

Art. 35. Governance and Animation at the Local, Provincial, and World Levels

With the authority of the Rector Major safeguarded, and represented normally by his Vicar, or by a Delegate named by him, the governance and animation of the Association is entrusted to its own Local, Provincial, and World Councils, which also include the presence of Religious members nominated by their respective SDB or FMA Provincial for the Local and Provincial Councils, and by the Rector Major for the World Council. Legal representation of the Association is entrusted to the Coordinator of the respective Council.

CONSIDERATIONS

Core Themes

1. The Autonomy of the Association
2. The Coordinator of the Respective Council

Keys to Understanding

A. *The Autonomy of the Association*

The considerations that follow complete the discussion on the ministry of the Rector Major (*Statutes* Art. 24 and *Regulations* Art. 30) and of the Delegates (*Statutes* Art. 26 and *Regulations* Art. 23). For this reason, they should not be considered separately but within the framework of the entire discussion on the autonomy of the Association and its particular union with the Salesian Family.

It is necessary, first of all, to recall the principles of Vatican Council II which flow from the renewed *Code of Canon Law* on the topic, “the Associations of the Faithful”: “The laity derive the right and duty to the apostolate from their union with Christ the head; incorporated into Christ’s Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself.” (*Apostolicam Actuositatem* 3a) Given, then, the close relationship between the apostolate and the nature of the Church-communion, a second principle is drawn: “Maintaining the proper relationship to Church authorities, the laity have the right to found and control such associations and to join those already existing.” (*Apostolicam Actuositatem* 19d)

The various Groups of the Salesian Family enjoy, in fact, a proper autonomy in all its dimensions: formative, economic, governmental, missionary, and apostolic so that they might express in a holistic way their own wealth and harmonize their own intervention with the overall project shared by all the Groups – as an expression of that vitality which is the fruit of fidelity and creativity in the Salesian charism.

The originality of the Association within the Salesian Family must be recognized and promoted. This gives the ability to seek fearlessly all the opportunities that exist for the good and benefit of the young.

This communion in autonomy invites all to be co-responsible in the mission but does not necessarily imply co-responsibility in all the works that the individual groups present in a particular area carry forward. Rather, it is a matter of a co-responsibility which requests from all a mutual commitment to follow through on some shared objectives: all the Groups are called to spread, along with Gospel values,

the characteristic traits of the charismatic and spiritual identity of Don Bosco's apostolic Family. All, even individual members, are personally responsible for animating and promoting the spiritual heritage received. (*Salesian Family Charter* 15-17)

As regards autonomy, when revising the *Project of Apostolic Life*, more than one model was taken into consideration. Purposely excluded were both absolute autonomy and no autonomy because, at their base, they are contrary to what was just stated. *Statutes* Article 35 says: “the governance and animation of the Association is entrusted to its own Local, Provincial, and World Councils.” The *Project of Apostolic Life* defines the establishment, composition, tasks, and functioning of said Councils and guarantees ample space for the decision-making authority of the Salesian Cooperators. These discussions will be dealt with in a more exhaustive manner in the following articles. Therefore, in the measure in which this choice for the principle of "autonomy in communion" is to be kept in mind, it will certainly help us avoid useless and damaging convergences and will instead foster a sincere, Salesian, and mature collaboration at all Levels.

B. The Coordinator of the Respective Council

It seems opportune to list here some elements to keep in mind when considering the profile of the Coordinator so that it emerge that the service of animation and of responsibility in the Association is explicitly indicated by the *Project of Apostolic Life*, as a particular, specific, and important apostolate of the Salesian Cooperator. (see *Statutes* Art. 11; *Regulations* Articles 17, 22, 26 and 31).

The Coordinator's fundamental purpose is that of helping the Association grow and mature:

- in communion;
- in the spiritual life; and
- in the Salesian mission.

