

CONTACT^{TO}



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

8 / 2017

THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

The more we think about and prepare our activities, the more they are beautiful, successful and efficient. If you think about a weekend with your guides or scouts, you will see that it's true. Father Jacques Sevin says that everything must be prepared in prayer.

Apart from a good preparation, it is important to act in community. Everybody brings his experiences, knowledge and talents. Nobody needs to know everything or to be able to do everything. Think about the court of honour! Already our Lord did not send his 72 disciples alone, but in twos.

Thirdly, it is essential to turn towards the little things that seem insignificant. Without losing sight of the global view, of course. We also respect everyone's freedom to take his own decisions in things that he can account for on his own. The educator has both to ensure the possibility of the good as well as to prevent sin.

What is the significance of these little things? They make the big things beautiful and outline their importance. This applies to the natural as well as to the supernatural. Nobody would voluntarily have the idea to camp between camping cars, to hold a ceremony without uniform, to prepare a meal without salt. Let us stick to this also in our spiritual life: Regular confession, Eucharistic fast one hour before the communion, a Friday effort, Holy mass on Sunday (instead of Saturday evening) and regular prayer of the rosary are sometimes laborious and even, sometimes, wrongfully regarded as dispensable. Yet, the opposite is the case.

The Guides and Scouts of Europe turn their attention to the small things as they do to the big things – this is even more the case when they come from God's and His Church's will.

Yours in Scouting.

Martin Hafner, Federal Commissioner





ROVER DEPARTURE

In this new heading, each time we are going to comment a part of the Rover Departure ceremony. The aim is to discover better and better how this commitment is a true path towards holiness.

The *rover departure* is the purpose of scouting. It means that a scout rover is not a social climber. On the contrary, he has understood that life is always a *departure* towards the House of the Father, as we say in the rover's prayer. Let us look at what is happening in the House of the Father. In the book of Revelation (7, 9-10), we hear saint John telling us:

"After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: "Salvation comes from our God, who is seated on the throne, and from the Lamb!"

On All Saints' Day, this passage is offered as first reading during the Mass: the Church celebrates all saints in a unique movement. All of them have lived Love and have given a testimony, in their own way, of the suffering of Our Lord Jesus Christ. On All Saints' Day, we celebrate the continuity of the Paschal Mystery, through the centuries, as we may contemplate it first in the Virgin Mary, carried by the angels in the celestial Court of honour. The saints are waiting for us there. However, they already accompany us, here and now, by their example and their intercession. Thanks to these friends in Heaven, we may discover *the path that leads us directly to the House of the Father.*

Fully irradiated with celestial light

In his homily in Vézelay in 2016, Cardinal Robert Sarah quoted Guy de Larigaudie:

I have always had, deep in my heart, the nostalgia of heaven, even more now that I know better the beauties of the world. Heaven will be the fulfilment of all these beauties; life leads us to it on a path the length of which we don't know. But why should I be sadder to go ahead on this path since Light is at the end ?

Who among us does not feel an attraction for beauty, truth and good, which are already glimpses of the splendour of God? This is what Jesus refers to in his sermon on the mountain: "*Blessed are the clean of heart, for they will see God*" (Mt 5, 8). To be a saint means that we lead our life with determination in the Light of God. Night is the absence of light. Then beauty, truth and good disappear, and sin becomes common. Yet the art of holiness consists in accepting to be led towards Light and to let it enlighten our steps. Thus, the road of our life becomes a path of the heart. The *pure of heart* have a life totally inclined towards beauty, truth and good. They are going to see God, already on this earth, in the heart of the world. They will see Him act by his grace, and will even become similar to Jesus.

So the ceremony of the rover departure always starts on a road, blocked by some immobile rovers. The candidate asks: "*Chief, if it pleases God and yourself, I ask to become a European Scout Rover*". Before going ahead on his road, he must know what this road consists of. The road begins inside himself. It consists of an ever-deeper union with God, so that his grace and his strength may be more and more expressed in daily life. Then the rover will become bigger and stronger, more and more a witness of God's love for all men.

A freedom to conquer

God is so near us, around us, in us! The wind that strokes our face, the bird that sings, the mountain that goes up in the sky, a delicious flower in the rocks, the huge sky, the vibrating silence of things, a smile, a look of love, everything reveals the one who creates them, infundens esse (infusing the being), leaving everywhere the track of his



passage. In us, he is the source of our being, more intimate to us than ourselves. But he is not an impersonal strength. He has a name. He is called the Father, and the Son and the Holy Spirit. He is a communion of knowledge and love, infinite gift of himself. He is looking for our answer. He wants our free love, for love can only be free.¹

The road leads to a life of *total love and service*. In order to be able of it, one must conquer freedom. True freedom is not mere autonomy. If we want to live in an autonomous way, we become prisoners of our impulses and of the world that surrounds us. On the contrary, true freedom is to come off all the creatures in order to be able to say with all our heart "yes" to our Creator who carries us and who makes us grow. This freedom gives us the possibility to choose our links *by love*. This is why the road is blocked by other rovers and why the chief will ask some questions. Because if the candidate wants to become a Scout Rover, he must agree with the main directions. He is not the only one to decide. He must want to live the same ideal. He must have the *House of the Father* as his focus, like the ones who preceded him.

Freedom, or life of a child of God, requires then the *purity of heart*. First of all, he must learn to keep his heart pure and to ask himself: "For which cause does my heart beat? Isn't it true that there are various depths in my heart and that I am not always living at the same depth? I have to go deeper, to dig deeper in my inner treasure. The deeper I go, the nearer I get to the Light. It is in the deeper part of my soul that the thrice-holy God has been dwelling in me since my Baptism. It is there that He wants to give me his grace and make me take part in his life."

"*God is light, and in him there is no darkness at all. If we say, "We have fellowship with him," while we continue to walk in darkness, we lie and do not act in truth*" (1 Jn 1, 5b-6). This is the big mystery of Christian faith starting at our Baptism: the Holy Trinity dwells in us and wants to share its Life with us.

The Grace of Baptism

It is the faith in God-Trinity, revealed in Jesus Christ, dead and arisen, that changes everything. It is thanks to his resurrection that all He has said and announced receives its absolute authority. It was not on Good Friday, when Jesus died on the Cross, that the apostles began to proclaim the Gospel but after Easter, the Ascension and finally Pentecost.

Through Jesus' death and resurrection, we discover that sin and death, all that destroys man, have not the last word. The power by which the devil wanted to destroy the creation is neutralized at the root. God, who is always creative, has found a unique way to suppress the sting of death, while respecting man's freedom. An unequalled creative act began with the humble "yes" of the Holy Virgin Mary. When Jesus died on the Cross, he said: "*It is finished*". This was a decisive turning-point of history, that nothing can stop, even if the powers of darkness flared up like roaring lions, looking for preys to eat up.

We have said "no" to "satan, his pomps and his works" at the moment of our Baptism, through the mouth of our parents, and we have repeated this "no" during each Paschal Vigil. We have also said a firm "yes" to the thrice-holy God. We have confessed our Christian faith, we have been anointed by the Chrism and we have lit up the light. We are really children of God and this will never change. God lives in us, in our soul. We must no longer look for Him elsewhere. Now, the point is to let Him act and to fight with him against sin and evil. Here is the scenario of our life, in which we play the lead role. So, let's go ahead.

