

Association of Salesian Cooperators

REGULATIONS OF APOSTOLIC

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CONTENTS

Contents.....	5
Presentation.....	9
Decree of Approval.....	13
Decree of Promulgation.....	15

REGULATIONS OF APOSTOLIC LIFE

Abbreviations.....	21
--------------------	----

FOREWORD	25
----------------	----

Chapter I: THE SALESIAN COOPERATORS IN THE CHURCH

1. The Founder: a man sent by God .	29
2. The Coperator: a christian with a mission.....	29
3. A true salesian in the world	30
4. A single vocation, with two ways of living it	30
5. The Association in the Salesian Family.....	31
6. The ecclesial character of the Association.....	31

Chapter II: APOSTOLIC COMMITMENT

7. The secular apostolate.....	35
8. In the family	35
9. In marriage.....	35
10. In circumstances of life and work.....	36
11. In the social sector.....	37
12. Witness to the Beatitudes	37
13. Those to whom the mission is directed by preference	38
14. The task of christian education.....	39
15. The method of kindness.....	39
16. Characteristic activities.....	40
17. Spheres in which work is carried out.....	40
18. One with the local Church.....	41

Chapter III: IN COMMUNION AND COLLABORATION

19. Brothers and sisters in Don Bosco.....	45
20. Shared responsibility in activity.....	45
21. Economic solidarity.....	46
22. Sharing in the life of the Salesian Family	46
23. The ministry of the Rector Major	47
24. Particular bonds with the Salesian Congregation.....	47
25. Links with the other groups of the Salesian Family.....	48

Chapter IV: THE SALESIAN SPIRIT

26. A precious heritage	51
27. An experience of committed faith	51
28. The central place of apostolic love	52
29. Salesian presence in the world	52
30. Style of action	53
31. Kindness in relationships.	53
32. Simple but essential prayer	54
33. Word and Sacraments.....	54
34. Significant times for reflection.....	55
35. Preferred devotions	55

Chapter V: MEMBERSHIP AND FORMATION

36. Entry into the Association	59
37. Formation.....	59
38. Responsibility and possible programme.....	60
39. Fidelity to the commitments undertaken.....	61
40. The Promise.....	61

Chapter VI: ORGANIZATION

41. The fundamental nucleus, the Centre.....	65
42. Provincial organization.....	65
43. The local and provincial councils.....	66
44. Principal duties of Councils.....	66
45. Specific tasks of Councils.....	67
46. Delegates.....	67
47. Coordination at national or regional level.....	68
48. The World Consulting Body.....	68
49. Administration of the goods of the association.....	69

CONCLUSION

50. A way that leads to holiness.....	70
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Footnotes.....	73
----------------	----

AGREEMENT SDB-FMA.....	77
------------------------	----

REGULATIONS given by DON BOSCO.....	85
-------------------------------------	----

THE PREVENTIVE SYSTEM IN THE EDUCATION OF THE YOUNG.....	99
--	----

LETTER OF 1884: STATE OF THE ORATORY.....	109
INDULGENCES.....	123
SALESIAN CALENDAR.....	125
RECEPTION CEREMONY (Sample).....	127
PRAYERS TO ST. JOHN BOSCO.....	131
PRAYERS TO MARY HELP OF CHRISTIANS.....	133
ANALYTICAL INDEX.....	135

PRESENTATION

My dear Cooperators,

Here are the "Regulations of Apostolic Life" of your Association. I hand them to you with joy as a precious gift from the Holy Spirit and an efficacious programme of Christian witness.

The presentation of the text is marked by two significant dates in this month of Mary.

On 9 May 1986, 110 years to the day since Pope Pius IX in 1876 gave recognition by the Brief *Cum Sicuti* to the existence of the Association of Salesian Cooperators, the Apostolic See has issued the Decree of approval of the present Regulations, revised in accordance with the guidelines of the Vatican Council.

24 May 1986, the solemnity of Mary Help of Christians, was the day chosen by the Rector Major for the official promulgation so that, with the motherly protection of Our Lady, the text might serve to clarify the distinctive nature of the members and lead to their constant growth in numbers and zeal in every country.

The first Regulations of 1876 were the fruits of the eXperience of Don Bosco the Founder. For more than two years, after the laborious work involved in the approval of the Constitutions of the Society of St. Francis de Sales, he concentrated with great patience on putting the final practical touches to the Regulations for his beloved Cooperators. In them he described "the bond by which Catholics who so wish may join with the Salesians and work according to a uniform and stable pattern" (RDB - To the Reader); in other words, he described the members of the Association: disciples of Christ, deeply aware of the commitment assumed in Baptism, determined to become bearers of the same gospel inspiration and the same apostolic fervour with which Don Bosco, the first recipient of a new charism of the Holy Spirit, had given life in the Church to a promising movement for the young and the ordinary people.

The present text takes up once again the Regulations of the Founder, as they were revised and put forward experimentally in 1974, after the Vatican Council.

In promulgating the new text, the Rector Major, as Superior of the Association, renders it authentic as the "identity card" of the Salesian Cooperator today and in the future; he guarantees its complete fidelity to Don Bosco, and at the same time its conformity with the prophetic principles of the Council as an ecclesial response to the new and challenging questions of the present day.

It sets out a plan of committed Christian life; it confirms that a distinguishing character of the Association is industrious charity on behalf of the young and of poor people in general, and guarantees the genuine nature of the "Salesian spirit", which is like an evangelical soul permeating the life and activity of the Cooperator, and giving him vitality, originality and success in his work

Don Bosco said that the Association of Salesian Cooperators exists to "shake its members out of the lethargy shown by very many Christians, and spread abroad the energy of charity" (MB 18,161).

May this appeal of our dear Father and Founder re-awaken in our hearts the determination to promote the Association everywhere, to increase the number of its members, to intensify their formation, so that the living force of a Christian love making a real impact in daily life may spread among people for the benefit of the young!

May the Holy Spirit, the Pentecostal gift who has been the inexhaustible source of charity throughout the centuries, live always in the Association of Salesian Cooperators and pervade the heart of each of its members with the renewing power of his holiness.

DON EGIDIO VIGANO
Rector Major

Rome, Pentecost 1986

**CONGREGATION
FOR RELIGIOUS
AND SECULAR INSTITUTES**

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 favourable 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

Vincent Fagiolo
Secretary

John Jerome HAMER, O.P.
Pro-Prefect

DECREE OF PROMULGATION

The apostolic energy shown by Don Bosco in founding, under the inspiration of the Holy Spirit and the motherly guidance of Mary, the Society of St. Francis de Sales and, with St. Mary Domenica Mazzarello, the Daughters of Mary Help of Christians, saw a further and wonderful extension when he set up officially the "Pious Union of Salesian Cooperators" as the third branch of the Salesian Family (cf. NR/1974).

In the first Regulations of the Association, the Founder gave very clear indications for the manner of Salesian cooperation in the Church's mission in the world, the particular obligations entailed and the accompanying spiritual advantages.

Vatican II launched the urgent desire for deep renewal. The General Chapters of the Salesians and of the Daughters of Mary Help of Christians which followed translated this into practice in a deep analysis of the foundational charism. All this work made it clear that "Don Bosco's original 'Regulations' needed to be updated to harmonize them with the teachings of Vatican II, but without deviating from the spirit and objectives of our Founder" (NR/1974). The New Regulations which resulted, "the fruit of hard work carried out with diligence and loving concern" especially by the Cooperators themselves, were promulgated for an experimental period by the worthy Rector Major at the time, Fr. Luigi Ricceri, on 14 April 1974. Next followed the "Agreed policy of the Salesians and Daughters of Mary Help of Christians for the Animation of the Cooperators" (ASC 278, 53-58).

The promulgation of the Code of Canon Law on 25 January 1983 (and the definitive approval of the Constitutions of the Salesians and of the Daughters of Mary Help of Christians) demanded a revision of the New Regulations as well, so as to redefine in canonical and ecclesial terms the Pious Union of Salesian Cooperators and bring the experimental period to an end.

Those in charge, therefore, undertook a work of sensitization of the Cooperators on a worldwide scale, and this was followed by the difficult task of drawing up a new text of the Regulations to express the Founder's thought and plan in up-to-date language and according to the pontifical directives. Worthy of special mention in this connection is the 2nd World Congress of Salesian Cooperators, held at Rome from 28 October to 4 November 1985, which provided skilled and competent input for the new text. The final editing was carried out by a special commission set up for the purpose, after which the Rector Major, with the collaboration of the General Council of the Salesian Congregation, undertook the final revision so as to harmonize the text with the genuine thought of Don Bosco in founding the Cooperators. The text thus revised was then sent to the Apostolic See, with which a profitable dialogue subsequently took place. After examining the observations of the Consultors appointed for the purpose and the introduction of the amendments agreed upon, a favourable vote was given in a Congress of the appropriate Pontifical Congregation. This was then followed by the official approval with the Decree of 9 May 1986.

In this is expressed first of all the fact that the Salesian Cooperators are a "public association of the faithful, 'after the manner of a third order' (cf. CIC 303), 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". In this way the intimate and vital communion of the Association of Salesian Cooperators with the Church is defined: it acts in the Church's name for its public good (cf. CIC 116.1) and by participating in the spiritual patrimony of the Society of St. Francis de Sales. It is therefore a Group of the Salesian Family, and it bears "the common Salesian vocation and shares responsibility for the vitality of Don Bosco's project in the world" with "the specific values of its secular characteristics" (R/1986,5).

And so, in virtue of the power invested in me as Supreme Moderator (cited in the Decree, and cf. R/1986,23.1), I promulgate officially the "Regulations of Apostolic life" of the Association of Salesian Cooperators on the Solemnity of Mary Most Holy, Help of Christians, "the special guide of the Salesian Family" (R/1986,35 1), and I also declare that it now comes into force in accordance with the universal law of the Church.

The date of this solemn act is of great significance and importance. Our Holy Father, John Paul II, speaking to members of the World Congress who represented Salesian Cooperators from all over the world, earnestly exhorted them to rely "on the promptings and motherly inspiration of Mary most holy, the Help of Christians, who is your special and powerful patroness" (Acts World Congress, p.1 31).

May the Cooperators therefore know how to accept with childlike trust from the hands of Our Lady these "Regulations of Apostolic Life"; and may the witness of the gospel values they contain be their joy and the guarantee of the daily protection of the diligent Mother of the Church.

Given at Turin, 24 May 1986, Solemnity of Mary Most Holy, Help of Christians.

Fr. Egidio Viganò
Rector Major

**REGULATIONS
OF
APOSTOLIC LIFE**

ABBREVIATIONS

Scripture

Jn	John
Mt	Matthew
Col	St. Paul's Letter to the Colossians
1 Cor	St. Paul's First Letter to the Corinthians
Eph	St. Paul's Letter to the Ephesians
Phil	St. Paul's Letter to the Philippians
1 Pt	First Letter of St. Peter
1 Thess	St. Paul's First Letter to the Thessalonians

Church documents

AA	Vatican II, <i>Apostolicam Actuositatem</i> Decree on the Apostolate of the Laity
AG	Vatican II, <i>Ad Gentes</i> Decree on the Church's missionary activity
CIC	Code of Canon Law, 1985
GE	Vatican II, <i>Gravissimum Educationis</i> Statement on the Education of Youth
GS	Vatican II, <i>Gaudium et Spes</i> Constitution on the Church in the World
LG	Vatican II, <i>Lumen Gentium</i> Constitution on the Church

Salesian Sources

AGC	Acts of the General Council of the SDB
ASC	Acts of the Superior Council of the SDB
BM	Biographical Memoirs (e.g. BM 2,35: volume 2, page 35)
DB	Don Bosco
FMA	Daughters of Mary Help of Christians (Salesian Sisters)
MB	Memorie Biografiche (19 volumes, in Italian)

NR New Regulations for Salesian Cooperators, 1974

RAL Regulations of Apostolic Life, Salesian Cooperators, 1987

RDB Regulations of Don Bosco for the Cooperators, 1876

SDB Salesians of Don Bosco

SGC Acts of the Special General Chapter of the SDB, 1971

Dates are given in order of day, month, year.

FOREWORD

*"The work of the Cooperators will extend to every country, it will spread throughout Christianity.... The hand of God sustains it! The Cooperators will be the ones who foster the Catholic spirit... You may think my idea is utopian, but I stand by it nevertheless!"
(Don Bosco, MB 18161)*

1. The Salesian Cooperators intend to live according to the Gospel at the school of St. John Bosco. They originated from the invitation he made from the very beginnings to lay people, men and women, and to members of the diocesan clergy to "cooperate" in his plan for the salvation of the young, especially those who were poor and abandoned.(1)
2. Already in 1850 Don Bosco had thought of organizing those who collaborated in his work.(2) In 1876 he clearly defined their identity in the Regulations which he wrote, and which were later approved by ecclesiastical Authority.(3) From that time the Cooperators, associates (4) of the Salesian Congregation, have shared in its apostolic thrust and spread rapidly throughout the whole world.
3. The present revised text describes the Cooperator's plan of life and contains the Statute of the Association. Through its apostolate it offers a true path of holiness adapted to the requirements of the Church and the world at the present day.

CHAPTER I

THE SALESIAN COOPERATORS IN THE CHURCH

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide " (Jn 15,16)

Art. 1 The Founder: A Man Sent By God

1. To contribute to the salvation of the young, "that part of human society which is so exposed and yet so rich in promise",⁽¹⁾ the Holy Spirit, through the motherly intervention of Mary, raised up St. John Bosco. The Spirit formed within him the heart of a father and teacher capable of total self-giving, and inspired in him a method of education entirely filled with the charity of the Good Shepherd.

2. For the furtherance of this mission, the Holy Spirit led him to give life to various apostolic enterprises, the Salesian Cooperators among them. Convinced as he was that "weak forces when united become strong",⁽²⁾ Don Bosco wanted to see them gathered together into a "Pious Union", later called an Association. In it the Church, by its approval, has recognised that it truly takes its inspiration from the Gospel.⁽³⁾

Art. 2 The Cooperator: A Christian With A Mission

1. Christians have various ways available for living the of their Baptism and the commitment of their Confirmation. Some, under the influence of the Holy Spirit, feel attracted by the figure of Don Bosco and by the prospect of "working with him" while remaining in the world.

2. To commit oneself as a Cooperator is to respond to the Salesian vocation by embracing a specific manner of living the Gospel and sharing in the Church's mission. It is at one and the same time a gift and a free choice which affects one's whole existence. To realize such a project the Cooperators rely on the fidelity of the One who has called them.⁽⁴⁾

3. Christians of any cultural and social condition can follow this path.

Art. 3 A True Salesian In The World (5)

Cooperators are Catholics who, while living their faith within the framework of their own secular condition, draw their inspiration from Don Bosco's apostolic project:

- by committing themselves to the same mission ⁽⁶⁾ among the young and the poor, in partnership and a brotherly way,
- in close communion with the other members of the Salesian Family,
- working for the good of the Church and of society,

- to the best of their ability.