This objective is fulfilled when the Coordinator accompanies each member of the Association along his or her path of growth in these three areas so that the member may be ever better informed as to the identity traced out in the *Project of Apostolic Life*. The relevance of a good choice for Coordinator becomes evident in this – so that he or she might undertake his or her service of governance and animation with greater clarity and competence.

a) His or her principal tasks:

- Be the bond of communion at all Levels: Local, Provincial, and World and with the other Groups of the Salesian Family, and participate actively on the Consulta of the Salesian Family.
- Animate and govern according to the Salesian charism.
- Represent the Association legally.
- Bolster participation in the Church and in society.
- Assure that, in all the educational proposals made, the explicit *raison d'être* of the Association of Salesian Cooperators is present: the salvation of the poorest and most abandoned youth.
- Preside over the meetings of the Council.
- Help the other members of the Council to be co-responsible.

- Use different instruments of communication so as to be able to communicate at various levels.
- Promote active and co-responsible participation of all the members of the Association on the Consultations and in decisions to be taken.
- Foster the formation process and self-formation at all Levels.
- Animate economic solidarity and the sense of belonging to the Association at all Levels.
- Make authoritative decisions on his or her own cognizance in the case of particularly important situations which demand a prompt solution and immediate execution and then give an account of it afterwards to the Council.
- Represent the Association in an appropriate and responsible way in his or her own sphere of authority: Local, Provincial, or World.
- Receive the apostolic *Promise* of an Aspirant to become a Salesian Cooperator. (*Regulations* Art. 13)
- Prepare, together with the Council, the evaluations at the end of the triennium, invoke the elections for the renewal of the Council, and care for the handing over of the leadership from the exiting Councilors to the new ones.

b) Other specific tasks of the Coordinator:

✓ *The Coordinator of a Center*

- Receives from the Aspirant Salesian Cooperator the request for admission. (*Statutes* Art. 27)
- Receives the eventual written communication to leave the Association on the part of the Salesian Cooperator. (*Statutes* Art. 31; *Regulations* Art. 13)
- Passes on the various opinions of the Local Council to the Provincial Council.

✓ *The Provincial Coordinator*

- Issues the Decree of Dismissal of the Salesian Cooperator from the Association. (*Statutes* Art. 31)
- Issues the respective Decrees of Fusion, of Transfer, Declaration of Non-Dependence, and Suppression of a Center.
- Issues the Decree of Belonging of a Center to its respective Provincial grouping.
- Collaborates with the Regional World Councilor, promoting his initiatives and informing him on the life of the activities of the Association.

✓ *The World Coordinator*

- Collaborates directly with the Rector Major and his Delegate in the governance and the animation of the Association.
- Accompanies the World Councilors in the animation of their region.
- Creates bonds of communication at all Levels.

c) Competencies, abilities, or necessary requisites:

- + An equilibrated person in his or her human, Christian, and Salesian dimensions.
- + Fraternal, welcoming, and proactive.
- + Open to mutual listening, with a vision to the future, and attentive to reality.
- + Authoritative in exercising his or her mandate, but at the same time humble and willing to critique self, to listen to others and to change, and to attend to the signs of the time.
- + Available, if not full-time, at least for a significant amount of time.
- + Grows in autonomy in such a way as not to put him or herself in competition with the others and knows how to value the gifts of each one.
- + Matures an authentic spirit of service so that co-responsibility in the mission is translated into a co-responsibility in action.
- + Possesses a great love for the Church, for the Salesian Family, and for the Association.
- + Has the gifts of wisdom and governance: is capable of exercising authority and of making decisions in the light of the Gospel and of the *Project of Apostolic Life*.
- + Is competent in his role.
- + Treasures every opportunity for self-formation.
- + Promotes a teamwork mentality and networking with other entities.

References

Chavez V. P., *Carta d'identità Salesiana*, art. 20 - 24.

Codex Iuris Canonici can. 299.

Midali M., *Il carisma permanente di Don Bosco*, Elle Di Ci, Torino 1970.