Father Servaas Bosch

(to be followed)



¹ A Carthusian, *Le chemin du vrai bonheur*. Presses de la Renaissance, 2016, p. 27-28.



THE BOY-MAN

As a preliminary word of comfort to intending Scoutmasters, I should like to contradict the usual misconception that, to be a successful Scoutmaster, a man must be an Admirable Crichton—a know-all. Not a bit of it.

He has simply to be a boy-man, that is: —

1. He must have the boy spirit in him; and must be able to place himself on a right plane with his boys as a first step.
2. He must realise the needs, outlooks and desires of the different ages of boy life.
3. He must deal with the individual boy rather than with the mass.
4. He then needs to promote a corporate spirit among his individuals to gain the best results.

These are the main principles on which the Scout and Girl Guide training is based.

With regard to the first point, the Scoutmaster has to be neither schoolmaster nor commanding officer, nor pastor, nor instructor. All that is needed is the capacity to enjoy the out-of-doors, to enter into the boys' ambitions, and to find other men who will give them instruction in the desired directions, whether it be signalling or drawing, nature study or pioneering.

He has got to put himself on the level of the older brother, that is, to see things from the boy's point of view, and to lead and guide and give enthusiasm in the right direction. Like the true older brother he has to realise the traditions of the family and see that they are preserved, even if considerable firmness is required. That is all.

The Movement is a jolly fraternity, all the jollier because in the game of Scouting you are doing a big thing for others, you are combating the breeding of selfishness.

Regarding the second point, the various handbooks cover the successive phases of adolescent life.

Thirdly, the business of the Scoutmaster—and a very interesting one it is—is to draw out each boy and find out what is in him, and then to catch hold of the good and develop it to the exclusion of the bad. There is five per cent of good even in the worst character. The sport is to find it, and then to develop it on to an 80 or 90 per cent basis. This is *education* instead of *instruction* of the young mind, which you will find more fully dealt with in *Scouting for boys* or in *Girl Guiding*.

Fourth. In the Scout training the Patrol or gang system gives the corporate expression of the individual training, which brings into practice all that the boy has been taught.

The Patrol System has also a great character-training value if it is used aright. It leads each boy to see that he has some individual responsibility for the good of his Patrol. It leads each Patrol to see that it has definite responsibility for the good of the Troop. Through it the Scoutmaster is able to pass on not only his instruction but his ideas as to the moral outlook of his Scouts. Through it the Scouts themselves gradually learn that they have considerable say in what their Troop does. It is the Patrol System that makes the Troop, and all Scouting for that matter, a real co-operative effort.

Baden Powell of Gilwell

(Aids to Scoutmastership, Revised Edition, 1930, Herbert Jenkis – London)





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.

REFORMS IN SCOUTING IN FRANCE: 1964-1975

The sixties belonged to youth. It was the baby-boom. A young culture appeared. The magazine "Salut les copains" was a symbol of that new trend, with more than one million copies.

The Pioneer-Ranger reform

A question worried the national team of Scouts de France. What was the weight of its 100.000 members compared to the ten million young people? It was important to reduce the distance between the scout microcosm and the world of youth if they wanted to reach more young people. Michel Rigal, then general commissioner of Scouts de France, precised that the point was "to imprint the scout spirit to the whole French youth"². A wind of new ideas³ was launched and relayed at local level by many leaders from outside scouting, often coming from the "Cadres Verts" operation of 1956, that was invented to compensate the lack of the 18-20 years old chiefs leading the units.

Here is what Michel Rigal answered to a chief's question during the general assembly of March 22nd 1964: "*I think that the Pioneer proposal is going to modify the type of scout man. Some elements of the method are emphasised, for instance the construction site, the notion of productive work in human life; participation and co-management are much more emphasised... Indeed, we may get more socialised men, that is to say that instead of producing a man able to cope with any circumstance and putting his skills at the service of society, we are going to aim much more at a man integrated into a society which is probably both more collective and more socialised*"⁴.

It meant that a boy scout had to embrace society as it was, risking to be dissolved into the masses and to lose his specificity and his vocation. The place of nature, an essential dimension of scouting, was reconsidered. François Leboutoux, promotor of the reform, wrote on this point: "*Behind our uniform*⁵, *there is a mystic: man is no longer the host of nature, he becomes its conqueror and its master*"⁶. Such a sentence sounds quite strange to our ears nowadays, when mankind becomes conscious of the fragility of our planet at last!

The reform of Guides and Scouts of Europe⁷

For the national team of Guides and Scouts of Europe, everything took place from 1956 to 1966, as if the Providence had wanted to give birth to a confessional movement of scouting faithful to the intuitions of Baden-Powell and of the founders of Catholic scouting, at a moment when Catholic scouting in Europe was implementing an "aggiornamento" that was going to cut it from its origins and its history.

Admittedly, the Guides and Scouts of Europe were still not so numerous⁸, but they had started to moul in order to consider the modifications of the social context of that time. For

2 *Chefs*, nr. 361, December 1961, p. 63.

3 The *group dynamics* coming from the United States and born in the non-directive trend promoted by Carl Rogers.

4 *Chefs*, nr. 379, May 1964, p.32.

5 The boy scout adopted a new style, forgetting the model transmitted by Baden-Powell, and began to wear the red shirt of the Soviet Pioneers.

6 François LEBOUTEUX, *L'École du chantier*, Coll. Scouts de France, P.I.F., 1964, p. 201.

7 This paragraph is largely inspired by chapter 4 of Jean-Luc ANGÉLIS's book, *La véritable histoire des Guides et Scouts d'Europe*, Presses de la Renaissance, 2008.



Claude Pinay⁹ and Pierre Géraud-Keraod, the F.S.E. was nothing else than the continuation, after the parenthesis of the war and with a more ecumenical openness, of that International Office, founded in 1920 by Jacques Sevin – French -, Jean Corbisier – Belgian -, and Mario di Carpegna - Italian¹⁰. That first step of European scouting had disappeared in front of the rise of authoritarian regimes and dictatorships in Europe before the war, most of which prohibited scouting or perverted it seriously.

Times had changed and scouting had to take it into consideration. During those years of reforms by the Scouts de France, the FSE was reflecting upon the type of man and woman to offer as examples to young people. The “colonial” type, soldier of civilization cherished by Baden-Powell, was no longer fashionable while Europe was painfully drawing a line on its colonial empires; the type of “knight” dear to pre-war scouting seemed hardly compatible with the presence of a significant female section¹¹; the one of “raider” or the “parachutist” with his green beret did not please at all to the female and male leaders of our German association.

For Claude Pinay and Pierre Géraud-Keraod, it was obvious that the problems of scouting were not only due to a mere disagreement on pedagogical practice (in particular the split of the Boy Scout branch into two) but on essential issues that were appearing in the Church and in society because of a growing secularisation contrasting with the optimism of some texts of the Council. However, for them, the model of the “adventurer through the jungle” adopted at the end of the war was a mistake. Raiders had introduced into scouting expensive techniques, often out of reach of teenagers and of young leaders, so generating illusions. Without being aware of it, they were preparing the Pioneer-Ranger reform which emphasized the drifts, unfortunately.

