dignity of any human being, from his conception to his natural death.

Finally, the liturgical life at camp, from the morning prayer to the evening prayer, before going to bed under the stars, as well as the daily liturgy during the camp day, gives the final and highest touch to this apprentice of God's Greatness and of the reverence that we must give Him back in all circumstances.

As Rémi Fontaine writes, it is impossible to understand scouting « without a realistic approach of the world, an intrinsic reading of nature and a comprehension of natural law, in opposition with modern idealism or nominalism ».

Bruno Rondet

(To be followed)



24 Pentecost message for the 50th anniversary of the encyclical *Rerum Novarum*.

25 Aids to Scoutmastership, World Brotherhood, 1944, 49. The genius of BP's pedagogy was to revive, beside the school system, with the realistic spirit of the medieval school.

26 Perig Géraud Keraod. Magazine *Maîtrises* nr. 40, December 1977 : « Situons notre pédagogie ».

27). Pius XI to Catholic Scouts, on September 6th 1925. Quoted by Rémi Fontaine in « L'âme du scoutisme ». Editions de Paris, 2003. See pp. 27 and 35 to 39 of this book.



THE GILWELL TRAINING OF LEADERS

Gilwell Park and its training have represented a tradition with fundamental importance for the development, the unity and the history of scouting in the world. The training system, invented by Baden-Powell with his Gilwell courses, was one of the ideas that contributed significantly to the success of scouting in all nations. Indeed, the fact of imagining a unique world centre to give the main lines of leaders' training to all scout associations constituted one of the elements of cohesion which maintained the unity of scouting for its 5 of 6 first decades of life. A unity based not only on common ideals but also on the spirit, the tools and the very numerous practical and concrete elements constituting Baden-Powell's scouting.

Training-camps throughout the world followed the model indicated by Gilwell and the appropriate booklets. Each training-camp was led by chiefs (*D.C.C.*) who had received from Gilwell a training and a specific certification and each training-camp was explicitly allowed by the *Camp Chief* of Gilwell. The motto of Gilwell, "*The scout law is the law of this camp*" was the motto of all training-camps throughout the world.



Although at the beginning Gilwell Park was meant for the English leaders only, it quickly became an international training centre; actually, Gilwell training has not been imposed; during the first international camp of Gilwell in 1922, some foreign participants asked explicitly Baden-Powell to open it also to foreigners. After that, Baden-Powell decided that the Wood Badge could be given to some foreign associations that would follow the rules of Gilwell.

The beginning

Right from the foundation of the scout movement, Baden-Powell had made several attempts to train the leaders: conferences, correspondence courses, short camps, demonstrations... But he was not satisfied. Yet the synthesis of all these attempts gave birth to the *Gilwell leaders' training* and the *Wood Badge*.

Everything started in 1919, when William de Bois MacLaren, a wealthy businessman and a district commissioner in Scotland, offered £ 7.000 to Baden-Powell to buy a camp site for the scouts of the poor districts of London East End.

Apart from a camp site for scouts, Gilwell Park gave to Baden-Powell the possibility of training leaders in an appropriate way and atmosphere. And, once more, Baden-Powell was able to imagine something absolutely new and original: an *internship* or *training camp*, which has been translated in many countries by a quite inappropriate term (*school-camp*), that is to say a week of camp during which the participants were put into the same context as their boy scouts, with a subtle balance between theory and practice.



When Baden-Powell was made a baron in 1929, he chose the title of "*Lord Baden-Powell of Gilwell*", in order to show clearly that this honour was not conferred to him personally but to scouting in general, thus underlining the importance that he attributed to the leaders' training realised in Gilwell Park.

The first training camps

The first *training camp* started on September 8th 1919. It was meant for the leaders of the Explorer branch, with 19 participants, for 12 days of camp (later on, the duration was reduced to 8 days).



In 1921, the *training camps* for the leaders of the Wolf Cub branch began. Then in 1926 the ones for the Rover branch, in 1928 those for commissioners and in 1937 those for group leaders.