Midali M., *Nella Chiesa e nella società con Don Bosco oggi*.

from *A Prophecy's Journey*

4. *The Salesian Cooperators from 1888 to 1965*

Fr. Morand Wirth, SDB

The Work of the Cooperators and of the Pope have combined to shake many Christians from the languor in which they lie and to spread the energy of charity... a work which, in these days, appears exceptionally timely... it will spread to all lands, throughout all of Christendom. There will come a time in which the name "Cooperator" will be synonymous with "true Christian." The Hand of God upholds it. The Cooperators will be those who will help promote the Catholic spirit. (Biographical Memoirs, vol. XVIII, p. 125)

In the Testament addressed to the Salesian Cooperators, and attributed to Don Bosco, we read this appeal: “If you have helped me with such great goodness and perseverance, now I pray you to continue to help my successor after my death. The Works that I have begun with your support no longer have need of me but they continue to have need of you and of all those who, like you, love to promote good on this earth.”

This last message, entrusted to his "good" Cooperators did not remain a dead letter: Don Ceria was certain of it and proved it simply by telling the story of the Rectorates which followed. In effect, this "Salesian Third Order," which, already in 1876, Don Bosco realized was called to great development, didn't cease to confirm it through its very organization and influence – even if, in the 90 years that followed, it knew periods of less vitality.

Organization and Expansion under Don Rua

At the beginning of Don Rua's Rectorate, and due to his personal interest, “A Theory and Practice Manual” appeared – which was reprinted many times and improved upon – whose purpose was to furnish the local leaders of the Pious Union with a “Guide on How to Cooperate in Salesian Works”. The first part specified the tasks of: the Decurions (the head of a local group); the Diocesan Director (a Priest, the "center" of the diocesan Salesian Movement); the Vice Director (in the larger, more important cities); the Salesian Committee; the Sub-Committee of the Salesian Cooperators; and the Promoters of the Association. Following this was advice on the manner in which to hold the Salesian Conferences. The second part of the little volume, entirely dedicated to zealous works, contains the following chapters: action and prayer; catechetical work ("every Cooperator should be a catechist"); vocations to the Priesthood (in families and in schools); the Press (to spread good literature among the people, in schools, in catechism classes, in Oratories, in offices, in hospitals,...); abandoned youth (to cooperate in the work for youth and to flank the Salesian works); and, finally, a great source of power (money) and the obligation to put it to good use.

In Italy, Don Rua succeeded in putting this plan into action. Every time that a group of Salesian Cooperators was established in a diocese (an important enough group), he asked the Bishop to name a Diocesan Director. This director, generally a parish Priest or a vicar general, was supposed to propose to the Superior his nominations for *Decurions*. In 1893, it was decided to gather them at Valsalice, around Don Bosco's tomb. It was an initiative that held great promise since representatives from 27 dioceses of Italy responded to the invitation. It was a fruitful encounter, also, because, from this kind of "General Chapter of the Diocesan Directors of the Pious Union”, as the minutes curiously called it, arose the idea of holding the first International Congress of Cooperators.

From that time forward, the Association made rapid progress and, at the gathering in Torino in 1898, forty dioceses were already represented. Being extremely close to the Salesians of Don Bosco, the Salesian Cooperators became most effective agents of Salesian expansion. They were often to be found involved in the beginning of new foundations, which they supported through material and personal contributions and spreading knowledge of the work of the Religious. During his travels, Don Rua showed, through his own personal example, what importance he attributed to the Salesian “cooperation”.

Besides this, Don Rua was concerned with convincing his own Religious of their responsibility to the *Pious Union*. During the General Chapter of 1895, at his explicit requests, a special committee was

formed to study the relationships between the Cooperators and the Salesian houses, and relationships with the individual houses and Torino. In the 1901 and 1904 chapters, he himself proposed: the nomination, in every Province, of a "Provincial Correspondent" who would concern himself with the Movement and "someone responsible for the Cooperators" in every House. The eleven articles which are found at the end of the Regulations of the Salesian Society and which bear the significant title of "Norms for the Salesians of Don Bosco Concerning the Pious Union of Salesian Cooperators" come from deliberations made at this time, if only in substance and not in form. Also found here is another innovation of Don Rua's Rectorate: the creation of a Central Office for the Salesian Cooperators, composed of a president, (the Prefect General of the Society), of three Councilors (the chief editor of the *Salesian Bulletin*, someone in charge of publicity, and the Head of Correspondence), and of one or more secretaries. Don Rua also knew how to find the right man to make the various projects become a reality. In giving the responsibility for "publicity" to Don Stefano Trione and in naming him the first Secretary-General of the Union, a fecund and active period of "cooperation" began.