The important point was not exclusively the scout method but the spirit with which that method was applied. There was no question of maintaining pre-war scouting, which had no more link with the FSE except the Ceremonial. The Federation of European Scouting innovated, while remaining faithful to Baden-Powell and father Sevin’s scouting. What was important was to live really – through the experience of young people themselves – a doubly international scouting because it referred to Jesus Christ’s Church as well as to Baden-Powell.

Guides and Scouts of Europe were quite aware that Scouts de France were heading for disaster, not least because of the existence in a same movement of a Boy Scout branch (where the raider offered a secularized model in complete disagreement with his time and finally with the Gospel values) and a Road branch totally opposite to the green branch, evolving towards stronger and stronger commitments towards the city, following the pastoral of “worker priests” in some places, committing themselves politically in trade-unions...

Many people have not yet understood that the article 5 of the Carta of European Scouting was concerning Pioneers as well as Raiders¹². No specific and distinct pedagogy for young scouts and older scouts, of course, but what was more important: a Boy Scout branch coherent with the Road branch that was going to follow. Indeed, this is the main difference in France between Guides and Scouts of Europe and “Scouts unitaires de France”. The unity of the Boy Scout branch is important but the gap between the ideals of the Boy Scout branch and those of the red branch is far more important.

For Pierre Géraud-Keraod then, the road branch was essential because it set the pace to the Boy Scout branch. This was what he developed in his speech to the “unitaires” leaders

8 1.020 members, among which 350 in France (Report of the Federal Council of Dover, All Saints’ Day 1963)

9 General commissioner of the French Association from 1962 to 1965.

10 See, at the end of this article, the appendix IX of father Jacques SEVIN’s book about the International Office of Catholic Scouts, *Le Scoutisme*, Editions Spes, 1924, Second Edition, pp. 336 à 338.

11 It reached 40 % of the members and 60 % of the leaders quite quickly.

12 Article 5: *Scouting considers life and game activities in the open is as a major and unique part of its method. It doesn’t limit man to a «giant do-it-yourself man». ... It intends to educate young people to humility, to a poverty spirit and to a sense of free service by using simple means, accessible to all... »*



gathered in the castle of Courances in 1966, after Michel Menu had proposed his “jets-scouts”, surprising all the participants: it was a right-wing variation of Pioneers, still quite secularized.

To reach that aim, the French national team looked for a model to offer to young people: it must not enter in contradiction with the values of the Gospel; the model had to be rechristened and the spirit of the Beatitudes had to be transmitted to the boy scout. It had to be acceptable by the various Christian confessions, to be compatible with a female section, otherwise any will of inter-education between boys and girls would produce only bad fruit. It had to be comprehensible by all the cultures in the West as well as in the East, already existing or joining later on to enrich the international community of Guides and Scouts of Europe.

After many reflections, the idea of the “pilgrim” emerged. A pilgrim is a person who walks, who passes by, “a foreigner who comes from elsewhere and who does not belong to the established native society; furthermore, he is someone who goes through an area and in that space an internal mutation is experienced”¹³. This mutation takes place in the fact of being a pilgrim who goes through an area and assumes the others’ look, sedentary people who watch him go or who receive him. This situation corresponds perfectly to the present Christian, sometimes rejected, or even suggesting indifference and more and more hostility.

The myth of the pilgrim is more than a myth, actually. Contrarily to the colonial empires, it remains actual and alive. Aren’t we all in a pilgrimage on earth? The funny thing is that this figure is now very fashionable, for instance in the ecologist speech. “Which earth are we going to leave to our children? We are only passing on this earth”; this is the pilgrim’s supreme argument, to which everyone is sensitive, be he a believer or not. The ultimate asset of the pilgrim is to be European. Europe is the civilization of steps, paths and trails.

But woe to the Guides and Scouts of Europe! Their model did not suite the Bishops’ pastoral of that time, which was based upon disappearing¹⁴. In order to evangelize the modern world, it was necessary to disappear, to be dissolved into the human dough. Although it was a respectable concept, it decreased the representation and the visibility of the Church!

On the contrary, the Guides and Scouts of Europe dared proclaim themselves Christian, without ostentation nor dissimulation. The grown-ups were forgetting that teenagers never react to schemes. They need explicit and Christian messages... This is the reason of the success of the World Youth Day later on.

So why should we be surprised by the growing incomprehension between a part of the clergy and these young people accused of triumphalism then fundamentalism? The clerical world was forgetting that the movement was directed first to teenagers who, without an explicit announcement of the Christian message, cannot meet Christ. Only much later, with the gradual acceptance into the Church of new spiritual movements and the numerous sacerdotal and religious vocations coming from the movement, the clergy accepted the visibility of Guides and Scouts of Europe, with what youth means in terms of challenges and irritations for the adults.

The reasons of a success

Until the publication of Jean-Luc Angélics’ book « *La véritable histoire des Guides et Scouts d’Europe* », the emergence of the movement in France was commonly explained as a haemorrhage from Scouts de France to Guides and Scouts of Europe. As a matter of fact, from 1964 to 1973, the Scouts de France lost half of their members¹⁵. However, the reasons for this collapse are to be sought for not outside but inside the associations of French scouting and in the evolution of French society.

13 Alphonse DUPRONT, *Pèlerinages et lieux sacrés*, Encyclopedia Universalis, p.167.

14 Cf. Ludovic LALOUX, *Passion, tourment ou espérance ? Histoire de l’Apostolat des Laïcs depuis Vatican II*, F.X. de Guibert, 2003.

15 Philippe LANEYRIE, *Les Scouts de France : L’évolution du mouvement des origines aux années quatre-vingt*, Cerf, 1985, p.330.



A study on the evolution of the figures of the association showed that from 1956 to 1976, that is to say for twenty years, 623 new FSE settlements appeared in France, 32 of which only came from French scouting, mainly from "unitaires" troops. The emergence of the movement is essentially due to some hundreds of 15 – 18 year old young people, supported by their families, who reappropriated scouting, in reaction against a nomenclature of pedagogues who had taken the power in the scout movement. This reminds us of the beginning of Catholic scouting in France in the twenties, when Scouts de France had to face the hostility of a big part of clergy and episcopate. At that time, the movement had only resisted thanks to the unlimited support of the families, the enthusiasm of young people themselves, the devotedness of some priests and... the support of the Holy See.

Ten years later, in 1975, the aim of the Road of Mont-Saint-Michel was reached¹⁶. The red branch was numerous enough to allow Jean-Charles de Coligny, in St-Paul-Outside-the-Walls (Rome) to send the Pilots on the Road to Santiago de Compostela.

"For the pioneers of the European Scout Road, the resumption of the pilgrimage to Santiago was not motivated by a historical, archaeological or touristic quest, even less by an activity to give a useful occupation to the old scouts during Summer time, although it was an unforgettable adventure. [...] The Santiago Road aimed at incarnating the spirituality of the Road and thus at becoming a school of life. Without any previous model, that unequalled genius pedagogy was open to all, always new in spite of its thousand years of existence"¹⁷.