Art. 4 A Single Vocation, With Two Ways of Living It

1. Don Bosco conceived the Cooperators' Association as open to both the laity and the secular clergy.

2. The lay Cooperators fulfil their commitment and live the Salesian spirit in the normal situations of their life and work, according to their lay state, and spread their values in their environment.

3. The Cooperator who is a secular priest or deacon carries out his own specific ministry, drawing inspiration from Don Bosco - an eminent model of priestly life. In his pastoral work he gives preference to the young and working-class areas, and in this way enriches the Church in which he works.(7)

Art. 5 The Association In The Salesian Family

The Cooperators' Association is one of the Groups of the Salesian Family. With the Society of St. Francis de Sales, the Institute of the Daughters of Mary Help of Christians and the other officially recognized Groups,(8) it is a bearer of the common Salesian vocation and shares responsibility for the vitality of Don Bosco's project in the world. It brings to the Salesian Family the particular values of its secular characteristics, while respecting the identity and autonomy proper to each Group. It has a close relationship with the Salesian Society which, by the will of the Founder, has a position of special responsibility in the Family.

Art. 6 The Ecclesial Character Of The Association

1. In the Church, the "Association of Salesian Cooperators" is approved by the Apostolic See (9) as a public association of the faithful and participates in the spiritual riches of the Society of St. Francis de Sales.(10)

Its members:

- collaborate actively in its mission in the name of the Church,
- are united with the Salesian Congregation under the authority of the Rector Major,
- act in a spirit of fidelity to the Bishops and to the Church in her other projects.(11)

2. The Association of Salesian Cooperators, which has the status of an ecclesiastical public juridical person,(12) has its headquarters in Rome.

CHAPTER II

APOSTOLIC COMMITMENT

"You are the salt of the earth...You are the light of the world... Let your light so shine before men, that they may see your good works, and give glory to your Father who is in heaven. " (Mt 5,13-16)

Art. 7 The Secular Apostolate

Don Bosco's idea (1) was that the Cooperators should carry out their apostolate primarily in their daily obligations. They want to follow Jesus Christ, the perfect Man, sent by the Father to serve men in the world.(2) For this reason they aim at putting into practice, in the ordinary conditions of life, the gospel ideal of love of God and of neighbour. They do this animated by the Salesian spirit and giving special attention everywhere to young people in need.

Art. 8 In The Family

Conscious of family values, all Cooperators form with the members of their own family a "domestic church"(3); they contribute to the human and christian growth of its members, by fostering dialogue, mutual affection and prayer in common; they promote family ties, giving particular attention to the youngest and oldest members; they are generous and hospitable, come to the aid of those in need of help, and are ready to work with other families.(4)

Art. 9 In Marriage

Married Cooperators find in the sacrament of love the strength to live with enthusiasm their mission as spouse and parent:

- as "witnesses of faith"(5), they make every effort to build up a deep matrimonial union;
- as "cooperators with the love of God the creator"(6), they are responsible and generous in the acceptance of new life and its transmission;
- knowing that parents are "primarily and principally responsible for the education of their children"(7), they foster their development by word and example, using the method of kindness characteristic of the "preventive system", and help them to discern and follow their own vocation, introducing them to apostolic action.

They will have already prepared themselves for this task during their engagement period. Conscious of the importance of this time, the Cooperators who are engaged to be married make a serious effort at human and christian maturing, and offer the Association their own personal witness.

Art. 10 In Circumstances Of Life And Work

In their work, study and spare time, the Cooperators prolong the creative work of God and bear witness to Christ:

- by an upright, industrious and consistent life;
- by a serious and updated professional competence;
- by participation in the joys, sorrows and lawful aspirations of those around them;
- by being ready for generous service to their neighbour in all circumstances.

Art. 11 In The Social Sector

1. The Cooperators, faithful to the Gospel and the guidance of the Church,

- form a correct conscience about their own responsibility and participation in social life in the cultural, economic and political fields;
- reject everything which provokes and foments injustice and oppression, deprivation and violence, and take courageous action to remove the causes;
- commit themselves to the healing and renewal of the mentality, customs, laws and structures of the neighbourhood in which they live and work, so as to bring it more into line with the gospel requirements of freedom, justice and brotherhood;
- take part as fully as possible in cultural, social, political and trade-union activities.

2. The Association as such remains above all party politics, because of its ecclesial nature and in conformity with Don Bosco's wish. Nevertheless it intervenes courageously, following the directives of the local Church, to promote and defend human and christian values. It enlightens and encourages individual Cooperators to fulfil their duties in society in a responsible manner.

Through competent Cooperators the Association is present in apostolic movements and civil and social organizations which aim especially at service to youth and to the family, developing peoples and the promotion of justice and peace.

Art. 12 Witness To The Beatitudes

The Cooperator's personal life style, characterized by the spirit of the Beatitudes.(8) is also a commitment to bring the Gospel to bear on culture and social life. For this reason the Cooperators:

- use their freedom in obedience to God's plan of creation, which leads them to appreciate the value and rights proper to the secular sphere and to direct them to the service of people;

- in the spirit of poverty outlined in the Gospel they administer their possessions with simplicity and a generous sharing; they reject all outward show (9) and think of them in the christian light of the common good;

- live their sexuality according to the gospel vision of chastity, which prompts them to delicacy in behaviour and to a celibate or married life which is complete and joyful, and centred on love.

In a world which is over-concerned with efficiency aggressive and divided, they bear witness to the primacy of the spirit and believe that suffering can be fruitful that non-violence is the leaven of peace, and that forgiveness builds brotherhood.

Art. 13 Those To Whom The Mission Is Directed By Preference

1. "To the Salesian Cooperators is offered the same harvest as the Congregation of St. Francis de Sales with whom they intend to associate themselves."(10) Consequently, in carrying out their apostolic commitment, the Cooperators give preferential attention to those who are young, and especially to:

- the poor and abandoned, and those who are victims of any kind of deprivation,

- those just starting to work, with their difficulties,

- those who show signs of a special apostolic calling (lay, consecrated or priestly).

2. In addition they dedicate themselves to promoting the family as the foundation of society and of the Church, to sustaining and bringing the light of the Gospel to the poor, and to fostering missionary activity among peoples not yet evangelized and in the young Churches.

Art. 14 The Task Of Christian Education

1. The Cooperators are everywhere concerned about educating and evangelizing (11), which Don Bosco summed up in the following words: to form "upright citizens, good Christians and eventually fortunate inhabitants of heaven"(12), in the conviction that they too are always moving towards greater human and christian maturity.

2. They share with young people their zest for real values such as truth, freedom, justice, sense of the common good and service.

3. They train young people to meet the risen Christ in faith and the sacraments. so as to find in him the meaning of life and grow as "new men"(13). They work with them to help

them find out how they are called to share in the Church's mission and the renewal of society.

Art. 15 The Method Of Kindness

In their educative service the Cooperators adopt the method of kindness which Don Bosco passed on to his children: the "Preventive System". Stemming from pastoral charity, it "is based entirely on reason, religion and loving kindness":(14)

- they use persuasion and not compulsion, and appeal to the inner resources of the individual, making him responsible for his own development;
- they believe in the "invisible action of grace in the heart of every man"(15) and in the educational value of the experience of living one's faith to the full;
- with confidence in the transforming power of love, they try to reach the heart and succeed in making themselves loved (16) in a mature and open way.

Art. 16 Characteristic Activities

1. Every form of apostolate is open to the Cooperators. After Don Bosco's example, the following are preferred:

- religious education (17) and christian formation;
- the animation of youth groups and of youth and family movements;
- collaboration in educational and scholastic centres;
- social service among the poor;
- working in the media, which create culture and spread patterns of life among people 18;
- cooperation in pastoral work for vocations (19), and the promotion of the Cooperators Association itself;
- missionary work and collaboration in ecumenical dialogue.

Cooperators are also ready to assist in new moves which aim to meet local needs.

2. The Cooperators carry out a valid apostolic commitment also by prayer and the provision of material means, by getting others involved, and by the generous offering up of personal illness and sufferings (20).

Art. 17 Spheres In Which Work Is Carried Out

A good deal of the Cooperators' activity is carried out in different spheres in which the lay condition offers greater opportunities for cooperation:

- in civil, cultural, social and economic, and political spheres especially when these have a strong bearing on the education of the young and on family life;

- in the ecclesial sphere by offering responsible help to "bishops and parish priests"(21), especially in parish communities;

- in spheres animated by Salesians or Daughters of Mary Help of Christians or by other Groups belonging to the Salesian Family, especially in Oratories, Youth Centres and Schools.

Art. 18 One With The Local Church

1. The apostolic activity of the Cooperators has an ecclesial dimension. By personal witness and through the various activities of the apostolate they contribute to the life of their own particular diocese and parish, and to their building up as communities of faith, of prayer, of brotherly love and missionary zeal.

2. Following the example of Don Bosco, they promote love and fidelity to the Pope and to the Bishops, and encourage adherence to their teaching and pastoral directives. Their relations with parish priests and their assistants, with religious and with other lay people are characterised by cooperation and a spirit of active participation in pastoral plans, especially in the youth and working-class sectors and in the field of vocations.

The Cooperators called by the Church to exercise some ministry does so with generous dedication.

CHAPTER III
IN COMMUNION AND COLLABORATION

"Lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace ". (Eph 4,1-3)

Art. 19 Brothers And Sisters In Don Bosco

1. The common vocation and membership of the same Association make the Cooperators spiritual brothers and sisters.

"United in a single mind and heart"(1), they live in fraternal union with the bonds characteristic of the spirit of Don Bosco.

2. All take part with joy in the "family life" of the Association so as to know each other, exchange experiences and apostolic plans, and grow together.

3. They give each other mutual help also by the exchange of spiritual goods, especially by prayer. They remain united with their deceased brothers and sisters by praying for them and faithfully continuing their mission (2) .

Art. 20 Shared Responsibility In Activity

1. All Cooperators feel their responsibility for the common mission entrusted to the Association and carry it out as fully as possible. They take an active part in meetings concerning the various activities, and in the choice of leaders.

2. Those who hold office at any level exercise it as a brotherly service, in accordance with the principles of union and shared responsibility.

3. In a variety of circumstances and tasks, each one makes a valid contribution to the Association:

- adult and elderly Cooperators bring the riches of mature experience and long fidelity;
- young Cooperators, with the dynamism of the new generations, help in carrying out the common mission by their own dedication and sensitivity;
- Cooperators tried by ill-health and unable to help in other ways, assist the apostolate of all by the offering of their sufferings and prayer;
- Cooperators who are priests or deacons, whose presence is very useful, offer the service of their specific ministry, especially for formation and animation.

Art. 21 Economic Solidarity

The sense of membership and shared responsibility also extend in a material manner to the economic aspect. The Cooperator supports the Association by free contributions; each Centre also sends offerings through the provincial council, to the Rector Major for the more urgent needs of the vast Salesian enterprise (3).

Art. 22 Sharing In The life Of The Salesian Family

1. The Cooperators foster fraternal union with the other Groups and members of the Salesian Family through an exchange of knowledge and information, by mutual help and by involvement in common apostolic tasks (4). To this end they encourage the search for new ways and means both for activity of Salesian interest and for a richer service of the particular Churches
2. They are prepared to take part at different levels and in the most suitable ways, in projects created by agreement between those responsible for the various Groups of the Salesian Family.

Art. 23 The Ministry Of The Rector Major

1. The Rector Major of the Society of St. Francis de Sales is the successor of Don Bosco. At the explicit desire of the Founder (5), he is the Superior of the Association and carries out in it the functions of supreme Moderator. He is the guarantor of fidelity to the project of the Founder and promotes its growth. With the assistance of the Councillor for the Salesian Family he fosters the internal unity of the Association and its relationship with the other Groups of the Salesian Family.
2. In the exercise of his ministry he makes use of the World Consulting Body of the Cooperators, especially for the animation of the entire Association and its activities.
3. Salesian provincials, because of the specific responsibilities of the Society of St. Francis de Sales, substitute for the Rector Major at local level and guarantee, with the collaboration of the rectors, the bonds of unity and communion. They provide for the spiritual assistance of the Centres and involve their own religious communities in the generous fulfilment of this service of animation (6).

Art. 24 Particular Bonds With The Salesian Congregation

1. The Association has in the Salesian Congregation a "sure and stable bond of union"(7), and relations with it take place in an atmosphere of brotherhood and mutual confidence (8). Every Salesian community, provincial and local, feels itself involved in the "increase and support" of the Association, in the formation of its members and in promoting and making known their plan of life (9).
2. It is the express will of the Cooperators to preserve and develop the relationships which bind them to the Salesian Congregation. In particular, they hold sentiments of sincere affection for the Rector Major and are faithful to his guidance.

Art. 25 Links With The Other Groups Of The Salesian Family

1. Special relations unite the Cooperators to the Daughters of Mary Help of Christians who, through the Sister Delegates, animate the centres set up in association with their works. This animation is similar to that carried out by the Salesian delegates, and is regulated by an agreement made between the Rector Major and the Mother General of the FMA.
2. The Cooperators feel themselves close also to the other Groups of the Family, especially to the past-pupils of Salesian works, and to the Don Bosco Volunteers, Salesian laywomen who live a consecrated life in the world. They are open to all forms of collaboration with them.

CHAPTER IV

THE SALESIAN SPIRIT

"What you have learned and received and heard and seen in me, do; and the God of peace will be with you." (Phil 4,9)

Art. 26 A Precious Heritage

Under the guidance of the Holy Spirit, Don Bosco lived and passed on to the members of his Family an original style of life and action: the Salesian spirit.

It is a Salesian characteristic and results from a life based on the Gospel: it influences one's conduct and one's relationships with one's neighbour and one's rapport with God. It has its source in the very heart of Christ, is nourished in apostolic commitment and prayer, and pervades the whole of life, making it a witness of love.

The Cooperator gladly receives this spirit as a gift of God to the Church, and in a manner proper to his secular condition causes it to bear fruit.

Art. 27 An Experience Of A Life Fully Committed To The Faith

1. The Cooperators share in the spiritual experience of Don Bosco, which he lived with particular intensity among the boys of the first Oratory at Valdocco.

2. They feel God to be their Father and the Love who saves. They meet in Jesus Christ, the only Son and perfect Apostle of the Father, the Good Shepherd full of concern for the suffering and the young and needy, the Risen One who will be with us "all days"(1) as the Lord of history. They live in intimate union with the Holy Spirit, the Animator of the People of God in the world (2). In Mary they venerate her who "cooperated in a unique way in the work of the Saviour"(3) and never ceases to cooperate as Mother and Helper of Christian people (4). They feel themselves a living part of the Church, the Body of Christ, the centre of communion of all the forces working for salvati3n.