from the Decree on the Apostolate of the Laity: Apostolicam Actuositatem

THE VOCATION OF THE LAITY TO THE APOSTOLATE

3. The laity derive the right and duty to the apostolate from their union with Christ the head; incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself. They are consecrated for the royal priesthood and the holy people (cf. 1 Peter 2:4-10) not only that they may offer spiritual sacrifices in everything they do but also that they may witness to Christ throughout the world. The sacraments, however, especially the most holy Eucharist, communicate and nourish that charity which is the soul of the entire apostolate.

One engages in the apostolate through the faith, hope, and charity which the Holy Spirit diffuses in the hearts of all members of the Church. Indeed, by the precept of charity, which is the Lord's greatest commandment, all the faithful are impelled to promote the glory of God through the coming of His kingdom and to obtain eternal life for all men—that they may know the only true God and Him whom He sent, Jesus Christ (cf. John 17:3). On all Christians therefore is laid the preeminent responsibility of working to make the divine message of salvation known and accepted by all men throughout the world.

For the exercise of this apostolate, the Holy Spirit Who sanctifies the people of God through ministry and the sacraments gives the faithful special gifts also (cf. 1 Cor. 12:7), "allotting them to everyone according as He wills" (1 Cor. 12:11) in order that individuals, administering grace to others just as they have received it, may also be "good stewards of the manifold grace of God" (1 Peter 4:10), to build up the whole body in charity (cf. Eph. 4:16). From the acceptance of these charisms, including those which are more elementary, there arise for each believer the right and duty to use them in the Church and in the world for the good of men and the building up of the Church, in the freedom of the Holy Spirit who "breathes where He wills" (John 3:8). This should be done by the laity in communion with their brothers in Christ, especially with their pastors who must make a judgment about the true nature and proper use of these gifts not to extinguish the Spirit but to test all things and hold for what is good (cf. 1 Thess. 5:12,19,21).

THE VARIOUS FORMS OF THE APOSTOLATE

19. There is a great variety of associations in the apostolate. Some set before themselves the broad apostolic purpose of the Church; others aim to evangelize and sanctify in a special way. Some purpose to infuse a Christian spirit into the temporal order; others bear witness to Christ in a special way through works of mercy and charity.

Among these associations, those which promote and encourage closer unity between the concrete life of the members and their faith must be given primary consideration. Associations are not ends unto themselves; rather they should serve the mission of the Church to the world. Their apostolic dynamism depends on their conformity with the goals of the Church as well as on the Christian witness and evangelical spirit of every member and of the whole association.

Now, in view of the progress of social institutions and the fast-moving pace of modern society, the global nature of the Church's mission requires that apostolic enterprises of Catholics should more and more develop organized forms in the international sphere. Catholic international organizations will more effectively achieve their purpose if the groups comprising them, as well as their members, are more closely united to these international organizations.

Maintaining the proper relationship to Church authorities, the laity have the right to found and control such associations and to join those already existing. Yet the dispersion of efforts must be avoided. This happens when new associations and projects are promoted without a sufficient reason, or if antiquated associations or methods are retained beyond their period of usefulness. Nor is it always fitting to transfer indiscriminately forms of the apostolates that have been used in one nation to other nations.

FORMATION FOR THE APOSTOLATE

28. The apostolate can attain its maximum effectiveness only through a diversified and thorough formation. This is demanded not only by the continuous spiritual and doctrinal progress of the lay person himself but also by the accommodation of his activity to circumstances varying according to the affairs, persons, and duties involved. This formation for the apostolate should rest upon those bases which have been stated and proclaimed by this most holy council in other documents. In addition to the formation which is common for all Christians, many forms of the apostolate demand also a specific and particular formation because of the variety of persons and circumstances.