Luc Adrian, a journalist of "Famille Chrétienne", wrote that in 1982 only 120 pilgrims were registered in Santiago de Compostela. In 1999, they were tens of thousands during that last Compostela Holy Year of the millennium to walk towards the tomb of the Apostle¹⁸. As soon as 1975, on paths deserted for years, our pilots were explorers opening the way indeed.

The Guides and Scouts of Europe were the crucible of the renewal of traditional Catholic scouting in France and in Europe. Without them, the centenary of scouting on the Champ de Mars in Paris in 2007 would have been celebrated in front of a very reduced crowd.

According to many priests who have been in Vézelay at All Saints' Day every year for the start of the scout year since 1976¹⁹, the Road of Guides and Scouts of Europe is much more similar to the new communities that appear in our Church than to pre-war scouting.

Maurice Ollier.

ANNEX

Appendix IX to father Jacques SEVIN's book about

The International Office of Catholic Scouts,

in *Le Scoutisme*, Editions Spes, 1924, pages 336 to 338.

The International Office of Catholic Scouts was founded in London, during the *Jamboree* of 1920, on request of several leaders of Catholic Associations, among which the « *Baden-Powell Belgian Boy Scouts* » and the *Scouts de France*.

During a private audience granted to the earl de Carpegna, leader of the "Italian Catholic Scouts", on June 28th 1921, The Holy Father Pope Benedict XV deigned to approve and bless the International Office of Catholic Scouts, in conformity with the established rules and accept

16 *Contact* nr. 7 September 2017

17 Marc de COLIGNY, *Marche à l'étoile ! Vademecum du routier pèlerin de Compostelle*, Collection Route et Feu, 2009

18 Luc ADRIAN, *En marche vers Compostelle*, Famille Chrétienne nr. 1121, July 8th 1999

19 *Vézelay, 30 ans d'aventure humaine et spirituelle*, Éditions Carrick, 2006.



the person of the late Mgr Tiberghien, later Archbishop of Nicée, as the official representative of the I.O.C.S. to the Holy See.

AIM

The I.O.C.S. *is not* an International Confederation the aim of which would be to manage and unify the existing national associations; it has no direct authority upon them. Its only ambition is to be a liaison and reporting agency aiming at:

- 1) Favours the exchange of ideas and information between Catholic scout troops, especially about Catholic scouting, and enabling them to study together the moral and religious questions regarding scouting.
- 2) Establishing a real link between Catholic scouts throughout the world, uniting them fraternally thanks to a same Faith so that, during their journeys abroad, they may be received and helped in all ways by Scouts who are Catholic as they are.
- 3) To gain the sympathy of the Bishops and of the Clergy towards Scouting.

MANAGEMENT

Under the Honorary Patronage of His Eminence Cardinal Bourne, Archbishop of Westminster, the I.O.C.S. is led by a Chairman, the earl Mario di Carpegna, Scout Chief of Italy, with a Steering Committee composed of two delegates – a priest and a lay person – for each Association or affiliated national group.

The Secretariat is temporarily settled in Paris, for geographic facilities, and entrusted to Scouts de France.

The International Secretary has a direct and official contact only with the International Commissioners of the affiliated Associations or the members of the Committee.

The I.O.C.S. works in agreement with the International Bureau of London and is recognized by the International Commissioner Hubert Martin.

AFFILIATION

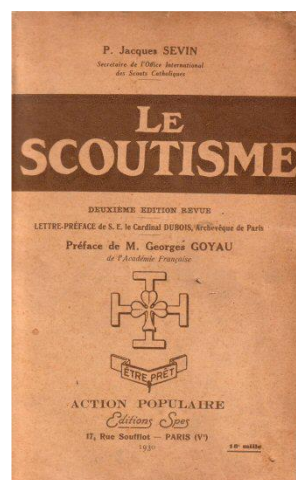
The I.O.C.S. recognises and affiliates only Catholic Associations, one per country. In countries where scout Catholic troops do not constitute a distinct confessional Association, but belong to a unique national Society, these scattered troops will be considered by the I.O.C.S. as a single moral body having the same rights as a proper Association.

In order to get the recognition and the affiliation to the I.O.C.S., an Association (or, failing that, a national group or, failing that, an isolated troop) must send to the International Secretariat:

- 1) An application form, with a certain number of copies of its rules, according to the national Secretary's request.
- 2) An official document certifying that it is approved by its ecclesiastic authority.

The International Secretary communicates these documents to the members of the Committee. The affiliations must be accepted unanimously.

For the time being, the I.O.C.S. gathers about ten Catholic Federations.





GUIDES AND SCOUTS OF EUROPE : WHO ARE WE ?

(part 8)

The Guides and Scouts of Europe, a "new community"

The debate of the place of European Guides and Scouts in the Church is not new at all. What is original, in the scout and ecclesial environment, is not so much the double mission that our movement tries to accomplish – to give a human and Christian formation to young Europeans, and to work for the unity of the Church²⁰ – but the way the movement defines itself: *"something new in the Church and in society (...), a movement of lay people, helped by priests", with a "more and more emphasised family spirit", and "wanting resolutely to be open to the civic realities of tomorrow"*²¹. The Guides and Scouts of Europe, innovative and prophetic in the place of lay people in their movement, in their international 'identity', in their desire of ecumenism... in this sense, they are closer to the "new communities" that were going to appear in the Church than to the Scouts de France, for instance.



The identity of the Federation of European Scouting is original, both in comparison with the other scout associations and at the ecclesial level. Indeed, from its origins, our movement has had a double mission : the education of young Europeans *"by using the scout method, according to Lord Baden Powell's spirit, with a Christian interpretation and fully welcoming the inheritance of the founders of Christian scouting"*²², to give them the desire of holiness, of course, but also a Church mission – issue taken up by the young people gathered in Cologne on All Saints' Day 1956 without the opinion of their respective ecclesial hierarchy²³ – which is to work for the unity of faith: *"[...] it recognises that its main objective, in the long term, is restoring unity of faith. The consciousness of the evil represented by the division of believers must remain alive, as well as the duty of all to work and pray for unity."*²⁴

It has not always been easy to have our specificity admitted by the ecclesial hierarchy – especially our free choice of our religious advisers. But we have been able to keep our autonomy, firmly and in a benevolent way, as a 'movement of lay faithful', in obedience to the Magisterium of the Church and in communion with the Pope and our bishops, collaborating generously to the life of the Church, especially in the years when mobilisation was not so obvious...

In 2003, the Holy See recognised the ecclesial maturity of the movement and its proper and original charisms: the Pontifical Council for the Laity, *"noticing the precious contribution brought by the Union for the formation of the new generations of young people"*²⁵, granted to the International Union of European Guides and Scouts – Federation of European Scouting –

²⁰ See the previous articles.

²¹ Chanoine Albert Lanquetin, *'La promotion des laïcs à la FSE'*, in *Maîtrises* nr. 18, April 1972.

²² *Presentation and educational project* of the International Union of European Guides and Scouts – Federation of European Scouting (UIGSE-FSE), May 1st 2005, art. 1.1.

²³ Nevertheless the FSE Religious Directory and the concrete life of its units always want to be the witnesses of the fidelity to the hierarchies of their confessions.