The Wood Badge training

The process of the "*Wood Badge Training*" was the following one:

- **Preliminary:** a short training, two or three days long, in the open air, with an essentially practical content and some speeches about the scout method and the concerned branch. At the end of that preliminary camp, the participants received the Gilwell woggle as well as a diploma.
- **Part I "Theory":** it consisted of a written work in which the candidate had to answer about fifteen questions regarding the aims and the means of the scout method. A leader read the work and added his comments and suggestions. It was not an exam but rather a way of controlling that the candidate had understood the general principles.
- **Part II "Practice":** the training camp, one week in the open air.

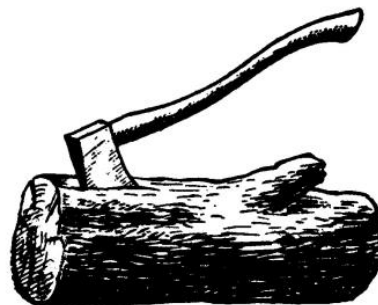
Baden-Powell had structured the training camp so that the leader might learn, as practically as possible, the capacities and knowledges of scouting, in particular regarding the branch in which he was serving, with a balance between theory and practice.

It was the practical application of "*learning by doing*".

The main and unique characteristic of scouting is the *system of patrols*. This is why it is fundamental that all adults should perfectly understand the *system of patrols*. In order to experience it personally, the participants of the *training camp* were divided into patrols forming a troop. An analogue situation was applied to the other branches (wolf cubs and rovers), with activities specific to their branch. For the three branches, the participants spent one week in the open air, camping, cooking their own meals and using the scout techniques.

Besides, the *training camp* was much more than a simple course, because the training of the Wood Badge was the concrete application of the scout spirit. Evolving in the context of scout ideals and service to the boy scouts, the *training camp* stimulated the commitment and the spirit of brotherhood of the participants. This certainly constituted a huge personal commitment for the participants, who were busy from daybreak until late at night.

- **Part III "Application":** a 6-month test period after the training camp, during which the candidate put into practice in his unit what he had learnt during parts 1 and 2.



The beads

The number of beads varied according to the function: any leader who had finished his *Wood Badge* training was allowed to wear the two-bead wood badge. The *Assistant Deputy Camp Chief* had three beads. The *Deputy Camp Chief (D.C.C.)*, empowered to lead the training courses and to deliver the *Wood Badge*, wore four beads.

Baden-Powell wore six beads and sir Percy Everett as many: he was the only person in the whole world in that case. He was a very close associate of Baden-Powell. Later on, he gave his six beads to the *Camp Chief* of Gilwell, and they remained there as the symbol of the *Camp Chief*.



The D.C.C.

Considering that it was impossible that the *Camp Chief* could lead all the training camps, some *Deputies* of the *Camp Chief* were appointed; they were also Baden-Powell's delegates and, during his life, they were called *Deputy Camp Chiefs (D.C.C.)*. For the Wolf Cub branch, their name was *Akela Leader* and for the Rover branch, they were called *Rover D.C.C.*

Each *training camp* was led by a *D.C.C.* and he was recognised by the *Camp Chief* of Gilwell thanks to a certificate usually placed quite visibly in the camp.

Gilwell had elaborated a specific *Handbook* for each branch, that is to say a booklet for the *D.C.C.* containing the description of the speeches and the methods to be used during the training camps. It was a guideline and not a very precise booklet to be followed strictly. It was revised every four years and was the result of a work done by the *Camp Chief* together with the *D.C.C.*

After achieving satisfactorily the whole process for the *Wood Badge*, the candidate received the badges of Gilwell (scarf, beads and woggle) together with a diploma signed by two persons: the *Camp Chief* and the Scout Chief or the General Commissioner of the candidate's association.

The "renewal" of scouting

In the 1960s and 1970s, the waters of scouting were quite turbulent and, in all the associations, there were transformations and changes which modified some important aspects of the scout method, as it had been conceived by Baden-Powell. Therefore, the Gilwell training was abandoned and each association became completely responsible for its own training of leaders and free to determine the number and the contents of its training camps as well as the way of training its own instructors.