EXHORTATION

33. The most holy council, then, earnestly entreats all the laity in the Lord to answer gladly, nobly, and promptly the more urgent invitation of Christ in this hour and the impulse of the Holy Spirit. Younger persons should feel that this call has been directed to them especially and they should respond to it eagerly and generously. Through this holy synod, the Lord renews His invitation to all the laity to come closer to Him every day, recognizing that what is His is also their own (Phil. 2:5), to associate themselves with Him in His saving mission. Once again He sends them into every town and place where He will come (cf. Luke 10:1) so that they may show that they are co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times. Ever productive as they should be in the work of the Lord, they know that their labor in Him is not in vain. (cf. I Cor. 15:58)

from the *Charter of the Charismatic Identity of The Salesian Family*

Art. 15. An Apostolic Family

The Salesian Family is an apostolic Family. The Groups which make it up are all responsible subjects of the common mission although to a different extent and in different ways.

In founding the Society of Saint Francis of Sales and the Institute of the Daughters of Mary Help of Christians, Don Bosco organized them as religious Congregations, not contemplative but «apostolic». According to the intention of their Founders, spiritual sons of Don Bosco, all the other 16 religious Congregations today belonging to the Salesian Family have a clear apostolic orientation and form part of those religious Institutes recognised as «apostolic». Some Groups have come into being in the so-called «mission» lands with the specific aim of taking part in the work of evangelisation ad gentes in a diversity of contexts and of cultures. Belonging to this category are: the Caritas Sisters of Jesus, the Sisters Servants of the Immaculate Heart of Mary, the Missionary Sisters of Mary Help of Christians, the Catechists Sisters of Mary Immaculate Help of Christians, the Daughters of the Queenship of Mary Immaculate, the Sisters Announcers of the Lord, the Sisters of Maria Auxiliatrix.

The Associations of the Salesians-Cooperators, the Damas Salesianas, the Witnesses of the Risen Lord and the Friends of Canção Nova are ecclesial Associations of an apostolic nature, founded with the specific aim of putting into practice in a vast expansive manner, and in a secular way, the mission of Don Bosco and of the respective Founders. The Secular Institutes of the Volunteers of Don Bosco, of the Daughters of the Queenship of Mary Immaculate, of the Volunteers with Don Bosco and the Disciples all have apostolic ends: their members carry out a Salesian apostolate of a secular nature in the context of the family, of the world of work, of social relationships, of civil commitments. In virtue of his or her particular vocation, the individual person belonging to a specific Group is someone who is sent, called therefore to carry out a common mission according to the role entrusted to them, their capacities and the possibilities that they have. On the basis of the constitutional norms, among the Salesians, the Daughters of Mary Help of Christians and the other religious Institutes, the mission is assumed and put into practice above all by the community – both provincial and local – which is therefore the primary subject of the mission.

Art. 16. «Mission to the young, the working classes and the missions»

The mission of the Salesian Family is addressed to the young and to adults, considered as the subjects and beneficiaries of education and located in their particular social, cultural, religious and ecclesial contexts, with particular reference to the «places of mission». To indicate this, there has come into current use the formula mission to the young, the working classes and the missions, three dimensions which complement each other.

1. *Mission to the young.* According to the precise intention of Don Bosco, the Groups of the Family which he founded have as their preferred beneficiaries poor young people, abandoned and in danger or, in modern terms, youth of both sexes most in need on account of situations of economic poverty, affectively, culturally or spiritually deprived. This choice is shared explicitly by other Groups and it finds its place in their constitutional texts. In the world of youth all the Groups pay particular attention to those who show signs of a specific apostolic, lay, consecrated and priestly vocation.

Some Groups by preference direct their attention to adolescents and young people of the male sex. Other Groups give preference to female young people at all stages of their development. Others again concern themselves with all young people without distinction. A good number of the Groups give their special attention to those young people male or female who are the victims of serious forms of marginalisation, exploitation and violence.