²⁴ *Bundesordnung der FSE für das Kirchliche Leben – Rules for the ecclesial life* of the Federation of European Scouting, Cologne (Germany), November 2nd 1957, mentioned in the preamble of the Religious Directory of the Federation of European Scouting, Hohenstein (Germany), on November 15th & 16th 1997. Quoted according to CONTACT nr. 3, p. 3.

²⁵ Mgr Josef Clemens, secretary of the Pontifical Council for the Laity, letter to Giovanni Franchi de' Cavalieri sent together with the decree of definitive recognition of the UIGSE-FSE, September 11th 2008.



the recognition as an international private association of the faithful, of Pontifical right, equipped with the juridical personality²⁶. It mentioned that *"for almost fifty years, the Union has developed a specific educational programme, conceiving scouting as a means of apostolate within the Church for the human and christian formation of youth, within the framework of universal vocation to holiness to which all Christians are called (see Dogmatic Constitution of the Church Lumen gentium, 40). (...) The Union welcomes as "associated" some associations belonging to other Churches and Ecclesial Communities reflecting and respecting the principles of the Catholic Church about ecumenism and of the dispositions contained within the Religious Directory of the Union"*²⁷.

For this reason, as members of the International Union, all its associations fall within the jurisdiction of the Roman dicastery. In their relationships with local bishops, they have always insisted on keeping their legitimate autonomy, warrant of their freedom and of the fidelity to their charisms, while showing their *"firm and convinced communion with the Pope and the bishops"*²⁸. Their fair submission to the bishops, who have a duty of solicitude and vigilance, goes together with the benevolence with which they are accompanied by them.



²⁶ Pontifical Council for the Laity, decree 1130/03/AIC-15-a of August 26th 2003, confirmed by par 1465/08/AIC-15a of August 26th 2008.

²⁷ Pontifical Council for the Laity, decree 1130/03/AIC-15-a of August 26th 2003.

²⁸ Mgr Stanisław Ryłko, chairman of the Pontifical Council for the Laity, *"A Catholic educational movement recognised by the Holy See, ecclesial dimension and its pastoral consequences, congress of religious advisers, Rome, 2006.*



A FOUNDING AND PROPHETIC TEXT: THE CHARTER OF EUROPEAN SCOUTING Article 5

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 5

"Scouting considers life and game activities in the open is as a major and unique part of its method. It doesn't limit man to a «giant do-it-yourself man». It believes that Nature should **first be contemplated**, then restored rather than transformed: it intends to **educate** young people to **humility**, to a **poverty** spirit and to a sense of **free service** by using **simple means**, accessible to all, which develop good **judgment**, skill, know-how, and a sense of **harmony**, thus excluding the use of expensive and thrilling techniques which result in illusions".

1/. The key to successful scouting, according to father Jacques Sevin

The key to successful scouting, as father Jacques Sevin teaches us, is to bring SIMULTANEOUSLY to the participants an answer to their needs of CONTEMPLATION and of ACTION. But before acting, one must be, because action comes after being.

So, even if scouting takes place in the open, the essence of the method does not lie first in techniques but in the moral and spiritual aspects underpinning each moment of camp life. These permanent aspects of scout life (codified by the scout law) will make it successful.

One only needs to open father Jacques Sevin's key book "Scouting"²⁹, in chapter IX, called "camp life". Father Sevin does not linger on material aspects but insists constantly on the moral and spiritual aspects of life at camp. Here are some significant extracts:

"In Catholic troops, a tent-chapel often stands at the place of honour" (p. 107).

"A typical day at camp. At 6 a.m, drum awakening, personal washing and immediately afterwards prayer: for its influence upon the day, it has to be first. The following prayer, biblical and poetic, is said by the camp master or by the priest:

"Almighty God, who have spread upon our heads the sky as a tent, look graciously at your sons who stand up at the dawn of a new day. Take off from this camp all that offends you and unite us in mutual service, so that this day may be lived in friendship and great joy. Through Jesus Christ Our Lord. Amen".

Incidentally, let us precise that a Catholic troop will preferably camp near a church, in order to attend mass every day.

Obviously, there is a huge gap, concerning the moral atmosphere, with a camp where boy scouts attend only the Sunday mass. When a scoutmaster sees the three quarters of his troop receive the holy communion with him every day, he can be peaceful" (p. 109).

"This is why the chief must know his boys and refuse those who joined the troop in the latest months only. Philip Carrington, a scoutmaster, said : "You cannot accept even one boy if you are not sure of him : he may spoil the two-thirds of the camp". And among the clear signs, he places frank and friendly discipline : "You must require obedience at the first word. A boy who does not reach this level is a failed scout and a troop that does not reach this level does not offer any safety for the camp" (pp. 114 and 115).

"When the law is considered seriously and applied supernaturally, it acts as a stabilizer with a consistent effect upon the souls of teenagers who are a bit fascinated by this impression of total absence of constraints when they live in the open" (p.115).

For a scoutmaster, Christian sense must always be first: *"Without it, scouting is dangerous and camping will only be, most of the time, an efficient means of perversion for the youngest boy scouts".*

²⁹ Jacques Sevin, « Scouting ». Les presses d'Ile-de-France, collection « Fondateurs », reedition 1999 by Association Père Jacques Sevin. The original edition from 1922 cannot be found any longer.



As Catholics, we give to our camps a supernatural dimension".

"The camp – I mean especially the yearly camp, lasting quite long – has to be conceived as a moral probation".

"Camp is possible only if its atmosphere is resolutely and deeply religious from the first day".

"This religious atmosphere will neither be the result of multiples exercises of piety, nor homilies for everything and nothing. Prayer must be sacred, regular in the morning and in the evening. Above all it must be alive, adapted, frankly different from any non-liturgical and ordinary formulas ; have your own prayers, thanks to which they will understand that they do not have two lives, a Christian one on Sunday morning and ten minutes a day during the week, and a scout life that takes them and moulds them the rest of the time ; but that these two lives are only one and that they are boy scouts only to become better Christians, with a more intense supernatural life".

"If you cannot have mass in the open, try to settle near a church or a chapel... and you will see that there is a radical difference between an ordinary camp and a camp in which people receive the holy communion"³⁰.

"During the day, laugh, dance. In the evening, the apostle who exists in each scoutmaster will have his hour around the council. Ph. Carrington was right when he said: "Those who realise all that can be drawn from the Bible are too few" (p. 119).

"Your young auditors will be surprised, then touched, when they realise that their life at camp is the one that the Saviour of men led for three years, without knowing where to rest his head... Then, they will better understand "the Word become flesh who dwelt among us", they will feel him nearer... And when you bless the troop, as a father does with his family, and when all the patrols are back into their tents, you will sometimes be comforted to see a boy open his heart to you, like a son, and ask you to help him better live.. And from these conversations with the souls of young boy scouts in distress, when we can feel God so near, when sometimes a whole life is decided, I know some chiefs who have kept unforgettable memories" (p. 120).

2/. Lessons to be drawn considering the present ways of living

The temptation that threatens us is to focus on the material aspects of life at camp, whereas what will make it successful will be the moral and spiritual aspects, that is to say the scout spirit and the application of the scout law.

So one must keep in mind that in our scouting two realities are always mixed-up: moral and spiritual aspects of scout life constantly interfere with concrete and material aspects. Just like the soul in the body, the former "inform" the latter: they are not alien but friends.

