

Art. 4. The Association, in the Church

§1. *The Association of Salesian Cooperators is approved by the Apostolic See¹ as a public Association of the Faithful and shares in the spiritual patrimony of the Society of St. Francis de Sales. The members actively collaborate in its mission, in the name of the Church, under the authority of the Rector Major as Don Bosco's Successor, in a spirit of fidelity to its Pastors and in collaboration with other ecclesial forces.*

§2. *Salesian Cooperators manifest a filial devotion to the Supreme Pontiff.*

§3. *The Association of Salesian Cooperators is recognized as a public ecclesiastical juridic person². It has its headquarters in Rome.*

CONSIDERATIONS

Core Theme

The Association as a Juridic Reality

Keys to Understanding

A. *The Association as a Juridic Reality*

From the very beginning of his work of the Oratory, Don Bosco sought to change the condition in which his collaborators or Cooperators found themselves – that of a private association – and to confer upon their collaboration a public character under the form of an Association approved first by the Archbishop of Torino and then by the Holy Father. To this end, he drew up some guidelines or practical norms, early on, and then, later, some articles which he inserted into the various drafts of his *Constitutions* of the Salesian Society. Finally, in the *Rule* of 1876, the Association is equated to a "Third Order" but with this difference: it had apostolic goals and not just devotional ones. In fidelity to the intentions of the Founder, and in conformity with the new *Code of Canon Law*, this article presents the Salesian Cooperators as comprising "a Public Association of the Faithful" which participates in the spiritual patrimony of the Society of St. Francis de Sales.

A Public Association of the Faithful: According to the *Code of Canon Law*, "Associations of the Christian faithful which are erected by competent ecclesiastical authority are called public associations." Such is the case of the Salesian Cooperator Association, beginning on May 9, 1876 – the date in which it was recognized as such by Pius IX in his Brief *Cum Sicuti*.

Association equated to a "Third Order": Again, according to Canon Law, "Associations whose members share in the spirit of some religious institute while in secular life, lead an apostolic life, and strive for Christian perfection under the higher direction of the same institute are called third orders or some other appropriate name." It is opportune to recall here the traditional distinctions among "First Order," "Second Order," and "Third Order," which indicate, respectively: a Religious Institute of men

¹Pius IX. "Cum Sicuti." *Memorie Biografiche del Beato Giovanni Bosco*. Eugenio Ceria, SDB. Vol. XI. (Torino: Pia Società Salesiana, 1930) 546-547. Print. (found in Italian version only).

John Paul II, RVA (5/9/1986), Prot. n. T9-1/1986 – Benedict XVI, PVA *ad experimentum* (3/15/2007), Prot. n. T9-1/2006 – Francis, Definitive PVA (4/29/2013)

²*Code of Canon Law: Latin-English Edition*. Can. 313.

(e.g., the Franciscan monks); a Religious Institute of women (e.g., the Dominican nuns); and the Association of the Faithful tied to a Religious order of men and directed by it. In the case of the Cooperators, their Association is equated to a Third Order with the official name of "Association of Salesian Cooperators" because it meets the criterion listed above. In effect, it is an "Association of apostolic life": this expression gave the inspiration for the present title of the *Project of Apostolic Life*. It is tied to a Religious Institute, the Society of St. Francis de Sales: this is why the *Project of Apostolic Life* was approved by the Congregation for Religious and not by the Pontifical Council for the Laity. For this reason, "it participates in the spiritual patrimony" of said Society. All the Salesian values which are proper to the apostolic project of Don Bosco and common to the vocational Groups of the Salesian Family constitute this spiritual patrimony; it is placed "under the higher direction" of the Society of St. Francis de Sales in the sense defined by the *Project of Apostolic Life* itself. This juridic configuration of the Association entails a general implication: ecclesiastical legislation that covers the "Associations of the Faithful" and, in particular, "Public Associations" is valid also for it. Such legislation regards those matters which directly interest the Cooperators: the existence and the purposes of the Associations of the Faithful (Canon 298); the right for an Association of the Faithful (Canon 299); the competency of the ecclesiastical authority in establishing Associations (Canons 300 and 301); Clerical Associations (Canon 302); Third Orders and Associations equated to a Third Order (Canon 303); the Statutes of the Association and matters to be defined by it (Canon 304); vigilance of the ecclesiastical authority over the Associations (Canon 305); the condition to enjoy the rights and privileges of the Association (Canon 306); the acceptance of members into the Association (Canon 307) and their dismissal from it (Canon 308); the competencies of the Associations (Canon 309); and the obligations of the Religious Institutes to which an Association is joined (Canon 311).