2. *Mission to the working classes.* Illuminated from on high, Don Bosco also turned his attention to adults, by preference those who were humble and poor, the working classes, the urban underclasses, immigrants, the marginalised, in a word, to all those who were most in need of material and spiritual assistance. Faithful to the guidance of Don Bosco, the Groups of the Salesian Family share this preferred option. The Association of Mary Help of Christians has inserted in its new Regulations the Salesian apostolate directed in particular to the working classes.

Special attention needs to be given to the family, the place where the process of human development begins, which is intended to prepare young people for love and the acceptance of life, and the first school of solidarity among people and peoples. All are engaged in ensuring that it is afforded dignity and is soundly based so that it may become, in an ever-more evident way a small «domestic church.»

Some Groups, in virtue of a particular charism, extend their Salesian apostolate to special categories of people: the Daughters of the Sacred Hearts to lepers, the Sisters of Charity of Jesus to the elderly, the Damas Salesianas to the sick.

3. *Missionary Apostolate ad gentes.* Don Bosco cultivated the missionary ideal and in a practical way took part in the missionary work of the Church in his day. He wanted the Salesian Society and the Institute of the Daughters of Mary Help of Christians to dedicate themselves to the «missions»; and that is what the two Congregations have done since their beginnings, with an extraordinary expansion leading to their being present in all the continents. From the very beginning, missionary cooperation has also been an essential feature of the Association of Salesians-Cooperators. Also the Missionary Sisters of Mary Help of Christians and the Sisters Catechists of Mary the Immaculate Help of Christians dedicate themselves to missionary work as a priority. This form of Salesian apostolate clearly enters into the mission of the Volunteers of Don Bosco, of the Daughters of the Sacred Hearts, of the Salesian Oblates of the Sacred Heart of Jesus, of the Sisters of Charity of Jesus, of the Witnesses to the Risen Lord, of the Damas Salesianas and of the Disciples.

Art. 17. *At the service of the Gospel*

The Son of God became incarnate to reveal the face of a Father “lover of life ” and put himself at the service of the «well-being» physical and spiritual of men and women, especially those most in need of help and of hope: «The Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many». (Mk 10:45)

Following the example of the teaching of Jesus of Nazareth, the Church, and within it the Salesian Family, puts itself at the service (diaconia) of humanity in order to proclaim the gospel and to call everyone to the fullness of life.

It is a service which according to the indications of the post-council magisterium²¹ includes: the renewal of humanity through social works and various forms of educational action; personal and community Christian witness; the explicit proclamation of the Gospel through religious teaching and catechesis; missionary work through inter-religious dialogue (especially the sharing of life and of prayer), collaboration with those belonging to other religions in the fight against unjust situations, and their accompaniment when they decide to enter the Church; the animation of prayer, in particular liturgical, of the Christian community; the many initiatives of human and Christian solidarity; the many forms of missionary cooperation; the evangelising presence in those areas marked by religious indifference or atheism.

The forming of «good Christians and upright citizens» is the aim most often expressed by Don Bosco to indicate everything of which the young stand in need in order to live fully human and Christian lives: clothes, food, lodging, work, study, free time; joy, friendship; active faith, the grace of God, the way to holiness; participation, dynamism, a place in society and in the Church. His educational experience suggested to him a plan and a particular style of approach, which he himself summed up in the Preventive System, which «is totally based on reason, religion and loving kindness.»

The various Groups of the Salesian Family, taking up again the intuitions and the experiences of Don Bosco, and re-interpreting them in the light of the renewed ecclesiology of the Council and of Papal teaching regarding evangelisation, undertake their work as educators and evangelisers with a variety of different formulae: «educative pastoral service», practised according to the Preventive System; «educating by evangelising and evangelizing by educating»; «all-round education in the style of the preventive System»; educating and evangelising according to the «pedagogy of kindness»; and other similar expressions.

Fundamentally there are three areas in which the Salesian Family puts into practice its multiform gospel service: human development, education and evangelisation.