Let us remember the advice given by father Jacques Sevin : *"If the best work of a boy scout takes place in the open, it is because it has been preceded by the work of the scoutmaster – on his prie-dieu – but also at his table, with a book and a pen"³¹.*

This is all the more important since we are immersed in societies the life of which is over-materialistic because of consumption, publicity, the latest fashion, press, TV, internet, mobile phones. How many people live and walk with sets on their ears or type on their keyboards as soon as they find a minute, projected outside real life and as "capsuled" on their tablets!

So we must take a specific care of the moral and spiritual preparation of our camps.

Sometimes, the religious adviser of the unit, hindered by his other tasks, will not be able to take part in the whole camp. In that case, it will be advisable to camp near a monastery. Thus, the spiritual life of the camp will not be only a "parenthesis" when the religious adviser is present, but it will be assured during the whole camp by the priest-monks, for the best benefice of all.

Bruno Rondet

(to be followed)



³⁰ We could add that nowadays, apart from mass, it would be the practice of individual confession within the unit that would be the best indicator of its spiritual health.

³¹ Jacques Sevin, « Le Chef », January 1924 et « Pour penser Scoutement », Editions Spes, 1934 « Travail, union », p. 40.



FATHER SEVIN AND HIS CONTRIBUTION TO CATHOLIC SCOUTING

His life

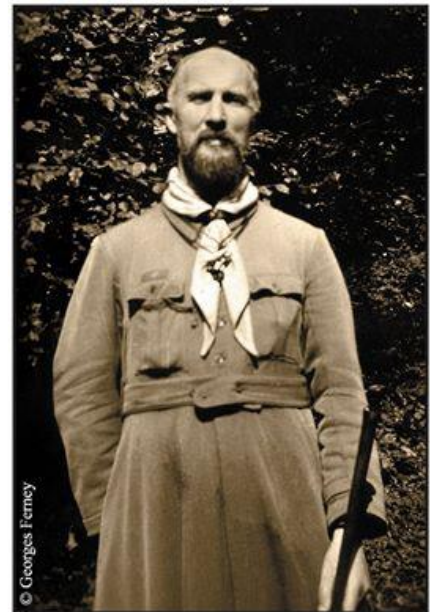
Jacques was born in Tourcoing on September 7th 1882 in a very Christian family, really involved in social action. His father, Adolphe, who worked in textile industry, and his mother, Louise Hennion, a musician and artist, raised him in the love of God.

Jacques' dreaming and lonely childhood was marked by the death of two of his brothers, between Tourcoing (North – Pas-de-Calais region), where he attended the Public School of the Sacred-Heart, and Dunkerque. Then he went to the Divine Providence high school, led by Jesuits in Amiens, where he wrote poems. Throughout his life, he went on writing poems and songs. In Amiens, his teacher father Duvocelle applied quite original pedagogical methods. The form was divided into two camps, called after the names of two frigates: *Alerte* and *Joyeuse*; on the walls of the school, the shield of an Order of Knights was shining ; pupils could gradually become knight, baron, earl, marquis, duke and finally Great Master. This developed in him a certain passion for medieval chivalry, that he would use for scouting later on, and for navy, making him dream of becoming a sailor.

After getting his diploma at the end of school in 1898, he was sent to England by his father, in order to cure frequent headaches. In 1890, he applied to an English course at the Catholic University of Lille.

At the age of twelve, he had heard the call to become a priest, but the decisive call happened on the feast of saint Teresa of Avila, a fortnight after the death of saint Thérèse of Lisieux on October 1st 1897. Jacques Sevin's sacerdotal vocation matured quickly and on September 3rd 1900 he joined the Jesuits of Saint-Acheul in Amiens for a training course that was meant to last 14 years. In 1901, the law of suppression of religious congregations in France constrained him to migrate to Arlon, Belgium, where he received his formation in a very difficult period when the properties of the Church in France were confiscated and when the religious congregations were condemned to exile.

In 1903, he passed his English degree in Tournai (Belgium), then he taught that language in various high schools, and he improved his knowledge by staying frequently in the suburbs of London. "*Without knowing it, I was getting ready for scouting*", he declared later on. Indeed, during those stays, he had the opportunity to discover scouting and when, in 1913, the Jesuit magazine "*Etudes*" published two



articles³² from father Caye that were very critical towards scouting, he asked for and got the permission to go back to England in order to check by himself the accusations against the scout movement. He first met cardinal Bourne, the archbishop of Canterbury and the Catholic Primate, who had supported scouting from the very beginning. Years later, he wrote that on September 20th he "*drank his first cup of tea with Baden-Powell*" at the Alexandra Palace, during a meeting gathering scouts from North London. He went back to Belgium, conquered by Baden-Powell's personality and by his educational method.

On August 2nd 1914, he was ordained priest. But simultaneously the First World War burst out. Sevin managed to escape from the German occupation of Belgium; he went back to France and asked to be sent to the front as a military chaplain. Nevertheless, his request was rejected and the Provincial Father ordered him to go back to Belgium. He managed to go through the German lines but then remained blocked for four years in Enghien high school because of the German occupation. In order not to let the fathers idle, their superior asked them to develop a pedagogical project for the future reopening of the school at the end of the war.

³² February 20th and March 5th



So Sevin returned to the notes that he had gathered about scouting, and that work lasted until Spring 1917. It gave birth to a book called "*Scouting*", that was printed in 1922 only. It is a core text for Catholic scouting. During the Summer 1917, he also made some illegal experiences of scouting with the refugee pupils of the apostolic school sheltered in Le Touquet. On February 13th 1918, he founded in Mouscron the "Company of Girl Guides of saint Thérèse de l'Enfant Jesus", his first scout troop, still illegal and without uniform, because of the risk of deportation. For the badge, he had chosen the cross of Jerusalem surmounted by the scout lily flower.

He went back to Lille after the war and, in 1919, travelling through Paris, he met canon Antoine-Louis Cornette, who had founded in the parish of St-Honoré d'Eylau the "*Trainers of Saint Honoré d'Eylau*", an association inspired by scouting. Back in Lille, he founded a troop named "*Association des Scouts de France*". Soon afterwards, he was sent to Metz, where he could not practice scouting because the rector of the school was opposed to it.

In Spring 1920, he went back to Paris, where he met Cornette again and, with him and Edouard de Macedo, he founded, on July 25th 1920, the "*Catholic Federation of Scouts de France*". The badge of the new movement was similar to the one of Mouscron except that the cross of Jerusalem was surmounted by a shamrock and the lily flower, because at that time in France the lily flower was a political symbol linked to monarchy.



With about fifteen boys and chiefs, he took part in the London Jamboree. Once again, he had the opportunity to meet the Italian and Belgian founders of Catholic Scouting, Mario di Carpegna and Jean Corbisier, with whom he constituted the "*International Office of Catholic Scouts*", a liaison body between the Catholic associations and groups throughout the world, the chairman of which was Carpegna, Sevin the secretary, and Cardinal Bourne the honorary chairman.