Legislation concerning *Public* Associations treats of other arguments which interest the Association of Cooperators: the authorities competent to establish them (Canon 312); the juridic personality of such Associations (Canon 313); the approval of the Statutes (Canon 314); the higher ecclesiastical direction (Canon 315); the condition for the valid admission and dismissal of an Aspirant (Canon 316); the administration of the goods of the Association (Canon 319); and the suppression of the Association (Canon 320). During the revision of the *Project of Apostolic Life*, attention had to be paid to the canonical legislation noted above and to the norms connected with it, if it were to be approved by the Holy See. The comments about individual articles highlight the juridic aspects of the argument and will be examined one by one.

B. When carrying out the Salesian mission, the Cooperators work not only as members of the Church, as do all the baptized, but in the name of the Church and, specifically, of the Priests who guide and animate Her because they are members of a Public Association within the Catholic Church. This means: their Salesian apostolate is officially recognized by ecclesiastical authority and is authorized by it; they share in the mission of the entire Christian Community; they manifest the practical living out of that mission in a public way; tied to the Society of St. Francis de Sales, they work within the framework of particular bonds with said Society and with its Rector Major; and they work, not as a "closed group" but with a spirit open to collaboration, *in fidelity to their Pastors*, and *in collaboration with other ecclesial forces*. Canon Law insists on this point:

Members of institutes of consecrated life who preside over or assist associations in some way united to their institute are to take care that these associations give assistance to the works of the apostolate which already exist in a diocese, especially cooperating, under the direction of the local ordinary, with associations which are ordered to the exercise of the apostolate in the diocese. (Canon 311)

This norm is guided by the law of communion which must animate all the members of the Christian Community, both parochial and diocesan. Such communion becomes real through mutual collaboration among persons and among groups. In many dioceses and parishes today there is found a concrete application of what is called an "organic pastoral" promoted by Vatican Council II – through this means the different apostolic forces present at the parish and diocesan levels collaborate with each other in drawing up and putting into action a pastoral plan in communion with the parish Priests themselves and under the higher direction of their Bishop.

C. A fourth fundamental implication concerns the fact *that the Association of Salesian Cooperators enjoys the status of a public juridic ecclesiastical person* according to the norms of Canon 313 and within the sphere of what is defined in the *Project of Apostolic Life*. Such qualification was conferred upon it with the decree of erection and with the successive approval of the Statutes. In what this consists is explained by the *Code of Canon Law*: here are cited some excerpts which directly regard the Association of Salesian Cooperators, especially in what concerns its organization; the Councils at various levels; the administration of goods; and its rights and duties within the Church.

Can. 114 §1. Juridic persons are constituted either by the prescript of law or by special grant of competent authority given through a decree. They are aggregates of persons (*universitates personarum*) or of things (*universitates rerum*) ordered for a purpose which is in keeping with the mission of the Church and which transcends the purpose of the individuals. The purposes mentioned in §1 are understood as those which pertain to works of piety, of the apostolate, or of charity, whether spiritual or temporal.

Therefore, the Association of Salesian Cooperators is understood as either aggregates of persons or aggregates of things belonging to the Association itself.

An aggregate of persons, which can be constituted only with at least three persons, is collegial if the members determine its action through participation in rendering decisions, whether by equal right or not, according to the norm of law and the statutes; otherwise it is non-collegial. An aggregate of things, or an autonomous foundation, consists of goods or things, whether spiritual or material, and either one or more physical persons or a college... (Canon 115)

The Councils of the Salesian Cooperators at the various levels constitute an aggregate of persons with collegial character.