3. In this way they become aware of the most profound aspect of their vocation: to be a true "cooperator of God" in the realization of his design for our salvation (5): "The most divine of all divine things is to cooperate with God in the saving of souls"(6).

Art. 28 The Central Place Of Apostolic Love

1. The heart of the Salesian spirit is that "pastoral charity" which Don Bosco lived to the full, bringing to life among the young the merciful love of God the Father, the saving charity of Christ the shepherd, and the fire of the Spirit which renews the face of the earth. He expressed it in his motto: "Lord, give me souls; keep all the rest". He implied it in our name "Salesians" giving us as our patron St. Francis de Sales, model of lavableness, apostolic zeal and true humanism

2. In Cooperators this charity is a gift which unites them in a single movement to God, whom they want to serve with humility and joy, and to the young to be saved with a love of predilection. It is also a reflection of the motherly concern of Mary, who intercedes for the Cooperators and helps them daily in their witness.

Art. 29 Salesian Presence In The World

1. The Cooperators identify (7) with the world in which they live and in which they are called to be light and leaven. They believe in man's interior resources; they share the positive values of his culture; they accept its novelties with a critical Christian sense, integrating into their own life "everything that is good"(8), especially if it is to the liking of the young.

2. In the face of evil they do not lose confidence and trust, nor do they complain or let themselves be carried away by negative criticism. Rather do they try to forestall and fight against it with courage and constancy, striving to multiply what is good, especially for the advantage of those who are weaker.

Art. 30 Style Of Action

1. Don Bosco was a practical and enterprising man, a tireless and creative worker, with a deep spiritual life. Convinced of the importance of action, the Cooperators base it on union with God and fulfil their various tasks with zeal and resolution: they are generous and readily available.

2. Awake to reality and the signs of the times (9), they have a practical approach, are able to discern God's design, and commit themselves with a spirit of initiative to providing a response to the urgent needs which they meet, ready always to evaluate and readjust their own mode of action.

3. "Work and temperance!" was Don Bosco's recommendation. The Cooperator faces up calmly to the toil and difficulties of life, and accepts the cross which unfailingly accompanies apostolic work.

Art. 31 Kindness In Relationships

1. The Cooperators cultivate in themselves a deep and untroubled joy, and spread it around them, testifying to the fact that the God of love is always with us. "Let us serve the Lord in holy joy!"(10)

2. In their relationships they practise the "loving kindness" desired by Don Bosco: they make a special effort to be open and cordial, ready to make the first approach and to welcome others with kindness, respect and patience. They aim at promoting relationships of trust and friendship so as to create around themselves a family atmosphere marked by simplicity and affection. They are workers for peace who try to reconcile conflicting views by dialogue and so bring about agreement.

Art. 32 Simple But Essential Prayer

1. The demands of living according to the Gospel and also personal experience teach the Cooperators that without union with Jesus Christ they can do nothing (11). From Christ they receive the Spirit which enlightens them and gives them daily strength.

2. Characterized by the Salesian spirit, their prayer is simple and trusting, joyful and creative, imbued with intense apostolic zeal: in particular it becomes part of their daily life.

3. They transform their lives into a liturgy of praise: their work, relaxation, apostolic initiatives, joys and suffering are thus lived in the spirit of the Lord and become a gift pleasing to him and a "hymn to his glory"(12).

Art. 33 Word And Sacraments

1. To nourish the life of prayer the Cooperators have recourse to the spiritual helps offered by the Church and the Association. They take an active part in the liturgy and make good use of the popular devotions which can enrich their spiritual life.

2. Every day they devote some time to personal dialogue with the Lord. By means of reading and meditation on the Word of God, carried out daily if possible, they learn to see and judge everything in the divine light.

3. Following the teaching of Don Bosco, they approach the Sacraments frequently and with faith (13). In the Eucharist they draw from the source of pastoral charity. In Reconciliation they come in contact with the mercy of the Father, and imprint on their lives the mark of a dynamic and continued conversion which makes them grow in love.

Art. 34 Special Times For Reflection

1. Every month the Cooperator takes time to reflect on his/her spiritual life and apostolate (14) .

2. Retreats are offered annually by the Association as a particular opportunity for conversion and renewal. By comparing their lives with the Gospel and the present Regulations, the Cooperators make themselves available for a renewed witness and a more generous service (15).

Art. 35 Preferred Devotions

1. Like Don Bosco, the Cooperators cultivate strong and filial devotion to Mary Immaculate, "Mother of the Church and Help of Christians"(16), the special guide of the Salesian Family. Convinced of her living presence they invoke her frequently, celebrate her feasts with fervour, and make her known and loved.

2. They turn with particular affection to St. Joseph, Patron of the universal Church. They have recourse with trust to the intercession of St. John Bosco, our father and teacher, the

special protector of the young; they are also convinced that a way of honouring him is to acquire a deeper knowledge of his life and holiness.

3. Among the Saints, models of apostolic life, they venerate particularly St. Francis de Sales (17), St. Mary Domenica Mazzarello, St. Dominic Savio and the other canonized and beatified members of the Salesian Family.

CHAPTER V

MEMBERSHIP AND FORMATION

"May the Lord make you increase and abound in love to one another and to all men...., so that he may establish your hearts unblamable in holiness before our God and Father." (1 Thess 3,12-13)

Art. 36 Entry into The Association

1. The commitment to be a Salesian Cooperator is the result of a free choice, which has matured step by step under the action of the Holy Spirit. For this reason, whoever wishes to enter the Association accepts a programme of preparation which lasts as long as is necessary to verify that the calling really exists. It comprises: prayer and a deepening of the life of faith, reflection on and study of Don Bosco and of these Regulations, and participation in the life and activities of a local Centre.
2. When they have become sufficiently mature and reached the age of at least 18 years, the aspirants present their request for admission to those responsible for their own Centre.
3. Official entry into the Association takes place by the making of a personal "Promise", by which they express the will to live their baptismal call in accordance with the present Regulations. They then receive their certificate of membership of the Association.

Art. 37 Formation

1. Formation, which is particularly intense and demanding during the initial period, continues even after admission, because the Lord never ceases to call through the changing circumstances of life.
2. Aware of the need for ongoing formation the Cooperators:
 - develop their own human gifts, so as to meet in an ever better way their family, professional and civil responsibilities;
 - mature in their faith and charity, growing in union with God so as to render their lives more Gospelbased and Salesian;
 - give time to reflection and study, to deepen their knowledge of Sacred Scripture, of the Church's doctrine and of Don Bosco;
 - make themselves competent for the apostolate and the service to which they are called.

Art. 38 Responsibility And Possible Programme

1. The Cooperators themselves bear the first and principal responsibility for their own formation. Convinced that this calls for docility to the Holy Spirit, they give importance to the life of prayer and to spiritual direction.

2. The Association fosters and sustains the personal and group formation of its members, through the action of competent Cooperators and of the Delegate with whom they share responsibility.

3. Important activities are:

- the meetings, at least monthly, and the annual conference laid down by Don Bosco (1), or other kinds of meeting;

- the significant times of prayer and discernment;

- frequent contacts with Groups of the Salesian Family at every level;

- the use of Salesian literature and aids of the Family, among which is the Salesian Bulletin.

Art. 39 Fidelity To The Commitments Undertaken

1. The commitment to be a Cooperator lasts all through life, through every event and change of situation and circumstance. With a deep sense of membership the Cooperators will be able to adapt from time to time their witness, apostolate and kinds of service to the Association.

Their fidelity is sustained by the affection and solidarity of their brother and sister Cooperators and by the other members of the Salesian Family.

2. Membership of the Association can cease by the personal serious and matured choice of the Cooperator, formally made known to the local Council, or by a decision of the Provincial Council made in a spirit of frankness and charity after having found and verified a tenor of life contrary to the fundamental duties expressed in these Regulations.

Art. 40 The Promise

"I will run the way of your commands; you give freedom to my heart" (Ps 119,32)

The formula of the Promise is the following:

"Father, I adore you because you are good and love everyone.
I thank you for having created and redeemed me,
for having called me into your Church,
and for having brought me in it to the knowledge
of the apostolic Family of Don Bosco,
which lives for you in the service of the young and poor.

Drawn by your merciful love.
I want to love you in return by doing good.

And so, after due preparation,

I PROMISE

to commit myself to live the evangelical Project of the Association of the Salesian Cooperators,

- by being a faithful disciple of Christ in the Catholic Church;
- by working in your Kingdom, especially for the advancement and salvation of the young;
- by deepening and witnessing to the Salesian spirit;
- and by collaborating, in Family communion, in the apostolic initiatives of the local Church.

Give me, Father, the strength of your Spirit, that I may be able to remain faithful to this plan of life.

Mary Help of Christians, Mother of the Church, help me and guide me.

Amen."

N.B. This formula can be adapted to different situations, provided that the contents are preserved.

When renewing the promise, the second paragraph begins:

"I renew my promise
to commit myself" "

CHAPTER VI

ORGANIZATION

"As each has received a gift, employ it for one another, as good stewards of God's varied grace." (1 Pet 4,10)

Art. 41 The Fundamental Nucleus, The Centre

1. For greater unity the Association, by the will of the Founder, has a flexible organization adaptable to different situations.
2. The fundamental nucleus of the Association is the Centre, which gathers together Cooperators working in a specific territory, and is set up in association with a work of the Salesians of Don Bosco or the Daughters of Mary Help of Christians, or even elsewhere. It animates and coordinates local activities.
3. Cooperators resident in places where there is no Centre remain linked with the Centre nearest to them, which maintains contact with them and fosters their participation in its life and activities.

Art. 42 Provincial Organization

1. As soon as possible the Centres are organized according to a provincial plan based on the structure of the Salesian province. This allows them to develop and operate in a wider and more concrete manner.
2. For this reason the Provincial, in union with the Rector Major and sharing in his ministry, has a particular responsibility as regards animation, guidance and promotion, in accordance with the present Regulations.

Art. 43 The Local And Provincial Councils

1. The Association, at local and provincial levels, is governed in collegial fashion by a Council.
2. The local Council consists of members elected by the Cooperators of the Centre. It is made up of an appropriate number of Councillors (from three to seven) and by the local Delegate.
3. The provincial Council consists of members elected by the Councillors of the Centres. It is made up of an appropriate number of Councillors (from three to twelve), the SDB and FMA provincial Delegates, and if necessary some of the local Delegates.
4. The elected Councillors remain in office for three years and may be re-elected for one consecutive further three-year period.

5. The SDB and FMA members must not exceed one third of the total Council.

Art. 44 Principal Duties Of Councils

1. The principal duties of Councils are:

- to ensure, in agreement with the Salesian provincial, the functioning of the Association, so that its objectives may be achieved;
- to foster and coordinate Cooperators' formative and apostolic initiatives;
- to maintain bonds of union with the Salesian Congregation and with other Groups of the Salesian Family;
- to convene meetings, assemblies and congresses;
- to provide for the administration of the goods of the Association.

2. Each Council elects from its lay members its own Coordinator, who has the following duties.

- to convene and preside over meetings coordinate the Council's work, and see to the carrying out of its deliberations;
- to inform higher levels of organization about the Association's life and activities;
- to maintain relations in the name of the Council with other lay and Church organizations and with the other Groups of the Salesian Family;
- in cases of emergency, to make decisions which fall within the competence of the Council, with the obligation of subsequently reporting on them.

Art. 45 Specific Tasks Of Councils

1. It belongs to the local Council to follow the aspirant Cooperators in their formation process and express its opinion with regard to their acceptance, which must be endorsed by the provincial Council.

2. To the provincial Council it belongs to erect Centres by a decree signed by the Coordinator, with the consent of the SDB Provincial, and also of the FMA Provincial when there is question of the erection of a Centre linked with the FMA. For a Centre apart from SDB or FMA works, the written consent of the Bishop of the diocese is required (1) .

Art. 46 Delegates

1. Every Centre and every provincial grouping of Centres has its own SDB or FMA Delegate. They are the spiritual animators (2), responsible especially for Salesian and apostolic formation. In accordance with the present Regulations they are ex officio members of the respective Councils.

2. Delegates are appointed by their own Provincial (SDB or FMA) after hearing the opinion of the members of the respective Council of the Cooperators, and with due regard to the needs of the Centres.

3. If the Centre is not erected in conjunction with an SDB or FMA work, the Provincial may appoint as local Delegate an adequately prepared Cooperator (3).

Art. 47 Coordination At National Or Regional Level

1. If the different provincial Councils of Cooperators in the same nation, or in the same cultural and linguistic region, consider it opportune, they can institute in a combined meeting convened for the purpose a national and/or regional "Conference". The meeting will also lay down the criteria for participation and the manner in which members will be elected.

Nevertheless, for the valid institution of such a Conference the approval of the Provincials concerned is required.

2. The purpose of such Conferences, if they are established, is to serve as vehicles of coordination and stimulus for greater vitality and more efficient collaboration.

3. The management of the Conference will be taken care of by a Cooperator elected from among the members of the Conference itself, and by a national and/or regional delegate appointed by the SDB and FMA Provincials of the provinces concerned.

Art. 48 The World Consulting Body

1. The World Consulting Body, of which the Councillor General for the Salesian Family is an ex officio member, is made up of elected members equal in number to that of the Regions of the Salesian Congregation, and of five members appointed by the Rector Major.

From among the Cooperators who are members of the World Consulting Body the Rector Major will appoint the Coordinator General.

2. The representative of each Region will be elected by the provincial Coordinators and a number of SDB and FMA Delegates appointed for the purpose by the provincials concerned and whose number shall not exceed one half of the Coordinators voting.

3. The manner of making the election, which can be made also by post, will be proposed to the Rector Major by the World Consulting Body itself.

4. The members remain in office for seven years.
5. The World Consulting Body, in agreement with the Councilor for the Salesian Family, decides on the theme, place and participants for any eventual world congresses or international meetings and sees to their organization.
6. Deliberations of the World Consulting Body become effective only after the approval of the Rector Major.
7. To facilitate its work and render it more functional, the World Consulting Body can make use of a central executive Secretariate.

Art. 49 Administration Of The Goods Of The Association

1. The Association of Salesian Cooperators, as an ecclesiastical public juridical person, is able to acquire, possess, administer and alienate temporal goods, in accordance with canon law; the goods possessed by the Association as such are ecclesiastical goods (4).
2. The World Consulting Body administers the goods of the Association at World level and is the competent authority for granting to local and provincial Councils permission for performing acts of extraordinary administration and alienation which do not require the intervention of the Apostolic See (5), without detriment to the provision of Art. 48, 6. Unless there are particular privileges, for the definition of the acts referred to above the indications of the respective Episcopal Conferences are to be followed (6).
3. Councils at all levels will elect one of their own members to fulfil the functions of administrator. It is the duty of the administrator to present a financial report to the Council at the next higher level.