Within the *Scouts de France*, Sevin assumed the role of general secretary from 1920 to 1922, then of general commissioner (1922-1924), so commissioner in charge of the chiefs' training. In order to better accomplish that task, he created in Chamarande (Essonne) a stationary camp similar to Gilwell Park.

In August 1922 in Gilwell Park, he took part in a training-camp at the end of which Baden-Powell gave him the certificate of *Deputy Camp Chief* for

the Boy Scout branch. The following year, he got the certificate of *Akela Leader*. Those two titles allowed him to lead in France training-camps for the Boy Scout branch and the Yellow branch, validated by Gilwell.

He founded and took personal care of the magazine for chiefs, "*Le Chef*", the first issue of which was published on March 13th 1923.

But on March 15th 1933, some dissensions and internal fights within the executive board of *Scouts de France* obliged him to leave all his functions and Sevin went back to Lille as a mere troop assistant.

Requested by a female leader, Jacqueline Brière, he matured the project of a scout female religious congregation. On January 15th 1944, Sevin founded the "*Sainte Croix de Jérusalem*" and the first "*Dames*" were two Akelas and two guide leaders. After the first difficult moments and after some removals, the "*Dames*" – who had become more numerous meanwhile – settled in Boran-sur-Oise where their mother-house still exists.

During one of his visits to Boran-sur-Oise, Sevin got cold, became ill, did not recover and gently passed away during the night of July 19th to 20th 1951.

His intuitions

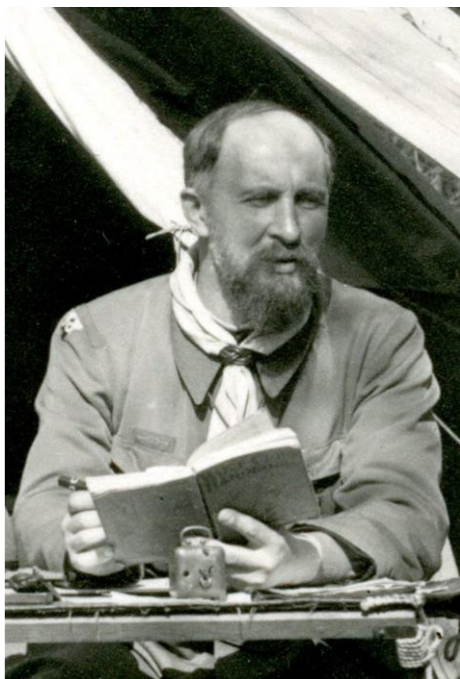
Worried about the renewal of the pedagogical methods in the Jesuit schools, father Sevin perceived a certain gap between the missionary spirit of the origins and the concrete life of the schools. Baden-Powell's scouting seemed to offer him the necessary instruments for a return



to the origins and to find again the proper Ignatian intuition of active, generous and missionary education, in which methods are inspired by the aims.

Father Sevin was an educator but also a spiritual and contemplative man and, in a sense, a mystical. Son of saint Ignatius, he was a disciple of saint Teresa of Avila and read a lot of Thérèse de Lisieux' writings, from which he found his inspiration for what he called "the scout joy", looked for and found in the daily little things. His spiritual intuition was focused on Jesus' glorious cross, the cross of Jerusalem, on which he placed Baden-Powell's lily flower.

Father Sevin wrote a new version of the scout law, the promise and all the core texts. He enriched the scout life with a spiritual proposal of camp and of the road, thus contributing, in a determined way, to root deeply the profile of what could be defined as the scout spirit, that he was the first to put in practice during the training camps of chiefs in Chamarande.



Close to the trend of "Action Populaire" of father Desbuquois, father Sevin considered that action in scouting must be "social" in the full meaning that this term had at that time. *"The children whom we consider as ours are those refused by the existing service works"*³³.

His style conveyed a mixture of aesthetics and symbolism thanks to his capacities of poet, musician, drawer. His writings and his songs were spread throughout the whole Catholic scout world. Among his songs, the most famous in European scouting are : *"Le chant de la promesse"*, *"Notre-Dame des éclaireurs"*, *"Le cantique des patrouilles"*, *"La légende du feu"*.

As we have already said, Baden-Powell really appreciated father Sevin's work, so that he affirmed: *"The best realisation of my thought is what has been done by this French priest"*³⁴. Baden-Powell did not write this declaration but he said it orally during a big scout meeting in France. It was transmitted orally in the French Catholic scouting, but we can find a written record of it in the testimony nr. 53 of the diocesan process of canonisation of God's Servant Jacques Sevin: 1986, letter of father Pasty, sj, who heard it personally and which is kept in the archives of the "Congregation of the Holy Cross of

*Jerusalem"*³⁵. Father Pasty, sj, wrote: *"The one who writes to you is a former scout and one of the first disciples of father Jacques Sevin, a disciple faithful to his spirit and to his teaching for all his life, who has never accepted to modify the only truly Christian formula of a scouting, the venerated founder of which, Baden-Powell, proclaimed, during a big rally, in Lyon (was it in 1931?) – we were there – that he was the best realisation of his own thought"*.

The beatification

In 1989, the cause of beatification of father Sevin was introduced. In 1993, the diocesan phase of the process ended and the documents were transmitted to the Congregation for the Causes of Saints. On January 10th 2012, this congregation promulgated a decree on the "heroic virtue" of father Sevin. On May 12th 2012, the Holy Father Benedict XVI proclaimed father Sevin "venerable".

This constitutes the first step towards beatification and, let us hope, towards the canonisation of this Jesuit who was able to give to Baden-Powell's pedagogy a fully Christian soul, with a new interpretation of the law and the promise, creating a "liturgy" of commitments thanks to the Ceremonial and writing a lot of little poems to support a joyful spirituality, based on the promise relying on baptism.

Attilio Grieco

33 Father Jacques Sevin, *Le Scoutisme*, p. 206

34 Madeleine Bourcereau, *Jacques Sevin, fondateur et mystique (1882-1951)*, Salvator, Paris, p. 9 and 144

35 The female order founded by father Sevin, the mother-house of which is in Boran-sur-Oise, France.



NEWS - NOUVELLES - NOTIZIE

A PROPOSAL

During the meeting of the Federal Council in October 2017, the Luxembourg association suggested a proposal that we would like to transmit to all our members: **every Sunday at 19:00, let us pray for our whole Union!**

It can be the scout prayer, the prayer of the Road, the Angelus...

If you pray with your unit, pray for the members of your branch in the other associations.

If you are alone or with your family, pray for your brothers and sisters and for scout families throughout and beyond Europe.

Join this long chain of prayer aiming at creating a more and more united brotherhood in Christ.