Public juridic persons are aggregates of persons (*universitates personarum*) or of things (*universitates rerum*) which are constituted by competent ecclesiastical authority so that, within the purposes set out for them, they fulfill in the name of the Church, according to the norms of the precepts of the law, the proper function entrusted to them in view of the public good..." (Canon 116)

“*Representing* a public juridic person and acting in its name are those whose competence is acknowledged by universal or particular law or by its own Statutes.” (Canon 118) “A juridic person is *perpetual* by its nature; nevertheless, it is extinguished if it is legitimately suppressed by competent authority or has ceased to act for a hundred years.” (Canon 120) As a public juridic person, the Association of Salesian Cooperators can make, in the ways foreseen by the *Project of Apostolic Life*, official acts recognized in the Church regarding the Association's apostolate; the collaboration within the Association and with apostolic forces outside of itself; the acceptance of Aspirants; the formation and dismissal of its members; and its organization at various levels. In countries where there are concordats ruling over the relationship between Church and State, the Association can take advantage of such a qualification in its relationships with civic authorities. Finally, as a Public Association, it enjoys its own headquarters in Rome, at the Generalate of the Society of St. Francis de Sales. This juridic configuration of the Association within the Church brings with it some spiritual consequences: the real awareness of being members of an organized and distinct group which is inserted into the living tapestry of the Church – the Mystery of communion – and the participation in a more efficacious and evident manner in Her mission by putting into effect the apostolic project of Don Bosco.

References

Apostolicam Actuositatem 23-24.

Ad Gentes 29-34.

Benedetto XVI, *Deus Caritas Est* (25 dicembre 2005).

Benedetto XVI, *Verbum Domini*: Esortazione Apostolica Postsinodale sulla Parola di Dio nella vita e nella missione della Chiesa (30 settembre 2010).

Christus Dominus 6, 9-10, 17a, 30b, 35b.

Codex Iuris Canonici can. 114 §1 e 2; can. 115 § 2 e 3; can. 116 § 1; can. 118; can. 120 § 1; can. 301, 3 e 303; can. 311, 312-320; can. 313.

Lumen Gentium 23.

Perfectae Caritatis 23.

from the 2007 Project of Apostolic Life ad experimentum

The Sacred Congregation
for the Institutes of Consecrated Life
and the Societies of Apostolic Life

Decree

The Association of the Salesian Cooperators, founded by St. John Bosco in 1876, constitutes the third branch of the Salesian Family. From its very beginning, it has been affiliated with the Society of St. Francis de Sales and the Daughters of Mary Help of Christians, sharing the apostolic charism, and contributing in this way, to the salvation of the young, the most fragile and most precious part of human society.

The Salesian Cooperators, sharing in the common vocation to sanctity according to the ideal of spiritual and apostolic life taught by St. John Bosco, collaborate actively in spreading Christian and human values according to the pedagogical method and charism of the Founder.

And so, welcoming the request of the Rector Major of the Society of St. Francis de Sales, Rev. Don Pascual Chavez Villanueva, presented following the decisions of the World Congress celebrated at Rome from November 9 - 12, 2006, this Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life, approves, by means of the present document, the new text of the Statutes of said Association, for a period of six years *ad experimentum*, according to the text given us.

Nihil obstat
Given at the Vatican, March 15, 2007.
Francis Cardinal Rodé

from the *Memorie Biografiche del Beato Giovanni Bosco*

Indulgenze ai Cooperatori

PIUS PP. IX.

AD PERPETUAM REI MEMORIAM.

Cum sicuti relatum est Nobis, Pia quaedam Christifidelium Sodalitas, quam SODALITATEM seu UNIONEM COOPERATORUM SALESIANORUM appellant, canonicè instituta sit, cuius Sodales tum alia plurima pietatis et charitatis opera exercere, tum praesertim pauperum ac derelictorum puerorum coram suscipere sibi proponunt; Nos, ut Sodalitas huiusmodi maiora in dies suscipiat incrementa, de Omnipotentis Dei misericordia; ac B.B. Petri et Pauli Apostolorum eius auctoritate confisi, omnibus utriusque sexus Christifidelibus ad hanc Sodalitatem adscriptis vel pro tempore adscribendis, in cuiuslibet eorum mortis articulo, si vere poenitentes et confessi ac S. Communione reflecti, vel quatenus id facere nequiverint, saltem contriti Nomen Iesu ore si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienti animo susceperint, Plenariam; nec non iisdem Sodalibus, vere poenitentibus et confessis, qui uno quo cuique eorum libeat cuiuslibet mensis die in aliqua Ecclesia aut Oratorio publico Sanctissimum Eucharistiae Sacramentum sumpserint, et Ecclesiam aut Oratorium ipsum devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam similiter omnium peccatorum suorum Indulgentiam et remissionem quam etiam animabus Christifidelium, quae Deo in charitate coniunctae ab hac luce migraverint, per modum suffragii applicare possint, misericorditer in Domino concedimus. Praeterea peculiari supradictos Sodales benevolentia prosequi volentes, omnes, iisdem Indulgentias tum Plenarias, tum Partiales, quas Tertiarii Sancti Francisci Assisiensis ex concessione Apostolica consequi possunt, elargimur; atque ut, quas indulgentias Tertiarii diebus festis et in Ecclesiis S. Francisci Assisiensis lucrari possunt, diebus festis S. Francisci Salesii et in Ecclesiis Congregationis Presbyterorum Salesianae consequi licite ac libere valeant, dummodo quae pro Indulgentiis huiusmodi lucrandis iniuncta sunt pietatis opera rite in Domino praestiterint, Auctoritate Nostra Apostolica concedimus. In contrarium facientibus non obstantibus quibuscunque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo Personae in Ecclesiastica Dignitate constitutae munitis, eadem prorsus adhibeatur fides, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum
sub Annulo Piscatoris, die IX Maii MDCCCLXXVI.
Pontificatus nostri Anno trigesimo.