CONCLUSION

Art. 50 A Way That Leads To Holiness

The Association of Cooperators, Don Bosco tells us, "has been found to shake up Christians from the apathy in which so many of them live, and to spread the driving force of charity"(7).

In choosing these Regulations of Apostolic Life the Cooperators discover a Gospel way of self-fulfilment and so set themselves on a path that leads to holiness.

The Lord bestows abundant graces on all those who work in the spirit of "da mihi animas", doing good to the young, i.e. by preparing good Christians for the Church and upright citizens for society (8).

FOOTNOTES

To Foreword

- (1) Cf. RDB, To the Reader.
- (2) Cf. Pius IX Rescript of 28.9.1850; BM 4,64; 11,73-74. Bp. Fransoni, Decree of 31.3.1852; BM 4,527; 11,73-74.
- (3) Cf. Bp. Magnasco, Decree of 15.12.1877 and Rescript of 22.12.1877; BM 13,467.
- (4) RDB, To the Reader, and chapter IV.

To Chapter I

- (1) BM 2,35; cf. BM 7,171-2.
- (2) RDB I.
- (3) Pius IX, Brief *Cum Sicuti*, 9.5.1876; BM 11,65; MB 11,546-547.
- (4) Cf. 1 Cor 1,9; 1 Thess 5,24.
- (5) Cf. SGC 730,739.
- (6) Cf. RDB IV.
- (7) Cf. CIC 278.
- (8) Cf - AGC 304, pp.61-65.
- (9) Pius IX, Brief *Cum Sicuti*, 9.5.1876; BM 11,65; MB 11,546.
- (10) Cf. CIC 301,3; 303.
- (11) Cf. CIC 311-320.
- (12) Cf. CIC 313.

To Chapter II

- (1) Cf. Deliberations of 1st General Chapter (1877), BM 13,469.
- (2) Cf. Vatican 11, GS 45.
- (3) Cf. Vatican 11, LG 11.
- (4) Cf. RDB 111.
- (5) Cf. Vatican II, LG 35.
- (6) Cf. Vatican II, GS 50.
- (7) Vatican II, GE 3.
- (8) Cf. Vatican II, GS 72.
- (9) Cf. RDB VIII, 1.
- (10) RDB IV.
- (11) Cf. ASC 290, July 1978: E. Viganò, *The Salesian Educative Project* pp. 27-29
- (12) RDB, To the Reader.
- (13) Cf. Eph 4,24; Col 3,10; cf. also Vatican II, GS 41.
- (14) DB, *The Preventive System in the Education of the Young*, 1877, I.
- (15) Vatican II, GS 22,5.
- (16) Cf. DB, Letter of 10.5.1884, in MB 17,111.
- (17) Cf. RDB IV,1.
- (18) Cf. RDB IV,3
- (19) Cf. RDB IV,2.
- (20) Cf. RDB IV,4-5.

(21) MB 17,25; cf. CIC 305.

To Chapter III

- (1) Cf. RDB 1.
- (2) Cf. RDB V,7; VII,4-5.
- (3) Cf. RDB VI,2.3.4.
- (4) Cf. RDB VI,1.
- (5) "The Superior of the Salesian Congregation is also the Superior of this Association" (RDB V,3).
- (6) Cf. General Regulations SDB, 36.
- (7) RDB II; V,3.
- (8) RDB V,6; VI,1.
- (9) Cf. General Regulations SDB, 38.

To Chapter IV

- (1) Mt. 28,20.
- (2) Cf. Vatican II, LG4, AG4.
- (3) Vatican II, LG 61.
- (4) Cf. LG 62.
- (5) 1 Cor 3,9.
- (6) On the title-page of the Salesian Bulletin from 1878.
- (7) Cf. Vatican II, GS 1.
- (8) 1 Thess 5,21.
- (9) Cf. Vatican II, GS 4.11.
- (10) Don Bosco, *Companion of Youth*, Foreword (from Ps 100,2).
- (11) Cf. Jn 15,5 and Vatican II, AA 4.
- (12) Cf. Vatican II, LG 34; and the prayer of the Mass of 31 January.
- (13) RDB VIII,4.
- (14) Cf. RDB VIII,2.
- (15) Idem.
- (16) DB, *Maraviglie della Madre di Dio*, Turin 1868 (OE XX, 237).
- (17) Cf. RDB V,8.

To Chapter V

- (1) CIC 312,2.
- (2) CIC 317,2.
- (3) Cf. RDB V,5.
- (4) CIC 1255 and 1257,1.
- (5) CIC 1292,2.
- (6) CIC 1277 and 1292,1.
- (7) DB 15.7.1886, MB 18, 161.
- (8) Cf. RDB, Introduction.

LA CONSULTA NEL RVA

Art. 23 The Ministry Of The Rector Major

§ 2. In the exercise of his ministry he makes use of the World Consulting Body of the Cooperators, especially for the animation of the entire Association and its activities.

Art. 48 The World Consulting Body

§ 1. The World Consulting Body, of which the Councillor General for the Salesian Family is an ex officio member, is made up of elected members equal in number to that of the Regions of the Salesian Congregation, and of five members appointed by the Rector Major.

From among the Cooperators who are members of the World Consulting Body the Rector Major will appoint the Coordinator General.

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§ 3. The manner of making the election, which can be made also by post, will be proposed to the Rector Major by the World Consulting Body itself.

§ 4. The members remain in office for seven years.

§ 5. The World Consulting Body, in agreement with the Councillor for the Salesian Family, decides on the theme, place and participants for any eventual world congresses or international meetings and sees to their organization.

§ 6. Deliberations of the World Consulting Body become effective only after the approval of the Rector Major.

§ 7. To facilitate its work and render it more functional, the World Consulting Body can make use of a central executive Secretariate.

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§ 1. The Association of Salesian Cooperators, as an ecclesiastical public juridical person, is able to acquire, possess, administer and alienate temporal goods, in accordance with canon law; the goods possessed by the Association as such are ecclesiastical goods (4).

§ 2. The World Consulting Body administers the goods of the Association at World level and is the competent authority for granting to local and provincial Councils permission for performing acts of extraordinary administration and alienation which do not require the intervention of the Apostolic See (5), without detriment to the provision of Art. 48, 6. Unless there are particular privileges, for the definition of the acts referred to above the indications of the respective Episcopal Conferences are to be followed (6).

§ 3. Councils at all levels will elect one of their own members to fulfil the functions of administrator. It is the duty of the administrator to present a financial report to the Council at the next higher level.

Agreement between the Salesians of Don Bosco and the Daughters of Mary Help of Christians for the animation of the Salesian Cooperators.

*The RECTOR MAJOR
OF THE SALESIANS,*

*Fr. Egidio Viganò,
and the SUPERIOR GENERAL
OF THE FMA
M. Marinella Castagno*

in view of the fact that "in the Church the ASSOCIATION OF SALESIAN COOPERATORS is approved by the Apostolic See as a public association of the faithful and participates in the spiritual patrimony of the Society of St. Francis de Sales" (RAL 6,1. cf. CIC. 303);

bearing in mind that "the Cooperator's Association is one of the groups of the Salesian Family. With the Society of St. Francis de Sales and the Institute of the Daughters of Mary Help of Christians.... it is a bearer of the common Salesian vocation and shares responsibility for the vitality of Don Bosco's project in the world" (RAL 5);

in the light of art. 25, 1. of the Regulations of Apostolic Life of the Association of Salesian Cooperators, which states: "Special relations unite the Cooperators to the Daughters of Mary Help of Christians who, through the Sister Delegates, animate the centres set up in association with their works. This animation is analogous to that carried out by the Salesian Delegates, and is regulated by an agreement made between the Rector Major and the Mother General of the F.M.A. "

AGREE AS FOLLOWS

Art. 1

1. Without prejudice to their own Constitutions and Regulations, the Salesians and the Daughters of Mary Help of Christians, aware of their responsibilities, commit themselves to observe the *Regulations of Apostolic Life* of the Association of Salesian Cooperators in accordance with their respective competence and within the limits indicated by the Regulations themselves.

2. In this commitment they will make special reference to local and provincial councils of the Cooperators who have to govern the Association at those levels in collegial fashion (RAL 43,1). And since the various local Centres of the Association are organised according to a provincial plan "based on the structure of the Salesian province" (RAL 42,1), the SDB Provincial is recognized as the one who makes present the ministry of the Rector Major in services of "animation", guidance and promotion (RAL 23,3, and 42,2).

Art. 2

The fusion of a local Centre attached to a work of the FMA with a local Centre attached to an SDB work or viceversa, requires the consent of the competent SDB and FMA Provincials, and will take place by a collegial act of the Provincial Council, after hearing the views of the respective local Councils, by a decree of the Coordinator of the same Provincial Council. The new Centre succeeds the two previous Centres as regards economic assets and liabilities, unless a different arrangement is made in the decree of fusion.

Art. 3

1. If it should happen that an SDB or FMA work, to which a local Centre is attached, should be suppressed, the Centre can be transferred to a neighbouring SDB or FMA work, where a Centre has not yet been established, in the same manner as is indicated in RAL 45,2 after hearing the views of the local Council which is being transferred.

2. In the event of such transfer proving impossible, the local Centre may be made independent under the same conditions, with the previous written consent of the Bishop of the diocese.

Art. 4

Except in the case of fusion referred to in art. 2, a local Centre may be suppressed in itself, or by suppression of the SDB or FMA work in connection with which it was erected, for just reasons recognized by the Provincial Council, with the previous consent of the SDB Provincial and also of the FMA Provincial in the case of an FMA work, under the conditions foreseen in RAL 45, 2; for the suppression of an independent local Centre, the Council must hear the opinion of the Bishop of the diocese. The temporal goods of suppressed Centres, including financial assets and liabilities, pass to the Provincial Council, unless a different arrangement is made in the decree of suppression.

Art. 5

Local delegates who are not priests will strive as far as possible to obtain for their Centre the services of a Salesian priest, to be appointed in agreement with the SDB Provincial, for the important moments of prayer and discernment and for the sacramental and liturgical life of the Cooperators. Such a priest, even if he be not a Salesian, shall not be a member of the local Council nor have any organizational responsibilities.

Art. 6

When local Centres are erected attached to SDB or FMA works which are near each other, it is of the greatest importance that relationships be laid down to ensure common understanding and collaboration, by mutual agreement between the local Councils concerned, while respecting each Council's proper autonomy and without prejudice to the higher competence of the Provincial Council.

Art. 7

The Provincial Council, in agreement with the SDB Provincial and the competent FMA Provincials shall decide in the case of the different local Centres erected in association with FMA works whether they belong to its own provincial grouping, bearing in mind all the circumstances, especially the geographical configuration of the FMA Provinces and of diocesan structures. In case of doubt or disagreement recourse must be had to the World Consulting Body.

Art. 8

In provincial groupings which bring together Centres associated with FMA works of different provinces, joint pastoral action shall be fostered as far as possible, with the organization of common initiatives especially in the field of formation. In the carrying out of activities care should be taken to preserve the necessary solidarity with and participation in diocesan pastoral work, in accordance with RAL 18,2.

Art. 9

SDB and FMA Provincials, in the area of their respective competence, must appoint without undue delay the SDB and FMA Delegates for each local Centre or provincial grouping of Centres, in accordance with RAL 46,2.

Art. 10

If within the confines of an FMA Province there is more than one Provincial Council in operation, the FMA Provincial Delegate is by right a member of each of them.

The FMA Provincial Delegate is also competent to visit the Centres erected in association with FMA works.

Art. 11

1. The SDB Provincial Delegate carries out his duties of spiritual animation and Salesian apostolic formation in respect of all the Centres of the provincial grouping for which he has been appointed; for this purpose it is highly desirable that he be a Salesian priest.

2. In the performance of his task, he will work in common agreement with the FMA Provincial Delegate so as to ensure fruitful apostolic results and in view of combined pastoral activity.

3. In agreement with the competent FMA Provincial and with the FMA Provincial Delegate, he will visit the Centres erected in association with FMA works, also for the purpose of preserving and developing the relationships (RAL 24,2.) which bind the Cooperators to the Salesian Congregation.

Art. 12

Relationships of collaboration and shared responsibility between the Salesian Congregation and the Daughters of Mary Help of Christians as regards the Association of Salesian Cooperators at international level shall be studied periodically and by common accord by the Councillor General for the Salesian Family and for Social Communication (cf. SDB Const. 137) and by the FMA Vicar General (cf. FMA Const. 126). For this purpose both may avail of the collaboration of specialists.

Art. 13

Among the five members he is able to appoint to the World Consulting Body of the Salesian Cooperators in accordance with RAL 48,1, the Rector Major will include a Daughter of Mary Help of Christians, previously presented by the FMA Superior General.

Art. 14

The SDB Rector Major and the FMA Superior General will see to it that this agreement is put into practice, and will jointly resolve any doubts or disputes which may eventually arise in its regard.

Rome, 16 August 1986

Fr. Egidio Viganò
Rector Major
of the Salesians of Don Bosco

M. Marinella Castagno
Superior General
of the Daughters of MHC

THE "RULES" GIVEN BY DON BOSCO TO THE COOPERATORS

THE "RULES" GIVEN BY DON BOSCO TO THE COOPERATORS

The following is the invaluable text of Regulations written by Don Bosco for the Cooperators.

We have deliberately preserved them in their original and definitive form, with the old divisions into chapters and paragraphs, exactly as found in the archives of the congregation (133, Cooperators, 2 (5)).

There are a few old-fashioned expressions; and the church has since changed the laws regarding indulgences; but apart from these details, the Regulations (Don Bosco called them "Rules") are still topical today and the style retains its freshness and clarity even after a hundred years. All the Salesian family, Religious and Cooperators, should refer to them regularly: they are the best extant expression of the genuine thinking of the Founder.

SALESIAN COOPERATORS

or a practical way of leading a good life and being a good citizen

TO THE READER

From the very beginning of the work of the Oratories in 1841, there were enthusiastic and keen priests and lay-men who came forward to help - for there was a great harvest to be reaped among boys in danger of losing both faith and morals. These cohelpers, or Cooperators, were to be found throughout our history to support and sustain the works God gave us to do. All endeavoured to work and fit into our way of life and customs, but there was a general request for a set of Regulations that would serve as a basis and a bond to help preserve uniformity and the spirit that prevailed in our institutes. We hope that this desire will now be satisfied by the present booklet. These are not rules for the Festive Oratories or for educational institutes (which can be found elsewhere): they are a bond by which Catholics who so wish may join the Salesians and work according to a uniform and stable pattern (thus preserving these qualities in the scope and traditional practice of their work).