For all the Groups, evangelisation, understood as the proclamation of and witnessing to the Gospel, is the priority objective of their mission.

from the Project of Apostolic Life

Statutes Art. 24

The Ministry of the Rector Major

§1. The Rector Major of the Society of St. Francis de Sales is the successor of Don Bosco.⁴⁰ Through the explicit will of the Founder, he is the Superior of the Association and carries out the function of Supreme Moderator within it. He guarantees its fidelity to the Founder's Plan and promotes its growth.

§2. In his ministry, exercised also through his Vicar or the World Coordinator, he normally avails himself of the World Council and the World Executive Secretary (the SEM), above all, to animate the entire Association and to coordinate the various formative and apostolic initiatives.

§3. The members of the Association nourish sentiments of sincere affection for the Rector Major and of fidelity to his guidelines.

Regulations Art. 30

The Ministry of the Rector Major

§1. The Rector Major makes Don Bosco, his mission, and his spirit present today. In him is recognized the service of unity as Don Bosco's Successor and as our common Father, the Center of unity of the entire Salesian Family.

Within the Association, to him falls the charismatic task of offering guidelines necessary to guarantee the fecundity of the charism, the development of the Association, and the maturation of formative and apostolic initiatives.

§2. In the exercise of his ministry, carried out personally or through his Vicar or another representative chosen by him, the Rector Major ordinarily avails himself of the Salesian Cooperator World Council, above all, for the animation of the entire Association and for the coordination of the formative and apostolic initiatives.

Statutes Art. 26

The Apostolic Service of the Delegates

§1. Within the Association, the Delegates, of whatever level, take part by right and with active voice on the respective Council, assure the "bond of secure and stable union" with the Salesian spirit, and share the charismatic and spiritual experience of the Founder. In creative fidelity to Don Bosco, they are committed to offering their own specific contribution, even through participation in the collegial decision-making tasks of the Association.

§2. They motivate the Councils in their responsibilities and advocate for organizational autonomy in charismatic communion with the Society of St. Francis de Sales and with the Institute of the Daughters of Mary Help of Christians.

§3. They offer the service of being a spiritual, educational, and pastoral guide to support a more efficacious apostolate of the Salesian Cooperators in their area.

Regulations Art. 23

Delegates

§1. The FMA and SDB Provincials, through the Delegates, animate the Centers established in connection with their works or linked to their Provinces.

§2. Every Local Council has an SDB or an FMA Delegate. Every Provincial Council and the World Council have an FMA and an SDB Delegate. They are the spiritual animators⁵⁷, and educative and pastoral guides, who are responsible, above all, for Salesian apostolic formation. According to the norms of the Statutes, article 18, they take part by right on the respective Councils.

§3. The Delegates to the Local and Provincial levels are named by each one's respective Provincial after having heard the thoughts of the members of the respective Council and keeping in mind, as much as is possible, the needs of the Centers.

§4. If the Local Center is not established in connection with a Salesian work of the SDB or the FMA, the Provincial can nominate a Salesian Cooperator⁵⁸ as a Local Delegate or another member of the Salesian Family who is adequately prepared.

§5. When necessary and opportune, a Delegate can fulfill this task for more than one Local Center.

§6. The Provincial Delegates animate the Delegates of the Local Centers to help foster the assumption of their responsibilities as regards their task of spiritual animation of the Salesian Cooperators and of co-responsibility in their Salesian apostolic formation.

§7. The Provincial Delegates, in understanding with the Regional and/or World Delegates, promote, if it is the case, updating and formation activities for all the Delegates of the Province on the Salesian charismatic dimension, with specific reference to their role of animation. These activities are open to the participation of the leadership of the Association.

Statutes Art. 32 The Functioning of the World Council

§1. So as to render its work easier and more functional, the World Council avails itself of a “World Executive Secretary” (SEM). It is composed of the World Coordinator, the World Councilor Secretary, the World Councilor Treasurer, the World SDB Delegate, and the World FMA Delegate.

§2. As regards the nomination of the World Coordinator, the World Councilors, the World SDB Delegate, and the World FMA Delegate propose to the Rector Major three names of persons chosen, even from outside the Council.