Pro D. Card. ASQUINIO
D. IACOBINI Substitutus.

Loco sigilli.

from the 1986 Regulations of Apostolic Life (RVA or “RAL”)

Congregation for Religious

Decree

The Association of "Salesian Cooperators", whose headquarters are now in Rome, was founded by Don Bosco and approved by the Apostolic See through the Brief *Cum Sicuti* of 9 May 1876.

It is a public association of the faithful, "after the manner of a third order", which shares in the spiritual patrimony of the Society of St. Francis de Sales, dedicated in the Church to an extensive apostolate among youth and the common people. It has as supreme moderator the Rector Major of the Salesians of Don Bosco.

In obedience to the directives of the Church and in the spirit of Vatican Council II, the Association has drawn up, under the responsibility of the Rector Major with his Council and with the collaboration of experts, a renewed text of the "Regulations of Apostolic life" based on that written by the Founder, St. John Bosco, and has submitted it to the Apostolic See for approval.

This Congregation for Religious and Secular Institutes after careful examination of the text, and in the light of the favorable vote given in a Congress which took place on 15 April, by this present decree approves and confirms it, with the modifications laid down in the same Congress, according to the Italian text deposited in this Congregation's archives, all requirements of Canon Law being observed.

With the example in mind of the figure of Mamma Margaret, who was in fact the first great Cooperator of the Oratory of Don Bosco, this Congregation earnestly prays and hopes in the Lord that all the members of the Association may grow in their union with God and in their generous participation in the mission of the Church, according to the Salesian spirit of predilection for the young and the poor.

Rome, 9 May 1986

John Jerome HAMER, O.P.

Pro-Prefect

Vincent Fagiolo

Secretary.

from the Code of Canon Law

Can. 313 Through the same decree by which the competent ecclesiastical authority according to the norm of can. 312 erects it, a public association and even a confederation of public associations is constituted a juridic person and, to the extent it is required, receives a mission for the purposes which it proposes to pursue in the name of the Church.

from the Identity of the Salesian Cooperator

b. The Church (Statutes, *Project of Apostolic Life*, 4) (pp. 9-11)

The venture of God, Who inserts Himself into the vicissitudes lived by man through His Presence, His

Word, and His Love – whether to one person or to a people – is a Mystery which surpasses us. The Church is thus the “Body of Christ” and the “Spouse of the Spirit”; an unusual reality, which cannot be comprehended or lived deeply except through the categories and capacities of intuition and of analysis proper and exclusive to faith. Vatican Council II pointed out that the Church is the bearer of a very high vocation and indispensable mission, defining Her more historically as the “People of God”.

This is a vision of the Church in which there is the fullness of co-responsibility and of equal dignity for all, without any individualism at any level, where it is “communarily” faithful in one entity differentiated by multiple ministries and charisms.

Within the Church, all, both ordained and lay, are cooperators with God and each other.