In this booklet you will find:

- 1. The petition to the Holy Father and the Brief granting the special indulgences to the Salesian Cooperators.*
- 2. A list of these indulgences.*
- 3. The Regulations for the Cooperators.*

Thus those who wish to practice charity in working for the salvation of souls will have the great reward promised by St. Augustine, "By saving a soul you have predestined your own"; they are also assured of a great spiritual treasure in these holy indulgences. May God, so rich in grace and blessings grant many favours to all those who help to win souls for our Divine Saviour, doing good to young people so much in danger, preparing good Catholics for his Church and good citizens for society, so that all may one day find themselves eternally happy in heaven. Amen.

Turin, 12 July 1876.

JOHN BOSCO

I

It is necessary for Christians to unite in the doing of good works.

At all times it was considered that union among good people was necessary in order to help one another to do good and to keep far away from evil. Thus did the early Christians. They were not dismayed at the danger which every day harrassed them. United in one heart and mind they encouraged one another to stand fast in the Faith and not to be upset by the assaults of the enemy. Such also was the advice given to us by The Lord when he said "Weak forces when they are united become strong; if a piece of string is taken by itself it is easily broken but when three pieces are joined together it is more difficult to break." "Vis unita fortior, funiculus triplex difficile rumpitur" (Eccles. IV,2). So men of the world are accustomed to do in their affairs. Should the children of light be less prudent than the children of darkness? Certainly not. We Christians ought to be united in these difficult times to promote the spirit of prayer, of charity with all the means that religion furnishes and so remove or at least mitigate those evils which jeopardise the good morals of growing youth in whose hands rests the destiny of civil society.

II

The Salesian Congregation the bond of union

This Salesian Congregation being definitely approved by the Church can serve as a sure and stable bond for Salesian Cooperators. In fact, it has for its primary end the carrying out of works for the benefit of youth upon whom rests the good or bad state of future society. By putting forward such a proposal, we do not mean that this is the only means for providing for such a need, since there are hundreds of others which we highly recommend for they are doing good work.

We on our part propose one and it is the work of Salesian Cooperators, by asking good Catholics, who live in the word to come to the help of the members of this Congregation. It is true that its membership has made a noteworthy increase but the number is a long way from being able to cope with the daily requests which come from the various places of Italy, Europe, China, Australia, America and especially from the Argentine.

In all these places, requests are made for priests to take care of abandoned youth; to open Houses or Colleges and begin missions or at least support the missions that long for the coming of evangelical labourers. It is to help so great a necessity that we are seeking for cooperators.

III

The Scope of the Salesian Cooperators

The fundamental scope of the Salesian Cooperators is to do good to themselves by leading a life similar to that which is observed by Religious in the Common Life in so far as they are able. Many would be willing to enter the Cloister but, because of age, health

or condition, or through lack of opportunity, they are absolutely prevented. These by becoming Salesian Cooperators can continue to remain in the midst of their ordinary occupations, in the bosom of their own families, and live as if they were in a Congregation. For that reason this Association is considered by the Holy Father as a Third Order with this difference that in the older Third Orders Christian Perfection was proposed in the exercise of piety. This has for its principal end an active life in the exercise of charity towards one's neighbour and especially towards youth who are in moral danger.

IV

Means of cooperation

The same work is proposed for Salesian Cooperators as is done by the Society of St. Francis of Sales with which they intend to associate.

- 1) To promote novenas, triduums, retreats, pilgrimages, catechetical instruction, especially in those places where there is a lack of means both moral and material.
- 2) Since in these days there is a serious lack of vocations to the ecclesiastical state, so those who are in a position to help in a special way young boys and young men who have the necessary moral qualities and have an aptitude for study and who give some indication of being called should assist them with their advice and direct them to those schools, colleges or seminaries where their vocations can be safeguarded and directed to that end (The work of the Sons of Mary for late vocations to the priesthood does exactly this).
- 3) To fight bad literature by distributing good books, pamphlets, papers, magazines of all kinds in those places and among families where it appears prudent to do so.
- 4) Then the great work of charity on behalf of needy children: gathering them together, teaching them their religion, keeping them in touch with the Church, seeing they go to Mass and to other services: finding means whereby they can be instructed in the Faith. These are some of the activities open to the Salesian Cooperators. Whoever is unable to do any of these things by himself, can often do them through others, as for example, by encouraging another member of the family or a friend to come forward. All we recommend for boys in danger of loss of faith and morals we say also for girls similarly placed.
- 5) One can cooperate by prayers or by helping with material means when there is need, after the example of the first Christians who brought their substance to the Apostles so that they might use it for the benefit of the widows and orphans or for other grave needs.

V

Constitutions and Government of the Association

- 1) Anyone who has completed sixteen years of age can become a cooperator, provided he has the firm intention of carrying out the rules proposed.
- 2) The Association is humbly recommended to the benevolence and protection of the Supreme Pontiff, the Bishops, the Parish Priests on whom they will absolutely depend in all things which appertain to religion.
- 3) The Superior of the Salesian Congregation is also the Superior of this Association.
- 4) The Rector of every house of the Congregation is authorised to enrol associates. He will send their names and Addresses to the Superior who will enter every case in the common register.
- 5) In country districts and cities where there is no Salesian House and where the Associates number at least ten there will be established a leader with the title of Promoter who will preferably be a priest or some exemplary lay person. He will correspond with the Superior or with the Rector of the nearest House.
- 6) Every Cooperator, when need be, can put before the Superior those matters which he judged should be taken into consideration.
- 7) Every three months or oftener a report will be sent to the Associates of things proposed, things done or to be done. This will be set forth in a printed Bulletin or newsletter. Towards the end of each year there will be communicated to the Associates an agenda of works proposed for the year which might be undertaken or should be undertaken. At the same time there will be published a list of all those who have been called to eternal life and who are recommended to the prayers of the members.
- 8) On the feast of St. Francis of Sales and on the feast of Mary Help of Christians, every Rector and every Promoter will bring together the Cooperators so that they may animate one another to devotion to the heavenly Protectors, invoking their patronage in order to persevere in the works undertaken according to the scope of the Association.

VI

Particular Obligations

- 1) The members of the Salesian Congregation will consider all Cooperators as other brothers and sisters in Jesus Christ and will have recourse to them every time that their work can help to the greater glory of God and to the advantage of souls. With the same liberty when the need arises, the Cooperators will turn to the members of the Salesian Congregation.
- 2) Hence all the Associates, as all children of our Heavenly Father, all brothers in Jesus Christ, with their own material means or with alms collected from charitable persons will do as much as they can to promote and sustain the works of the Association.

3) The Associates have no pecuniary obligation, but will monthly or annually make that donation which the charity of their hearts will direct. These offerings will be sent to the superior to sustain the works proposed by the Association.

4) Every year there will be held at least two conferences, one on the feast of Mary Help of Christians, the other on that of St. Francis of Sales. On both these occasions a collection will be made (v. (3) above). In places where the Cooperators cannot constitute a Circle and when some cannot be present at a conference, offerings should be sent privately in the way they find easiest and safest.

VII

Advantages

1) Our Holy Father Pius IX with the decree of July 30th 1875 has communicated to the benefactors of this Congregation and to the Salesian Cooperators all the favours and spiritual graces and all the indulgences conceded to the Salesian Religious excepting those which refer to the Common Life.

2) They will share in all masses, prayers, novenas, triduums, retreats, sermons and catechetical instructions and all the works of charity which the Salesian Religious undertake in any place and in any part of the world.

3) They will likewise share in the mass and prayers which are every day offered in the Sanctuary of Mary Help of Christians in Turin, to implore the blessing from Heaven upon their benefactors, their families and especially upon those who make some moral or material offering to the Salesian Congregation.

4) The day after the Feast of St. Francis of Sales all Salesian priests will celebrate Holy Mass for deceased members. Those who are not priests will go to Holy Communion and recite five decades of the Rosary.

5) When a member falls sick let the superior be told about it promptly. He will immediately order special prayers to be said for him or her. The same will be done in the case of the death of any Cooperator.

VIII

Religious Practices

1) No exterior works are prescribed for Salesian Cooperators. But so that their life can in some way be like that of the Salesians who live in a Religious Community, they are

recoommended to be modest in dress, frugal at table, simple in domestic furnishings, chaste in speech, exact in the duties of their state; taking care to see that their dependents observe and keep holy Sundays and Holidays of Obligation.

2) They are advised to make every year at least a few days of a Spiritual Retreat. The last day of each month or some other suitable time will be the occasion of making the exercise of a Happy Death, going to Confession and Holy Communion as if it were in reality the last of their lives. They can gain a plenary indulgence either during the Retreat or on the occasion of the exercise of a Happy Death.

3) Each one will recite every day an Our Father, and a Hail Mary in honour of St. Francis of Sales according to the intentions of the Holy Father. Priests and those who say Divine Office or the office of Our Lady are dispensed from these prayers. For them it is sufficient that they have this intention when saying the Office.

4) They will try to approach the Sacraments of Confession and Holy Communion more often than is ordinarily prescribed in order to gain a plenary indulgence.

5) These indulgences, plenary or partial can be applied in suffrage for the souls in Purgatory, except in the case of that “in articulo mortis” which is exclusively personal and can only be acquired when the soul separated from the body, leaves for eternity.

NOTE

Although the observance of these rules is recommended for the many advantages that each one can procure for himself, however, in order to take away all anxiety of conscience, it is declared that the observance of these same rules does not bind under pain of either mortal or venial sin, except in those things which are already commanded or prohibited by the precepts of God or of Holy church .

John Bosco
Turin, 12th July 1876.

Every member will fill in the following form and forward the signed document to the Superior.

(address)

I

of

have read the Rules for Salesian Cooperators and with Good’s help I hope to observe them faithfully for the good of my soul.

Date.....

Surname

.....

Christian name

.....

Occupation

.....

THE PREVENTIVE SYSTEM IN THE EDUCATION OF THE YOUNG

THE PREVENTIVE SYSTEM IN THE EDUCATION OF THE YOUNG

On several occasions I have been asked to express verbally or in writing some thoughts about the so-called *preventive system*, which is in general use in our houses. Through lack of time I have so far been unable to meet these wishes; but as I now intend to print the rules of the houses, which until now have nearly always been used traditionally, I think it opportune to give a brief sketch, which may perhaps serve as an outline to a small book which I am preparing and hope to finish, if God gives me life enough, my sole purpose being to help in the difficult art of the education of the young. Wherefore I shall explain: in what the *preventive system* consists; why it ought to be preferred; and its practical application and its advantages.

1. In what the preventive system consists and why it should be preferred

There are two systems which have been in use through all ages in the education of youth: the *preventive* and the *repressive*. The *repressive system* consists in making the law known to the subjects, and afterwards watching to discover the transgressors of these laws, and inflicting, when necessary, the punishment deserved. According to this system, the words and looks of the superior must always be severe and even threatening, and he must avoid all familiarity with his dependents.

In order to give weight to his authority the Rector must rarely be found among his subjects, and as a rule only when it is a question of punishing or menacing. This system is easy, less troublesome, and especially suitable in the army and in general among adults and the judicious, who ought of themselves to know and remember what the law and its regulations demand.

Quite different from this and I might even say opposed to it, is the *preventive system*. It consists in making the laws and regulations of an institute known and then watching carefully so that the pupils may at all times be under the vigilant eye of the Rector or the assistants, who like loving fathers can converse with them, take the lead in every movement and in a kindly way give advice and correction; in other words, this system places the pupils in the impossibility of committing faults.

This system is based entirely on reason and religion, and above all on kindness; therefore it excludes all violent punishment, and tries to do without even the slightest chastisement. This system seems preferable for the following reasons:

1. Being forewarned the pupil does not lose courage on account of the faults he has committed, as is the case when they are brought to the notice of the superior. Nor does he resent the correction he receives or the punishment threatened or inflicted, because it is always accompanied by a friendly preventive warning, which appeals to his reason, and

generally enlists his accord, so that he sees the necessity of the chastisement and almost desires it.

2. The primary reason for this system is the thoughtlessness of the young, who in one moment forget the rules of discipline and the penalties for their infringement. Consequently, a child often becomes culpable and deserving of punishment, which he had not even thought about, and which he had quite forgotten when heedlessly committing the fault he would certainly have avoided, had a friendly voice warned him.

3. The *repressive system* may stop a disorder, but can hardly make the offenders better. Experience teaches that the young do not easily forget the punishments they have received, and for the most part foster bitter feelings, along with the desire to throw off the yoke and even to seek revenge. They may sometimes appear to be quite unaffected but anyone that follows them as they grow up knows that the reminiscences of youth are terrible, and some have even been known in later years to have had recourse to brutal vengeance for chastisements they had justly deserved during the course of their education. In the *preventive system*, on the contrary, the pupil becomes a friend, and the assistant, a benefactor who advises him, has his good at heart, and wishes to spare him vexation, punishment, and perhaps dishonour .

4. By the *preventive system* pupils acquire a better understanding, so that an educator can always speak to them in the language of the heart, not only during the time of their education but even afterwards. Having once succeeded in gaining the confidence of his pupils he can subsequently exercise a great influence over them, and counsel them, advise and even correct them, whatever position they may occupy in the world later on.

For these and many other reasons it seems that the *preventive system* should be preferred to the *repressive*.

2. Application of the preventive system

The practice of this system is wholly based on the words of St. Paul who says: *Caritas patiens est, benigna est. Omnia suffert, omnia sperat, omnia sustinet.* "Love is patient and kind...Love bears all things... hopes all things, endures all things." Hence only a Christian can apply the *preventive system* with success. Reason and religion are the means an educator must constantly apply; he must teach them and himself practise them, if he wishes to be obeyed and to attain his end.

1. It follows that the Rector must devote himself entirely to the boys; he should therefore never accept engagements which might keep him from his duties, and he should always be with his pupils whenever they are not engaged in some occupation, unless they are already being properly supervised by others.

2. Teachers, craftmasters and assistants must be of acknowledged morality. They should strive to avoid as they would the plague every kind of affection or sentimental friendship for their pupils, and they should also remember that the wrongdoing of one alone is sufficient to compromise an educational institute. Care should be taken that the pupils are

never alone. As far as possible the assistants ought to precede the boys to the place where they assemble; they should remain with them until others come to take their place, and never leave the pupils unoccupied.

3. Let the boys have full liberty to jump, run and make as much noise as they please. Gymnastics, music theatricals and outings are most efficacious means of obtaining discipline and of benefiting spiritual and bodily health. Let care be taken however that the games the persons playing them as well as the conversation are not reprehensible. "*Do anything you like*", the great friend of youth, St. Philip, used to say, "*as long as you do not sin*".