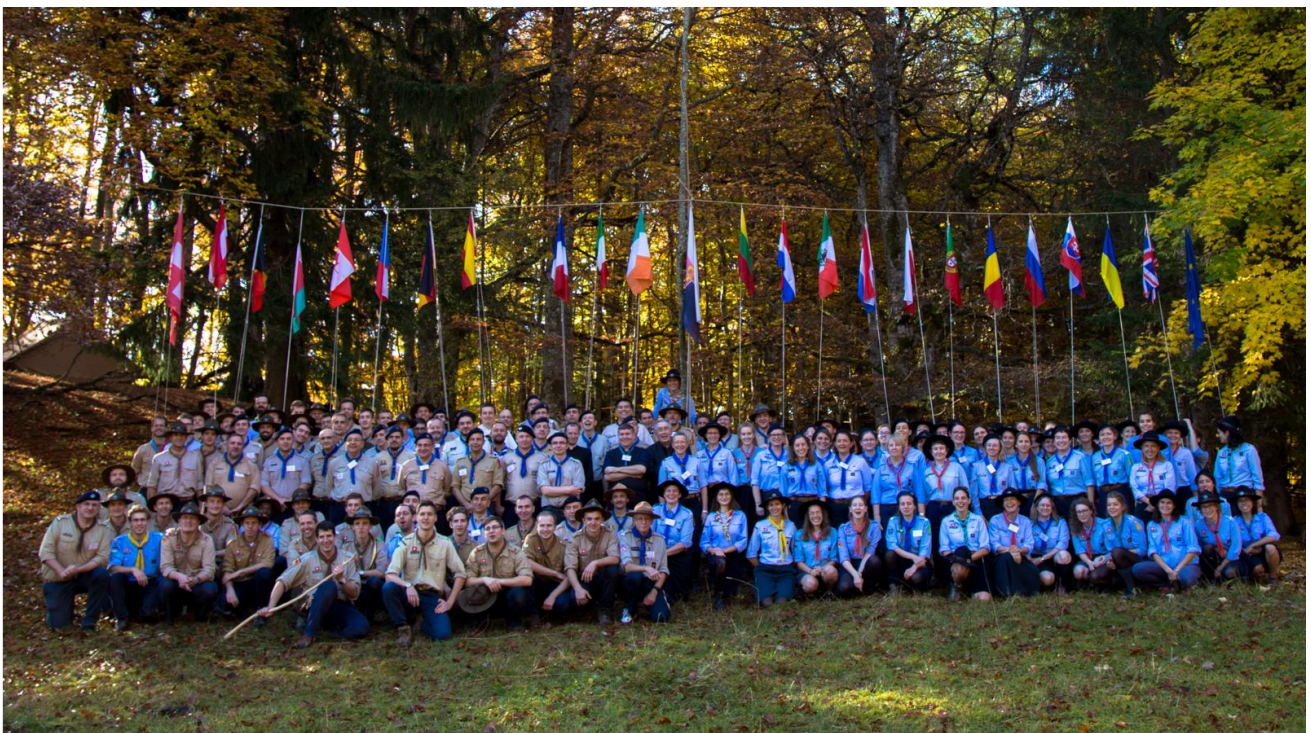


Federal Council in Saint-Cergue, Switzerland (14/15 October 2017)

There was nothing more beautiful than the 70 participants at the Federal Council, the annual meeting of all leaders of our associations, could do in the early morning than watching the sun rising and illuminating more and more the fantastic peaks around the Mont Blanc.

At daytime the Federal Council worked its statutory issues, learned about the situation of every national association, and discussed about the past and the upcoming projects of the UIGSE: Euromoot, FSE+ Endowment Fund etc.

On Saturday night, the Swiss association invited all the Federal Council to celebrate 40 years of FSE in Switzerland with birthday songs in nearly all languages of our brotherhood.





Hearing at the Dicastery for Laity, Family and Life in Rome (6 November 2017)

For the second time in this year the Federal Bureau visited the Dicastery for Laity, Family, and Life.

During the meeting, the Federal Bureau renewed the UIGSE-FSE's readiness to serve to the Church through its educational mission and its active participation in the life of the Church. In particular, the His Eminence Cardinal Farrell was invited again to open the FSE Congress of Religious Advisors in next January.

The meeting took place in a very warm and friendly atmosphere.



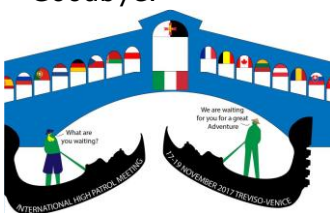
2nd European High-Patrol Meeting in Venice (17-19 November 2017)

Around 100 guides and scouts from ten associations spent together the second European High-Patrol Meeting. The guides and scouts from Treviso and its surroundings welcomed the patrol and unit leaders in a most excellent way.

Manuela Evangelisti and Fabio Sommacal, the green branch national commissioners of our Italian association did a breath-taking job. At their arrival on Friday night, Italian troops and companies warmly welcomed all foreign delegations.

On Saturday morning, the girls and boys discovered Venice during an exciting game, they celebrated Mass at the tomb of Saint Mark and visited the cathedral exclusively when all tourists had already left. After the campfire they camped outside while the temperature was close to zero degrees.

On Sunday morning, Mass was celebrated and a beautiful ceremony took place where the mayor of Treviso and the Federal commissioner could talk to the guides and scouts. Afterwards new scout techniques were practiced. And noon has already been the moment of the saying Goodbye.

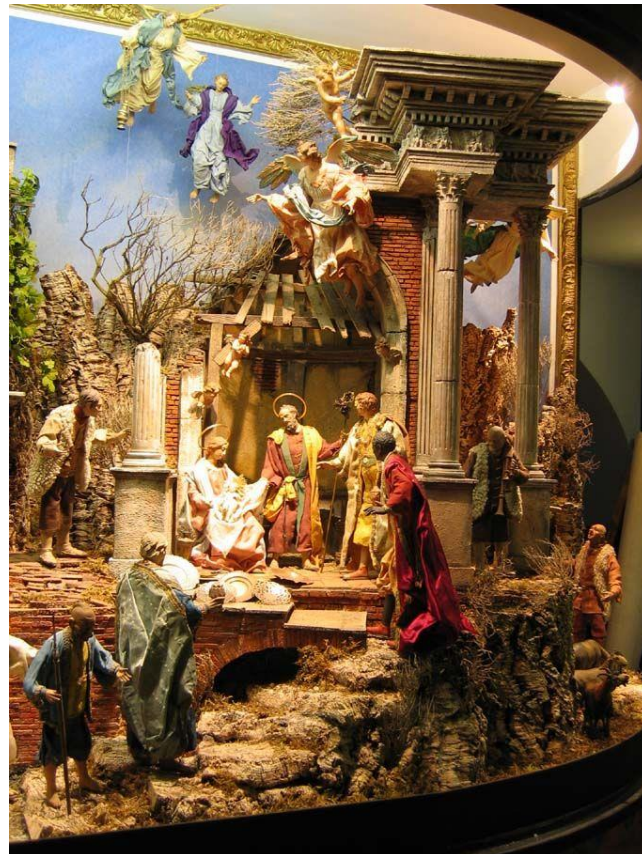




Youth Forum in Warsaw (26 November 2017)

As every year the rangers and rovers of our Polish association organize a whole weekend serving their knowledge about the important questions of life. For this amazing event, which is entirely run by young leaders speakers with great national and international reputation, are invited to share their experience. Moreover, the Forum is not a Ranger and Rover Forum, but a Youth Forum. Indeed, every student or young professional being scout or not is invited to take part in the meeting and the Saturday evening festival. Real evangelization with all means...

MERRY CHRISTMAS AND HAPPY NEW YEAR



**« Gloria in altissimis Deo
et in terra pax
in hominibus bonae voluntatis »**

(Lc 2, 14)

CONTACT

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

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