Built on the foundation of the Apostles and with Mary, who is its image and prefiguration, the entire Church is a great Co-operator with the Father and with Christ in the work of the patient construction of their Kingdom. There is no true and complete cooperation with God outside of the Church: Don Bosco was also convinced of this. In the Church, all the members, without exception, are called to cooperate actively in the Divine task of salvation. Today, therefore, Christ, in the name of the Father, and Mary and the Church in the name of Christ, call to themselves and send to others every baptized person who is consciously aware of his faith. To lazy, unengaged, sleeping Christians, the Master of the Vineyard says: “Wake up! Why are you here all day long doing nothing? – Their dramatic response: Because no one has hired us! – Therefore, go, you, too, into my vineyard!” (Mt. 9:37). The Council has reaffirmed this with great clarity, and in a very impressive way, using the term “cooperation”. There are to be no parasites in the Church: everyone baptized is personally called to collaborate, as a good son, in the paternal undertaking of God, and precisely for this reason, everyone, whether ordained or lay, receives from the Holy Spirit – in different capacities, and with different gifts (“charisms”, I Cor. 7:7 and 12:7) – the possibility to give his contribution, little but indispensable.

The ordained ministers - Bishops, Priests, Deacons - are obviously eminent cooperators with God. The Council applies this title explicitly to missionaries because they cooperate “in the mystery of salvation” (Ad Gentes, AG, 15b and 25b). Priests, especially parish priests, are often defined as “prudent cooperators with the Episcopal order” (Lumen Gentium, LG, 28b and 41c).

The laity, in their turn, are all, in full title, co-responsible in the work of God. Lumen Gentium says: “Through their Baptism and Confirmation all are commissioned to that apostolate by the Lord Himself. ... every layman, in virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church itself (LG 33b). Apostolicam Actuositatem (AA) says: “the Christian vocation by its very nature is also a vocation to the apostolate... The laity derive the right and duty [emphases my own] to the apostolate from their union with Christ the head;... 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 (AA 2a; 3 b). And they specify: “it remains for each one of them to cooperate in the external spread and the dynamic growth of the Kingdom of Christ in the world.” (LG 35 d). “They are fellow workers for the truth... they cooperate in presenting the word of God especially by means of catechetical instruction” (AA 6 a and 10). And, magnificently: “they should be aware of the fact that they are cooperating with God the Creator, Redeemer, and Sanctifier (AA 16 a)... “co-workers [of Christ] in the various forms and modes of the one apostolate of the Church” (AA 33). Obviously, they also work with the Bishops, Diocesan and Religious Priests, among themselves, in their parishes, in the

diocese, and beyond (cf. LG 27c). The catechists in the Missions are called “reliable coworkers of the priestly order” (AG 17b), “cooperators in grace and witnesses of faith for each other, their children” (AA 11 b), “witnesses and cooperators in the fruitfulness of Holy Mother Church” (LG 41 e).

Christian spouses and parents receive the sublime titles of “cooperators with the love of God” (Gaudium et Spes, GS, 50 b), “cooperators in grace and witnesses of faith for each other, their children” (AA 11 b), “witnesses and cooperators in the fruitfulness of Holy Mother Church” (LG 41 e).

All these things manifest the mystical greatness, the ecclesial value, and the doctrinal and spiritual qualities of the name “Cooperator”. What is it, then, to be a Salesian Cooperator? For a Christian, it is a manner of expressing and making real one’s cooperation with the plan of God which is included, as a *sine qua non*, in one’s very vocation as a Christian.

from the Charter of the Charismatic Identity of the Salesian Family

Art. 6. In communion with the Church

The Spirit of God distributes different charisms to the faithful «for the common good » (*I Cor 12,7*), inserting them harmoniously into the life of the Church in view of its mission of the salvation of humanity.³

He is at the origin of a marvellous variety of Groups of consecrated men and women who, while they are contributing effectively to the mission of the Church, enrich her with different gifts, manifesting in this God’s manifold wisdom and making visible the characteristic marks of the Church herself, one, holy, catholic and apostolic.⁴

The Salesian Family consists of Christian men and women, consecrated men and women who with the individuality of their own charism and spirit, place themselves at the service of the mission of the Church, especially in the vast world of youth, in working class areas, for the poor and for peoples not yet evangelised (*apostolicity*).

Living at the heart of the Church and carrying out the Salesian mission, it reflects the different gifts, unites together particular vocations within a single spiritual and apostolic Family, expresses communion between the various different ministries, all directed towards the service of the people of God (*catholicity*).