4. Frequent confession and communion and daily Mass are the pillars which must support the edifice of education, from which we propose to banish the use of threats and the cane. Never force the boys to frequent the sacraments, but encourage them to do so, and give them every opportunity. On occasions of retreats, triduums, novenas, sermons and catechism classes let the beauty, grandeur and holiness of the Catholic religion be dwelt on, for in the sacraments it offers to all of us a very easy and useful means to attain our salvation and peace of heart. In this way children take readily to these practices of piety and will adopt them willingly with joy and benefit.

5. Let the greatest vigilance be exercised so as to prevent bad books, bad companions or persons who indulge in improper conversation from entering the college. A good door-keeper is a treasure for a house of education.

6. Every evening after night prayers before the boys go to rest, the Rector or someone in his stead shall address them briefly, giving them advice or counsel concerning what is to be done or what is to be avoided. Let him try to draw some moral reflection from events that have happened during the day in the house or outside; but his words should never take more than two or three minutes. This is the key to good behaviour, to the smooth running of the school and to success in education.

7. Avoid as a plague the opinion that the first communion should be deferred to a late age, when generally the Devil has already gained possession of a boy's heart, with incalculable prejudice to his innocence. According to the discipline of the early Church, it was the custom to give little children the consecrated hosts that remained over after the Easter communion. This serves to show us how much the Church desires children to be admitted to holy communion at an early age. When a child can distinguish between *Bread* and bread, and shows sufficient knowledge, give no further thought to his age, but let the heavenly King come and reign in that happy soul.

8. Catechisms, invariably recommend frequent communion. sr. Philip Neri counselled weekly and even more frequent communion. The Council of Trent clearly states that it greatly desires that every faithful Christian should receive holy communion whenever he hears Mass, and that this communion should not only be spiritual but also sacramental, so that greater fruit may be reaped from this august and divine sacrifice (*Conc. Trid.*, Sess. XXII, Chap. VI).

3. Advantages of the preventive system

Some may say that this system is difficult in practice. I reply that for the pupils it is easier, more satisfactory and more advantageous. To the teacher it certainly does present some difficulties, which however can be diminished if he applies himself to his task with zeal. An educator is one who is consecrated to the welfare of his pupils and therefore he should be ready to face every difficulty and fatigue in order to attain his object, which is the civic moral and intellectual education of his pupils.

In addition to the advantages already mentioned the following may be added:

1. The pupil will always be respectful towards his educator, and will ever remember their care with pleasure. He will look upon them as fathers and brothers. Wherever they may go, Salesian pupils are generally the consolation of their families, useful citizens and good Christians.

2. Whatever may be the character, disposition and moral state of a boy at the time of his admittance, parents can rest assured that their son will not become worse; indeed, it can be held as certain that he will always make some improvement. In fact, certain boys who for a long time had been the scourge of their parents, and had even been refused admittance to houses of correction, have changed their ways and habits when trained according to these principles, and begun to live upright lives, and are now filling honourable positions in society, and are the support of their families and a credit to the country they live in.

3. If it should happen that any boys who have already contracted bad habits enter the institute, they could not have a bad influence on their companions, nor would the good boys suffer any harm from association with them, since there is neither time, place nor opportunity, because the assistant, whom we suppose to be present, would speedily intervene.

A word on punishments

What rules should be followed in inflicting punishments? First of all never have recourse to punishments if possible, but whenever necessity demands stern measures, let the following be borne in mind:

1. An educator should seek to win the love of his pupils if he wishes to inspire fear in them. When he succeeds in doing this, the withholding of some token of kindness is a punishment which stimulates emulation, gives courage and never degrades.

2. With the young, punishment is whatever is meant as a punishment. It has been noticed that in the case of some boys a reproachful look is more effective than a slap in the face would be. Praise of work well done, and blame in the case of carelessness are already a great reward or punishment.

3. Except in very rare cases, corrections and punishments should never be given publicly,

but always privately and in the absence of companions; and the greatest prudence and patience should be used to bring the pupil to see his fault, with the aid of reason and religion.

4. To strike a boy in any way, to make him kneel in a painful position, to pull his ears, and other similar punishments, must be absolutely avoided, because the law forbids them, and because they greatly irritate the boys and degrade the educator.

5. The Rector shall make sure that the disciplinary measures, including rules and punishments, are known to the pupils, so that no one can make the excuse that he did not know what was commanded or forbidden.

If this system is carried out in our houses, I believe that we shall be able to obtain good results, without having recourse to the use of the cane and other corporal punishments. Though I have been dealing with boys for forty years, I do not recall having used punishments of any kind; and yet by the help of God I have always obtained not only what duty required, but also what was simply a wish on my part, and that from the very boys in regard to whom all hope of success seemed lost.

LETTER OF ST. JOHN BOSCO ON THE STATE OF THE ORATORY

Dear sons in Jesus Christ,

Near or far, I am always thinking of you. My only desire is to see you happy both in this world and the next. That is why I am writing this letter to you. My absence from you weighs heavily on me, and not being able to see and hear you hurts me more than you can imagine. Indeed I wanted to write to you a week ago but was prevented from doing so by endless business. It will not be all that long now before I am back among you, nevertheless I want to anticipate my return by means of a letter since I am unable to come in person. I am speaking as one who loves you tenderly in Christ Jesus and who feels it his duty to speak to you with the freedom of a father. You'll allow me that, won't you? And you will listen to me carefully and do what I tell you.

As I said, you are the sole object of my thoughts. Well then, I went up to my room a few nights ago and began to say the prayers my good mother taught me, before getting into bed, and whether I was simply overcome by sleep or carried away by a distraction I don't really know but it seemed that two of the former pupils of the Oratory were standing there before me.

One of them came forward and greeted me affectionately, saying "Don Bosco! Do you know me?" "Of course I do," I replied. "And do you remember me?" he went on. "Yes, not only you, but the others too. You're Valfre and you were at the Oratory before 1870. "Tell me" he added, "would you like to see the boys who were at the Oratory in my time?" "Oh, yes, let me see them." I replied, "I would be delighted."

Valfre then showed me the boys just as they were at that time, the same features, height and so on. It seemed to me that I was in recreation in the Oratory of those days. Everywhere I looked there was life, movement and joy: some were running, some jumping, some skipping. Some were playing leap-frog, some tigg, some with a ball; in one corner was a huddle of boys hanging on the words of one of the priests as he told them a story; in another corner a cleric was playing with a group of lads at "asino vola" and at "trades." There were songs and laughter on all sides, brothers and priests everywhere and the joyful cries of the boys around them. It was perfectly clear that the greatest cordiality and confidence existed between the boys and their superiors. I was overjoyed by the sight and Valfre said to me: "As you can see familiarity breeds affection and affection breeds confidence. This is what opens hearts: the boys can open up without fear to their teachers, assistants and superiors. They become frank both inside and outside the confessional and in general they show great docility to the commands of those of whose love they are sure."

At that moment the other past pupil, who had a pure white beard, now came forward and said: "Don Bosco, would you like now to know and see the boys who are at the Oratory today?" It was Joseph Buzzetti who spoke.

"Yes," I replied, "for it is more than a month since I last saw them."

So he showed me them. I saw the Oratory and everyone of you in recreation. But the cries of joy and the songs I no longer heard, nor was there the lively activity of the previous scene. Instead boredom, weariness and ill-humour could be seen in the actions and on the faces of many of the lads, together with a lack of trust which made me sore at heart. There were many it is true, who were moving and running about in a spirit of carefree joy. But I saw others, and their number was anything but small, standing by themselves, leaning against the pillars where they were a prey to disturbing fantasies, or standing on the steps or in the corridors or on the garden terraces, trying to get away from the common recreation. Some were strolling about in groups, talking in subdued voices and casting suspicious and furtive glances in every direction; they would smile from time to time but the glances that accompanied their smiles made it plain that St. Aloysius would have blushed had he been in their company. Even among those who ran around there were some who put so little heart into what they were about that it was quite clear they had no real taste for their games.

"Have you seen your boys?" said my past pupil.

"I can see them." I said, sadly. "How different they are from what we used to be," went on my good past-pupil. "Alas! What a lack of interest in the recreation!"

"Here you have the reason why they approach the sacraments so coldly, why they neglect their practices of piety in the church and elsewhere, why they stay so unwillingly in a place where divine providence endues them with every blessing for body, soul and mind; this is why many do not correspond with their vocation, why superiors meet with ingratitude, why you get secret groups forming, with grumbling and all the other deplorable consequences."

"I see; I understand." I replied. "But how am I to put fresh life into my dear boys that they may be as active, joyful and expansive as before?"

"With charity!"

"With charity? Are my boys not loved enough?"

Surely you know that I love them. You know how much I have suffered and put up with for their sake for 40 years and more, and how much I still endure and suffer for them. The weariness humiliations, opposition persecutions, to find them bread and board, and teachers, but above all to help them to save their souls. I have done all I could for their sakes, for they are the object of all my affections."

"I'm not talking about you!"

"Whom are you talking about then? About those who take my place? The Rectors, prefects, teachers and assistants? Surely you see that they are martyrs to work and study and that they wear out their young lives for those whom Providence has confided to them?"

"I can see that and I am well aware of it, but it's not enough: the best thing is missing."

"What is lacking then?"

"That the boys should not only be loved, but realise that they are loved."

"But have they not got eyes in their heads? Have they no intelligence? Can't they see how much is being done for them out of love?"

"No, I repeat, that's not enough."

"Well then, what is needed?"

"That they be loved in the things which they themselves like by a sharing in their youthful interests; in this way they will learn to see your love in matters which naturally speaking are not very pleasing to them, as is the case with study, discipline, and self-denial: in this way they will learn to do these things also with love .`"

"Could you clarify that a little?"

"Just look at your boys in recreation."

I looked and then replied: "Well, what's special about it?"

"Don't you understand after all these years in the education of the young? Have a better look. Where are the Salesians?"

As I looked I saw that there were very few priests and clerics mixing with the boys and fewer still taking part in their games: the superiors were no longer the heart and soul of the recreation; most of them were walking up and down by themselves conversing together and paying little attention to what the boys were doing; others were looking on at the recreation but with no real concern for the boys; others watched from a distance with never a word to those at fault; some did warn the boys but rarely and when they did so it was in a threatening manner. There were some Salesians who did want to mix with the boys only to discover that the latter wanted earnestly to get away from the masters and the superiors.

It was then that my friend went on: "In the old days at the Oratory you were always among the boys, weren't you, especially during the recreation? Do you remember those marvellous years? It was a foretaste of heaven, years that we always remember with love for in those days it was affection that took the place of rule and from you we had no secrets."

"Yes, indeed. In those days everything was a joy to me, with the boys rushing to gather around me, glad to listen to me, anxious to hear my advice and act on it. But you see how I am kept from them today with endless visits, increasing business and ill-health."

"True, but if you cannot do it, why don't your Salesians do so? Why don't you insist that they treat the boys as you did?"

"But I do. I talk till I'm hoarse but alas, there are many who feel that they just couldn't stand up to the strains of the past."

"And so neglecting the less, they lose the more, the 'more' being their labours. Let them like what the boys like, and the boys will come to like what the superiors like. This will make the work easy. The reason for the present change in the Oratory is the lack of confidence in their superiors on the part of many boys. In the past hearts were wide open to the superiors, for the boys loved them and obeyed them promptly. Today however, the superiors are seen precisely as superiors and not at all as fathers, brothers and friends. That's why the boys are afraid of them and don't love them. If you want to see everyone of one heart and one mind again, then, for the love of God, you must break down the fatal barrier of distrust and put a happy spirit of confidence in its place. Then, just as a mother guides her child, so obedience will guide the boys, and there will be peace and joy at the Oratory once again, as in the days gone by."

"How are we to go about breaking down this barrier? "

"By a friendly relationship with the boys, especially in recreation. Affection can't be shown without this friendly relationship, and unless affection is seen there can be no confidence. He who wants to be loved must first show his own love.

Our Lord made himself little with the little ones and bore our infirmities. He is our Master in this matter of the friendly approach. A master who is only seen in the master's chair is just a master and nothing more, but if he goes into the recreation with the boys he becomes their brother.

If someone is only seen preaching from the pulpit, it will be said that he does his duty, neither more nor less, whereas if he whispers a little word in recreation, this is seen as the word of a friend. How many conversions were brought about by those few words which you whispered suddenly in a boy's ear, in the thick of the game. When a person knows he is loved, he will love in return, and when a person is loved he can get anything, especially from boys. This confidence sets up an electric current between boys and superiors. Hearts are opened, needs and weaknesses made known. This love enables superiors to bear with weariness, annoyance, ingratitude, or the troubles, failings and neglect of the boys. Our Lord did not break the bruised reed nor quench the smoking flax. He is your model. In this way, no one will be seen working out of vain glory or dealing out punishment out of wounded self-love, no one will be seen withdrawing from the work of assisting through jealous fear of another's popularity, nor criticising the others in the hope of winning the boys' love and esteem for himself to the exclusion of the others, gaining nothing in fact but contempt and hypocritical flattery. No one will lose his heart to some creature and, through paying court to him, forget about the rest of the boys: no one will neglect his bounden duty of assisting through a love of ease and comfort; no one will ever be seen refraining from correction, where correction is due, through human respect. With this true

love only the glory of God and the good of souls will be sought.

It is when there is a cooling off in such love that things go badly. Why let charity yield to cold legislation? Why are superiors moving away from the educational directness given them by Don Bosco? Why the steady replacement of loving and watchful prevention by a system which consists in framing laws? This is certainly less trying and a lot more convenient for the superior, but laws which are enforced by punishments stir up hatred and give rise to bitterness, whilst laws which are not enforced at all arouse only contempt for the superiors and cause serious disorder.

This is sure to happen where there is no friendly relationship. If then you want the Oratory to return to the happiness of former days, then let the system of those days flourish again. Let the superior be all things to everyone, ready to listen to the troubles or complaints of the boys, watching over their conduct with a father's care, whole-hearted in his efforts for the spiritual and temporal welfare of those whom Providence has entrusted to him.

In this way hearts will no longer be closed and those furtive, fatal cliques will disappear. Let superiors be inexorable only in cases of scandal. It is better to run the risk of sending an innocent boy away than of keeping one who is the cause of scandal. Assistants should make it a strict obligation of conscience to refer to the superior whatever they know to be an offence against God."

I then put this question to him: "What is the best way of bringing about this friendly relationship and this love and this confidence?"

"The exact observance of the rules of the house."

"Is that all?"

"The best dish at dinner is a cheerful face."

As my old friend finished speaking and I looked on sadly at the recreation, a feeling of weariness crept over me. It got stronger all the time. It became so overpowering that I could no longer bear it: I shook myself and came to.

I found I was standing by my bed. My legs were so swollen and painful that I could no longer keep on my feet. As it was very late I went to bed, resolved however to write these lines to my dear sons.