The World Treasurer and the World Secretary are chosen by secret ballot. These may also be chosen from among Cooperators not on the Council. In the case that those chosen should be elected members of the Council, the person who had the second highest number of votes from the elections in his/her respective Region will take on the role of World Councilor.

§3. All the elected members of the World Council have a six-year term of office and, ordinarily, will not be re-elected for a second consecutive term.

§4. The directives of the World Council become binding only after the Rector Major has approved them.

§5. Ex-World Coordinators and ex-Delegates may be invited for the work of the World Council, but without the right to vote.

from the 2018 Handbook of St. Philip the Apostle Province

Art 99. The Local Coordinator:

- convokes and leads meetings of the Local Council and the Cooperator Center, fostering collegial discussion and taking of decisions by the Council and Center
- verifies the completion of tasks required of, or taken on voluntarily, by the other members of the Local Council and of the members of the Center

- informs the Provincial Coordinator of the great joys, needs, and other situations of the Cooperators of his/her Center which require prayer and special attention - whether those difficulties be illness, crisis, or others that they are living - as soon as possible so that a request for prayer may be communicated to the Province in a timely manner.
- may act alone and subsequently inform the Local Council of his/her action – only in the case of a true emergency – after having given due consideration and prayerful reflection to discern God’s Will and what is best for all concerned
- makes it a point to have regular contact with his/her Center’s liaison on the Provincial Council, sharing the joy of the initiatives and happenings with him or her and informing and asking for advice in the case of needs and concerns in the Center, especially in the areas of animation and governance and in living the *Project of Apostolic Life*
- sends Aspirants’ requests to belong to the Association on to the Provincial Coordinator at least one month prior to the date set for the ceremony of the making of the Promise
- notifies immediately his/her Council, the Aspirant, and the Local Center of the Provincial Council’s decision regarding the request for admission mentioned above
- is part of the Local Salesian Family Commission of his/her area and contributes to the discussions and planning of the initiatives of said Commission
- represents the Association locally before the Local Church and civic authorities
- animates the members of his/her Center to be present and active in their collaboration with each other in their Area of the Province so as to:
 - o give greater visibility to the Association
 - o allow for a more significant response to the needs of the poor and abandoned youth and struggling families, in the Salesian manner
 - o foster the spiritual growth of its members, and
 - o promote effective collaboration with and increased bonds of unity and fraternal affection among the members of the other Groups of the Salesian Family there present.

Tasks of the Members of the Provincial Council

Art 129. The tasks of the Provincial Coordinator are to:

- convoke the meetings of the Provincial Council and direct its work and deliberations in a collegial manner, animating each of the Councilors to share the load of the work to be accomplished for the good of all the Association and its mission in the world and verifying that said work is accomplished in a timely and thorough manner
- represent the Association, taking an active part, on the Salesian Family Consulta and the NASN [North American Salesian Network] and in the promotion of their initiatives
- inform the Province in a timely manner, through the Provincial Secretary, of the great joys, needs, and other situations of the Cooperators of a Center which require prayer and special attention after the Local Coordinator has made him/her aware of it

- act alone and subsequently inform the Provincial Council of his/her action – only in the case of a true emergency – after having given due consideration and prayerful reflection to discern God’s Will and what is best for all concerned
- receive Aspirants’ requests to belong to the Association from the Local Coordinator and pass them on to the Provincial Council for the taking of a collegial decision regarding the admission of said Cooperator to the Association
- notify immediately the Local Coordinator of the Provincial Council’s decision regarding the request for admission mentioned above
- be in attendance, whenever possible, to receive the Promise of the Aspirants mentioned above and to announce the good news to the Association-at-large
- animate the Coordinators of the Local Centers to be present and active in their collaboration with each other in an Area of the Province so as to:
 - o give greater visibility to the Association
 - o allow for a more significant response to the needs of the poor and abandoned youth and families, in the Salesian manner
 - o foster the spiritual growth of its members, and
 - o promote effective collaboration with and increased bonds of unity and fraternal affection among the members of the other Groups of the Salesian Family there present.