Being present in the local Churches, it fosters communion among its members and with the Successor of Peter, in this way re-living the devotion to the Pope handed down by Don Bosco (*unity*); it participates in their apostolic activity, offering its own particular contribution. especially in the area of the mission to the young and to the working classes; it promotes understanding and collaboration with other groups and institutions for an all-round education of the individual; it takes care of the vocational guidance of the young, educating them to the faith and setting them on the way to an apostolic commitment in the Church and for the world. In order to carry out their educational mission the various Group make good use of the

³ Cf. *LG 12b; AA 3c*.

⁴ Cf. *PC 1b*

support of the Past Pupils including those belonging to other religions or with different views of the world (*catholicity*).

The Family of Don Bosco, developing its characteristic spirituality of charismatic origin, enriches the whole Body of the Church with a model of Christian life all its own⁵ (*holiness*). Bearing witness to this are the numerous ranks of the spiritual sons and daughters of Don Bosco already declared saints or proceeding along the path of beatification and canonisation.

from the 2013 *Project of Apostolic Life (PVA)*



CONGREGAZIONE
LI ISTITUTI DI VITA CONSACRATA
SOCIETÀ DI VITA APOSTOLICA

Prot. n. T. 9 – 1/2006

DECRETO

Il Rettor Maggiore della Società di San Francesco di Sales, in nome del Congresso Mondiale dell'Associazione dei Salesiani Cooperatori, chiede a Vostra Santità l'approvazione definitiva dello Statuto della suddetta Associazione.

La Congregazione per gli Istituti di vita consacrata e le Società di vita apostolica, esaminato attentamente lo Statuto inviato con la lettera del 3 aprile 2013, con il presente Decreto approva e conferma in modo definitivo il testo redatto in lingua italiana, di cui è conservata copia nel proprio Archivio.

Nonostante qualsiasi disposizione in contrario.
Città del Vaticano, 29 aprile 2013.


João Braz Card. de Aviz
Prefetto


P. Sebastiano Paciolla, O. Cist.
Sottosegretario

from the 2018 *Handbook of St. Philip the Apostle Province*

Chapter I:

The Apostolic Commitment of the Salesian Cooperators

⁵ Cf. ASGC 159.

Salesian Cooperators in the Church

Art 1. Salesian Cooperators who work in the Local Church (Diocesan parishes, movements, social work, and Diocesan offices) or who carry out a unique mission in keeping with the Salesian charism (Pat Sobel's "Don Bosco Homes", e.g.) will share, at least once yearly, with the other members of their Center the details of the mission in which they are engaged.

Art 2. When a Salesian Cooperator Center is about to be established in a Diocese in which no other Center exists, the Coordinator of the Provincial Council promotes the Association and knowledge of the vocation of the Salesian Cooperator, in conjunction with the SDB Provincial, by personally presenting the Ordinary and the Pastor with a copy of the *Project of Apostolic Life* and by inviting them to officiate at the ceremony of establishment.

Art 3. Coordinators of Local Centers already in existence, but who have not yet done so, promote the Association and knowledge of the vocation of the Salesian Cooperator through contact with the Local Ordinary and the Pastors of the Local Church by personally presenting them with a copy of the *Project of Apostolic Life* and by inviting them to officiate at the ceremony of induction of Aspirants to the Association, especially in Diocesan parishes where a Center is established.

Art 4. Salesian Cooperators who carry out apostolic work in a Diocesan parish must maintain their identity as Salesians and their sense of belonging to the Local Center and to the Association through:

- regular attendance at the meetings of the Local Center
- participation in events promoted by the Association and the Salesian Family of their area
- personal on-going formation through the reading of Salesian publications.

Art 5. Preferred apostolates in Diocesan parishes and settings include catechesis and pastoral work with youth and adolescents, in addition to other activities that influence youth directly, such as, pastoral care of families, vocation animation, and social communication.

Art 6. Cooperator Centers request a copy and, if provided, study the pastoral plans of the Diocese to integrate them and enrich them with its own plan, paying special attention to areas such as: catechesis, youths, family, school, and vocation.

Art 7. Adequate communication with, and possible representation on, a Commission or Secretariat for the Laity must be maintained in those Dioceses where such an entity exists. Such participation must always be a source of mutual enrichment, development, and realization of the mission proper to the Salesian Cooperators.