I wish I didn't have these dreams, they leave me so exhausted. I was exhausted the next day, and thought the night would never come, so much did I want to get to bed. Yet I was hardly in bed when the dream began all over again. There was the yard before me, the present generation of Oratory boys and the same past pupil. I began to question him.

"I'll tell my Salesians what you told me, but what should I say to the boys of the Oratory?" "Tell them," he replied, "that they should try to realise how much their masters

and assistants love them since they work so hard and zealously for them; that if they weren't doing this for the good of the boys, they would never accept so many sacrifices. Remind them that humility is the source of all peace and that they should learn to put up with the failings of others since there is no perfection in this world but only in the next. Tell them to put an end to criticism which makes the heart grow cold, and most of all, tell them to make every effort to live in the holy grace of God. If we are not at peace with God, we are not at peace with ourselves nor with one another."

"Are you telling me that some of my boys are not at peace with God?"

"This is the first cause of bad spirit, among other things which you know well enough without my mentioning them, and which you must remedy. Indeed the only person who shows distrust is one who has secrets to guard, who is afraid they may become known and cause him unhappiness and shame. At the same time, if his heart is not at peace with God, he will be a prey to restless anxiety, intolerant of obedience and will get upset for nothing at all. He will feel that everything is going against him and because he is without love himself, he will think the superiors have none in his regard either."

"But surely, my good friend, you can see for yourself how regularly the sacraments of confession and communion are received in the Oratory!"

"That is so; many do go to confession but what is basically lacking in the confessions of so many young people, is a firm purpose of amendment. They confess all right but the faults are always the same, the same acts of disobedience and the same neglect of duty. So it goes on for months and months, for years and years and right up to the top form. Such confessions are worth little or nothing, they bring no peace and if a young man were called before the tribunal of God in such a state, it would be a serious matter indeed."

"Are there many boys like that in the Oratory?"

"No. Considering the large number of boys in the house, they are few." So saying he let me see them.

I looked and saw each of these boys in turn. There were not many but what I saw in them made me very sad at heart. I won't say in my letter what I saw, but as soon as I get back I intend to have a word with each of the boys in question. For the moment I shall simply say that it is time for prayer and firm resolutions: to show by deeds and not just by words that the Comollos, the Dominic Savios, the Besuccos and Saccardis are still among us.

I put a final question to my friend: "Have you anything else to tell me?"

"Tell them all, both young and old, not to forget Mary Help of Christians. Tell them that she has brought them together to protect them from the dangers of the world, so that they may love one another as brothers and give glory to God and to her by their good conduct. Tell them that it is Our Lady who sends them bread and the means to study, by a constant flow of favours and marvels. Remind them that they are on the threshold of their holy Mother's feast, with whose help there must come down the barrier of distrust which the

devil has so cunningly erected between the superiors and the boys, which he exploits for the ruination of certain souls."

"Shall we succeed in breaking down this barrier?"

"Certainly you will, provided that both young and old alike are willing to perform some little mortification in honour of Our Lady, and if they put into practice what I have told you."

Meanwhile I kept my eyes on the boys but the sight of those whom I saw heading for eternal ruin hurt my heart so much that I woke up.

There is a whole host of things, all important, that I should like to tell you about, but I have neither time nor opportunity now.

I must finish off. Do you know what this old man who has spent his life for his dear boys, wants from you? One thing only, that, due allowances being made, the happy days of the Oratory may return; the days of affection and christian confidence between the boys and superiors; the days of affability and mutual forbearance for the love of Jesus Christ; the days when hearts were open in all simplicity and candour, the days of charity and true happiness for all. I need the consolation of your promise that you will do all I ask of you for the good of your souls. You do not realise sufficiently how fortunate you are in being given shelter at the Oratory. I can tell you before God, that it is enough for a boy to enter a Salesian house for our blessed Lady to take him immediately under her special protection. Let us all be at one in this: let the charity of those who are in authority and the charity of those who have to obey cause the spirit of St. Francis de Sales to reign among us.

Oh, my dear boys, the time is drawing near when I shall have to leave you and depart for eternity.

(Secretary's note: At this point Don Bosco broke off the dictation; his eyes filled with tears, not of sorrow but because of the ineffable tenderness that was evident from his looks and words; after a few moments he went on).

That is why, O my dear fathers and brothers and dearest boys, I want to leave you on the road which the Lord himself would have you follow.

To this end the Holy Father whom I saw on Friday 9th May sends you his blessing with all his heart. On the feast of Mary Help of Christians I shall be back with you before the statue of our loving mother. I want this great feast to be celebrated with the maximum solemnity and I would like Don Lazzerio and Don Marchisio to see to it that you enjoy yourselves in the refectory as well. The feast of Mary Help of Christians must be the prelude to the never-ending feast that we must celebrate later when we are all united in Paradise.

Affectionately in C.J.

Father JOHN BOSCO

Rome, 10th May 1884.

**I ndulgences
Salesian Calendar
Reception Ceremony**

PLENARY INDULGENCES

The Plenary Indulgences granted to the Association of Salesian Cooperators, after the revision made by the Holy See by the decree of 31 January 1968, are the following:

1. On the day of becoming a member
2. Feast of St. Francis de Sales: 24 January
3. Feast of St. John Bosco: 31 January
4. Feast of St. Joseph: 19 March
5. Feast of St. Dominic Savio: 6 May
6. Feast of St. Mary Domenica Mazzarello: 13 May
7. Feast of Mary Help of Christian: 24 May
8. Feast of the Immaculate Conception: 8 December

Condition for gaining the Plenary Indulgence:

- a) Confession, Communion and prayers for the Pope's intentions.
- b) Renewal, at least privately, of the promise to observe faithfully the Regulations.

N.B. If the above feasts are celebrated externally on some other day, the Cooperators may gain the Indulgence either on the day of the liturgical feast or on the day of the external solemnity.

Cooperators can naturally gain other Plenary Indulgences granted to all the faithful by fulfilling only the first of the two conditions, i.e. without renewing the promise to observe the Regulations.

PARTIAL INDULGENCES

The numerous partial indulgences expressly granted in the past to the Pious Union have not been renewed; but Cooperators should try to gain those which are extended to all the faithful. It should be remembered in this connection that partial indulgences are no longer specified as so many days, months or years as in the past. When it is stated that to some action a partial indulgence is attached, this means:

"Properly disposed faithful who perform an action to which a partial indulgence is attached obtain, in addition to the remission of temporal punishment acquired by the action itself, an equal remission of punishment through the intervention of the Church."

In addition to the partial indulgences attached to pious practices, three general concessions should be mentioned which relate to acts of **piety, charity and penance**.

1. A partial indulgence is granted to the faithful who with some kind of prayer raise their minds to God with humble confidence, while carrying out their duties and bearing the difficulties of everyday life.
2. A partial indulgence is granted to the faithful who, motivated by the spirit of faith and compassion, give of themselves or their goods for the service of persons in need.
3. A partial indulgence is granted to the faithful who, in a spirit of penance, spontaneously refrain from the enjoyment of things which are lawful and pleasing to them .

SALESIAN CALENDAR

January 24

St. Francis de Sales, Bishop and Doctor, Titular Saint of the Salesian Society.

January 31

St. John Bosco, Priest, Founder of the Salesian Society, the Institute of the Daughters of Mary Help of Christians, and the Salesian Cooperators.

February 1

Commemoration of all deceased Salesians.

February 25

Blessed Luigi Versiglia (Bishop) and Callistus Caravario (Priest), Martyred in China.

March 12

Blessed Luigi Orione, Priest, Founder of the Sons of Divine Providence.

March 19

St. Joseph, Patron of the Universal Church.

May 6

St. Dominic Savio, Youth.

May 13

St. Mary Domenica Mazzarello, Virgin, Co-foundress of the Institute of the Daughters of Mary Help of Christians.

May 24

Mary Help of Christians, Principal Patroness of the Salesian Society and of the Institute of the Daughters of Mary Help of Christians.

June 23

St. Joseph Cafasso, Priest, Don Bosco's spiritual director.

October 24

Blessed Luigi Guanella, Priest, Founder of the Servants of Charity.

October 29

Blessed Michael Rua, Priest, Don Bosco's first successor.

November 13

Mass is celebrated in each Salesian House for all deceased benefactors and members of the Salesian Family.

November 25

Anniversary of the death of Mamma Margaret, Don Bosco's mother. Mass is celebrated in each Salesian House for the deceased parents of Salesians.

December 8

Immaculate Conception of the B.V. Mary, Birthday of the Oratory.

THE RECEPTION CEREMONY

CELEBRANT TO THE ASSEMBLY

My brothers and sisters, this is a day of great joy for the whole Salesian family, and especially for our own Province. For we are now about to welcome into this family new brothers and sisters, sent to us by the holy Spirit to be Salesian Cooperators.

CELEBRANT TO THE CANDIDATES

My brothers and sisters in Don Bosco, by your baptism and confirmation you have already given your lives to Christ. But in response to a call of the Holy Spirit and after a period of serious formation you now intend to proclaim in a more explicit way your strong desire and firm determination to live your commitment to the Lord more intensely and to do this as a member of our Salesian Family.

Don Bosco's family was raised up in the Church under the inspiration of the Holy Spirit in order that its members should spend themselves in the evangelical service of youth and especially of those in greatest need.

I now invite you to pronounce publicly, in the presence of the Most Holy Trinity and of this assembly your promise to assume the responsibilities of a Salesian Cooperator.

THE PROMISE

As in art. 40 of *Regulations of Apostolic Life*.

CELEBRANT

May God bless your generous resolve and may He grant you zeal and perseverance to carry it out with fidelity

N

In the name of the Church and of our Rector Major, I now invest you with this symbol of the commitment you have made to live as a Salesian Cooperator

And it is with great joy that I welcome you into Don Bosco's Salesian Family. (He extends an appropriate gesture of welcome)

All the Assembly: AMEN.

PRAYERS

Prayer to St. John Bosco

O St. John Bosco, Father and Teacher of Youth, who hast worked so much for the salvation of souls, be thou our guide in seeking the good of our souls and the salvation of our neighbour. Help us to conquer our passions and all human respect; teach us to love Jesus in the Blessed Sacrament, Mary, Help of Christians, and our Holy Father the Pope, and obtain for us from God the grace of a happy death, so that we may all be gathered together with thee in Heaven.

Amen.

Invocations and Prayers to St. John Bosco

That we may be devout to Jesus in the Blessed Sacrament and to Mary, Help of Christians,

St. John Bosco, pray for us.

That we may love others as you loved them, St. John Bosco pray for us.

That we may love Holy Purity as you did, St. John Bosco, pray for us.

That we may be constant in our work as you were, St. John Bosco, pray for us.

That, following your example, we may ever live united with God.

St. John Bosco, pray for us.

Let us pray

O God, Who through St. John, the Father and Guide of youth, who placed his trust in the wonderful help of the Blessed Virgin, and gathered together new communities in your Church we pray you, that inflamed by his charity, we may seek souls and serve you alone. Amen.

Through Jesus Christ, Our Lord. Amen.

Prayer to St. John Bosco to obtain favours

O St. John Bosco, full of confidence I have recourse to your aid. Be my intercessor before the Throne of God; obtain for me the grace of never falling into mortal sin and of persevering in good works even until death: furthermore, I beseech thee to obtain for me from God the grace..... of which I so greatly stand in need; but if this would rebound to the hurt of my soul, beg for me perfect resignation to the Divine Will.

Our Father, Hail Mary, Glory be, etc.

To MarY Help of Christians

Most Holy and Immaculate Virgin Help of Christians, we share Don Bosco's belief that you are the foundress and guide of the Salesian Family and so we place ourselves with complete trust under your protection.

Faithful to our Founder's ideal we promise always to work for the glory of God, for young people especially those neglected and at risk and for the whole Salesian Family.

You were Don Bosco's teacher, help us to follow in his footsteps and imitate his humility, his fatherly kindness and his untiring zeal as a shepherd of souls. Teach us also his good respect for the Holy Faith and the bishops. Instill in all Cooperators his love for purity, his simplicity of heart and his cheerfulness of outlook.

Bless all Cooperators throughout the world. Grant that they may remain faithful to their Promise until death, may we be given the joy of coming to know you in Heaven, where we shall see you as you are and join in an unending hymn of praise and thanksgiving to your Son, Jesus and to our Heavenly Father. Amen.

Lord Jesus,
You have looked on me and loved me.
You have made me a member of your body, the Church,
and in the Church you have guided me into the family
of your disciple St. John Bosco:
send the Holy Spirit as you promised so that I may truly respond
to your love and your calling.

In the light of your Spirit of light, O Lord,
free me from doubts; show me your face;
reveal to me the splendour of your kingdom;
open my eyes to your Presence
hidden in the heart of the world.

By the living waters of your Spirit of Grace and Peace, O Lord,
take away from me sadness and discouragement,
the false allurements of riches and deceptive pleasures;
open my lips in your praise;
let me share in the joy of your Resurrection,
and help me spread that joy wherever I go.

Through the breath of your enthusiasm and strength
giving Spirit, O Lord,
Free me from the fear of putting my life at stake;
open up the flowing springs of my energy;
make me ever share my happiness with others;
help my heart to sympathise with the woes of my brothers;
help me give my all for the young and poor.

In the ardour of your Spirit of Love, O Lord, gather to
yourself all the members of the Salesian Family
in perfect unity, and grant them increase;
open up our hands so that we may work in friendship

tirelessly and with humility,
that your Church may grow
and that we may bring joy to your people;
help us to form a great uniting bond that will cry aloud
the praises of brotherliness.

All for the glory of God our Father.
Immaculate Virgin Mary, enlighten our minds.

Mary Help of Christians, make us zealous for the Kingdom.

St. John Bosco, pray for us
and help us to say in all truth to the Lord,
"Give me souls: all else is naught." Amen.

ANALYTICAL INDEX

ANALYTICAL INDEX

N.B. The numbers correspond to *articles*.

Principal abbreviations: **Asc.** = Association; **C** = Cooperator; **CC** = Cooperators; **DB** = Don Bosco; **SF** = Salesian Family; **FW** = Foreword; **RM** = Rector Major; **sal.** = salesian; **WCB** = World Consulting Body.

Activity, activities: C fosters missionary a. 13/2; a. carried out in various structures 17; apostolic a. of CC has ecclesial dimension, and contributes to building of Church 18/1; C takes part in realization and evaluation of a. 20/1; CC who cannot carry out an a.20/3; collaboration with other groups of SF for a. of salesian interest 22/1; sharing in programming and evaluation of a. of centre 36/1; Centre animates and coordinates local a. 41/2; fosters participation of isolated CC in its a. 41/3; Coordinator informs higher organisms of a. of Asc. 44/2. V. also Apostolate, Initiative.