The only things that have remained are the Gilwell badges (scarf, beads, woggle), but only if the association wanted to keep them. The *D.C.C.* became *Leader Trainers (L.T.)* with four beads, and the *Assistants D.C.C.* became *Assistants Leader Trainers (A.L.T.)* with three beads.

Gilwell Park nowadays

Nowadays, Gilwell Park is simply a camping site of the British scouts and, as you may see if you visit the internet site (<https://www.towntocountry.co.uk/gilwell/>), the British scout association rents Gilwell Park for wedding, conferences, feasts, etc.

Attilio Grieco



**NEWS - NOUVELLES - NOTIZIE****21-24/07/2017 Ibercamp in Valdeprado del Rio (ES)**

The Spanish association has organized for many months a three-week national camp for its entire association. In the first week dozens of volunteers set up the camp infrastructure, in the second week the companies and troops arrive in order to spend their summer camps at the Ibercamp. At the beginning of the third week the wolf packs finally arrive and the Happy Families also spend one week in the Jungle. 600 guides, scouts, wolf cubs and their leaders were presents. Also one troop from Tours (FR) and two rovers from Mexico (serving as volunteers during three weeks!) take part in the great ceremony and the solemn Sunday Mass with the local bishop. The spirit of the camp is excellent. It can serve as a model for future big European events. The heart of the camp is Jesus Christ present in the Most Blessed Sacrament during two weeks of perpetual adoration.

25-27/08/2017 International training camps in Val-de-Ruz (CH)

The Swiss association does particular efforts of invite and welcome participants from various countries to its training camps. Thus, leaders from France but also from the younger associations in the Netherlands, the United Kingdom, Luxemburg, Ireland, and the United States contributed to the participants' discoveries of brotherhood beyond the borders.

The fourth Woodbadge was conferred to David Sanchez, Assistant of the General commissioners for training in Switzerland.

30-31/07/2017 Seeonee training camp in Modave (BE)

After many years the Belgian association undertakes a new effort to offer a Seeonee training to its experienced yellow branch leaders. Among the nine participants there is one leader from Denver (USA). The atmosphere in the camp is great, certainly as also the Lord is permanently present in the Holy Sacrament. The camp is very



well supported by the French association through the presence of Clarisse Voutier, its former National commissioner for wolf cubs, and the continued collaboration between Paul Giraud and current yellow branch leaders in the French national team.

02-14/08/2017 12-Star Training Camp in Haus Assen (DE)



For the fourth time since 2010 the 12-Star Camp has been organized thanks to the strong involvement of members of the Federal team, but also experienced leaders from several associations. The 9 female and 9 male participants come from the Belarusian, Belgian, French, German (EPE), Lithuanian, Slovakian, Spanish, and Ukrainian associations as well as from Mexico and the United States.

The leading team under the direction of Juan Carlos Corvera (ES, Deputy of the Federal commissioner) and Alessandra Galetti (IT) has five

members from five associations (BE, DE (KPE), ES, FR, IT).

The speakers give excellent conferences: Fr. Serge-Thomas Bonino (FR, anthropology), Rita Minello (IT, society), Uwe Richardt (DE, Assistant of the Federal commissioner, the Church), and Remi Berthier (FR, Assistant of the Federal commissioner, Europe).

The spirit of the camp strengthens friendship and brotherhood across Europe among the next generation of national leaders and those who will once be called to serve more directly to our federation. The camp ends with the solemn Holy Mass in the Cathedral of Cologne celebrated by Mgr. Dominikus Schwaderlapp, auxiliary bishop of Cologne, renewing our consecration to the Immaculate Heart of Our Lady of Fatima.

Trainings in Slovakia and Romania

Our brother and sister leaders in Slovakia and Romania did special training efforts this summer. Thanks to the strong commitment of the Italian association, a "Carpegna camp" is organised for the group leaders in Slovakia. At the same time, the Slovakian association helps the development of scouting in its neighbour countries, so that this training will bear fruit even in countries where the FSE today has no association.

In Romania, the yellow branch training is intensified, also thanks to trainers from Italy, one year after the Federal team has given a basis training in Romania. Central Europe gets more and more dynamic! Bravo!

CONTACT

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