Adaptation: C adapts work to own condition 3; bears witness by updated competence in work 10; C ready to evaluate and adapt his mode of action 30/2; can adapt activity to new situations 39/1; formula of promise can be adapted 40; organization of Asc. adaptable to different situations 41/1.

Administration of goods: C administers his goods in spirit of gospel poverty 12; Council provides for a. of goods of Asc. at local and provincial level 44/1; WCB does so at world level 49.

Affection: C fosters mutual a. in family 8; CC have sentiments of a. for RM 24/2; C creates climate of family a. around him 31/2; has particular a. for St. Joseph 35/2; his fidelity sustained by a. of fellow members 39/1. V. also Charity, Heart, Fraternity.

Aged: C attentive to a. in his family 8; a. CC contribute experience 20/3.

Agreement between SDB and FMA: 25/1

Animation, animator etc.: a. of youth and family groups and movements typical activity of C 16/1; priest and deacon CC valuable for a. 20/3; RM uses WCB for a. of Asc. 23/2; provincials involve SDB communities in service of a. 23/3; FMA delegates ensure a. of their centres according to agreement of RM with M. General 25/1; Holy Spirit the a. of People of God 27/2; Centre a. and coordinator of local activities 41/2; provincial has particular responsibility as a. and guide 42/2; delegates are spiritual a. s 46/1.

Apostolate: v. entire chap. 2 "apostolic commitment". C carries out a. in daily occupations 7; all forms of a. open to CC 16/1; CC in trying circumstances make fruitful a. of all 20/3; monthly recollection to improve efficacy of a. 34/1; ongoing formation brings competence for a. 37/2; C can adapt a. to new situations 39/1.

Apostolic: Married C introduces children to a. activity 9; C realizes a. commitment in various ways 16/2; a. activity of CC has ecclesial dimension 18/1; C joins in common a. commitment with other groups of FS 22/1; RM uses WCB for coordinating a. activities 23/2; sal. spirit fostered in a. commitment 26; cross always accompanies a. work 30/3; collaboration with a. activities of local Church 40; Council promotes and coordinates apostolic a. of CC 44/1; CC share in a. thrust of SDB, FW/2; Regs provide a path of a. holiness, FW/3; DB gave life to various a. enterprises 1/2; C draws inspiration from a. project of DB 3; Asc. is present in a. movements 11/2; CC exchange a. experiences and projects 19/2; central place of a. love 28; Francis de Sales model of a. zeal 28/1; prayer of C imbued with a. zeal 32/2; the saints models of a. life 35/3; a. family of DB 40; delegates responsible for sal. a. formation 46/1; Regulations of a. life 50. V. also Activity, Evangelization, Initiative(s), Service, Work.

Apostolic See: Asc. approved by Ap. See 6/1.

Associates, associated: CC a. with salesians from beginning FW/2; C commits himself to sal. mission in a. way 3; CC intend to be a. with sal. Cong. 13/1.

Assistance: V. Spiritual assistance.

Association of Salesian Cooperators: "Pious Union" became Asc. 1/2; DB conceived Asc. as open to laity and elergy 4/1; Asc. one of groups of SF 5; approved by Holy See as public asc. 6/1; has status of juridical person with headquarters in Rome 6/2; engaged C offers witness to Asc. 9; Asc. remains outside party politics 11/2; promotion of Asc. characteristic activity of C 16/1 membership of Asc. makes CC brothers and sisters 19/1; all participate in family life of Asc. 19/2; C makes to Asc. a valid contribution 20/3; C supports Asc. by free contributions 21; RM is Superior of Asc., promotes union and communion with FS 23/1; RM uses WCB for animating Asc. 23/2; sal. Congtn stable bond of union for Asc. 24; Asc. a source of spiritual benefits 33/1; annual retreat 34/2; promotes and sustains formation 38/2; how membership ceases 39/2; flexible organization of 41/1; governed by a council at local and provincial level 43/1; coordinator represents Asc. 44/2; stirs christians up 50. V. also Cooperator, Cooperators.

Attention, attentive: C gives special a. to needy youth 7; shows special a. to young and old in family 8; CC show prior a. to three classes of youth 13/1; C a. to reality and signs of times 30/2. V. also Availability, Initiative(s).

Availability, available: C enters social structures according to a. 11/1; CC a. for new initiatives 16/1; ready to collaborate with other groups of FS 22/2; C a. in action 30/1; for improving spiritual retreats 34/2. V. also Generosity, Service.

Baptism: different ways offered christians to live faith of 2/1; C promises to live b. option according to Regulations 36/3.

Biblical quotations: Ps 100,2 (Serve the Lord in joy) 31/1; Ps 119,32 (you give freedom to my heart) 40; Mt 5,13-16 (you are salt and light) ch. II; Mt 28,20 (with you all days)

27/2; Jn 15,16 (I have chosen you) ch. I; Acts 4,32 (one heart) 19/1; 1 Cor 3,9 (cooperating with God) 27/3; Eph 4,1-3 (meekness, unity) ch. III; Phil 4.9 (learned and seen in Me) ch. IV; 1 Thess 3,12-13 (increase and abound) ch. V; 1 Thess 5,21 (keep what is good) 29/1; 1 Thess 5,24 (he who calls is faithful) 2/2; 1 Pet 4,10 (stewards of God's grace) ch. VI.

Bishops (pastors): CC work in spirit of fidelity to pastors 6/1; offer collaboration to 17; promote love and fidelity to BB. and adherence to pastoral directives 18/2; written consent of B. needed for erection of centre outside SDB or FMA works 45/2.

Bosco (Don, St. John): CC live Gospel at school of DB FW/1; initiative of DB from beginning to institute CC FW/1-2; DB founder sent by God I; wanted CC gathered into a union 1/2; C attracted to figure of DB by Holy Spirit 2/1; C draws inspiration from apostolic plan of DB 3; DB model of priestly life 4/3; DB has given us prev. system 15; guided by Spirit has transmitted sal. spirit to SF 26; lived pastoral charity to full 28/1; a practical and enterprising man 30/1; C seeks intercession of DB father and teacher and wants to know him 35/2; study of DB in formation programme 36/1; and ongoing formation 37/2; DB conceived Asc. as open to laity and clergy 4/1; by will of DB SDB have special responsibility in SF, RM is Superior of Asc., Asc. has flexible organization 5, 23/1, 41/1; Loving kindness wanted by DB 31/2; conferences started by DB 38/3; following example of DB CC promote love and fidelity to Pope and Bishops 18/2; following DB, CC prefer characteristic activities 16/1; C shares in spiritual experience of DB at Valdocco 27/1; how DB promoted strong and filial devotion to Mary 35/1; in thought of DB C carries out apostolate primarily in daily life 7; and remains outside party politics 11/2; following teaching of DB C approaches sacraments frequently 33/3; **quotes of Don Bosco:** "work of CC will spread" FW; "youth rich in promise" 1/1; "weak forces when united become strong" 1/2; "CC offered same harvest as SDBs" 13/1; "upright citizens and good christians" 14/1, 50; "Prev. System based entirely on..." 15; help "to bishops and parish priests" 17; "united in single mind and heart" 19/1; "superior of sal. Cong. is also superior of this Asc." 23; sal. Cong. is "bond of union" 24/1; "most divine of all divine things" 27/3; "work and temperance" 30/3; "serve the Lord in holy joy" 31/1; "Mary Mother of Church and Help of Christians" 35/1; "work of CC is to shake up christians" 50.

Calling: v. vocation

Catechesis: a characteristic activity of C 16/1.

Catholic: C is a c. 3, C promises to be faithful disciple of Christ in the Cath. Church 40.

Certificate: of membership 36/3.

Charity: salesian educ. method permeated by c. of Good Shepherd 1/1; springs from pastoral c. 15; pastoral c. centre and synthesis of sal. spirit 28/1; DB made saving c. of Christ present among youth 28/1; c. unites C to God and young 28/2; in eucharist C draws on source of pastoral c. 33/3; C matures his c. through ongoing formation 37/2;

prov. council uses c. when dismissing a C 39/2; Asc. exists to spread energy of c. 50. V. also Love, Heart.

Christ Jesus: Good Shepherd 1/1, 27/2, 28/1; C wishes to follow JC, the perfect Man 7; witness to C 10; train young people to meet the risen C 14/3; the salesian spirit has its source in the very heart of C 26; the CC meet in JC the Apostle of the Father, the Good Shepherd, the Risen One 27/2; Mary cooperated in the work of the Saviour 27/2; the Church is the Body of C 27/2, O. Bosco brought to life the saving charity of C 28/1; without union with JC the CC can do nothing; from C they receive the Spirit 32/1; in the Eucharist they draw from the source of pastoral charity 33/3; "I promise to be a faithful disciple of C" 40. V. also God.

Church (universal), ecclesial: Church approved Regs. of DB FW/2; approved Asc. recognized gospel inspiration 1/2; C works for good of Ch. 3; Asc. has ecclesial character and its apostolic activity has eccl. dimension 6,18; CC collaborate in sal. mission in name of Ch. with other eccl. forces 6/1; C faithful to indications of Ch. in social work 11/1; Asc. stays outside politics because of eccl. nature 11/2; sal. spirit a gift of God to Ch. 26; C feels himself living part of Ch. Body of Christ 27/2; has recourse to spiritual sources offered by Ch. 33/1; Mary Mother and helper of Ch. 27/2, 35/1; St. Joseph patron of Ch. 35/2; C deepens knowledge of doctrine of Ch. by ongoing formation 37/2; property of Asc. ecclesiastical goods 49/1.

Church (local), Churches: C from secular clergy enriches Ch. in which he works 4/2; C follows directives of local Ch. in defending social values 11/2; C fosters missionary activity in young Chs. 13/2; helps young people to discover mission in Ch. 14/3; and prepare good christians for Ch. 50; inserts himself in local eccl. structures 17; CC edify particular Ch. diocese and parish by witness and activities 18/1; seek initiatives with other groups of SF for rich service to Chs. 22/1; CC promise to collaborate in initiatives of local Ch. 40; coordinator maintains relationships with eccl. organizations 44/2; C forms with his family a domestic Ch. 8; family is a fundamental reality of Ch. 13/2.

Clergy, secular: V. Parish, Deacon, Priest.

Code of Canon Law: cited in various articles (CIC).

Collaboration, collaborate: CC c. in mission of sal. Society in name of Church 6/1; in c. title chap. III; C fosters c. with other groups and members of SF 22/1-2; Councillor SF c. with RM, and each rector with provincial to ensure unity, communion and c. 23/1, 23/3; CC open to c. with past pupils and DBV 25/2; Asc. has flexible organization to render c. efficacious 41/1; more efficient c. is reason for setting up national and regional conferences 47/2; CC work in c. with other ecclesial efforts 6/1; C in family open to c. with other families 8; c. with young to enable them to discover their vocation 14/3; c. in educational and scholastic centres and in ecumenical dialogue 16/1; in formula of promise 40. V. also Participation, Solidarity.

Communion: v. ch. III(all); C feels lively c. with other members of SF 3; Asc. lives particular relationship of c. with sal. Congtn. 5; CC live in fraternal c. 19/1; tasks are

carried out in spirit of c. 20/2; C promotes fraternal c. with other groups and members of FS 22/1; RM fosters c. in Asc. 23/1; provincials guarantee bonds of c. 23/3; C promises to collaborate in family c. 40; organization flexible to make c. effective 41/1; married C commits himself to build deep matrimonial c. 9/1; Church is centre of c. of forces of salvation 27/2. V. also Fraternity, Intercommunication, Solidarity, Union.

Community, salesian: Provincial involves his c.s in service of CC 23/3; every sal. c., provincial and local, feels its involvement in this service 24/1.

Conference, national and/or regional: constitution, objective, method of functioning 47.

Conferences, annual: a means of formation 38/3.

Confirmation: various ways offered to christians for living the commitment of their Confirmation 2/1.

Congregation (Society), Salesian: CC associated with Cong. from beginning FW/2; with it and Inst. FMA, Asc. is bearer of common sal. vocation and shares responsibility for it 5; Cong. has specific role in SF 5; Asc. shares in spiritual patrimony of Cong. 6/1; CC collaborate in mission united with Cong. 6/1; CC are offered same harvest as Cong. 13/1; Cong. a stable and secure bond of union for CC 24/1; CC want to preserve this bond 24/2; councils foster bond of union with Cong. 44/1. V. also Salesians.

Cooperator, (individual): Regs. describe his plan of life FW/3; christian with a calling 2; commitment as C is response to sal. vocation 2/1; C a Catholic who lives his faith inspired by DB's plan 3; married C cooperates with love of God the creator 9; C called to a ministry 18/2; deepest aspect of vocation of C, cooperator of God 27/3; commitment as C requires a free choice 36/1; and is lifelong 39/1; C is always linked with a centre 41/3.

Cooperators: intend to live Gospel at school of DB FW/1; how they came into existence FW/1; associated with sal. Cong. FW/1; offered same harvest as sal. Cong. 13/1; different categories provide valid contribution - aged, adult, young, suffering, priest/deacon 20/3; competent CC take part in formation of others 38/2; V. also Association.

Coordinator: election and duties 44/2; signs decrees of erection of centres 45/2; Coordinator General 48/1.

Cordial: V. Heart

Co-responsibility: V. Responsibility.

Council, local: composition and duties 43-45; C wishing to leave informs local c. 39/2; accompanies aspirant C during formation and expresses opinion about acceptance 45/1.

Council, provincial: composition and duties 43-45; transmits offerings of local centres to RM 21; conditions for dismissal of member 39/2; endorses acceptance of new CC

45/1; erects centres 45/2; can set up national or regional conference 47/1; elect representative of region to WCB 48/2.

Councillor for SF: through him RM fosters unity in Asc. 23/1; is member of WCB 48/1; WCB agrees with him on congresses 48/5.

Courage, courageous: of C in removing causes of social injustice 11/1; Asc. intervenes with c. to defend social values 11/2; C fights with c. against evil 29/2; V. also Generosity

Cross: sign of apostolic work 30/3. V. also Suffering.

Culture: C feels responsibility in area of c. 11/1; beatitude style of life a commitment to evangelization of c. 12; social communication creates c. 16/1; insertion of C in structures of society and c. 17; shares values of own c. 29/1.

Da mihi animas: motto of DB and of C 28/1; God blesses those who work in spirit of d.m.a. 50.

Daughters of Mary Help of Christians: Asc. CC bearer with them and SDB of common salesian vocation 5; C inserted in structures animated by FMA 17; special relationship with 25/1 .

Deacon: secular D who is C lives sal. vocation 4/3; presence of D very useful for formation and animation 20/3.

Dead: CC remain united with dead brothers and sisters 19/3.

Delegates, local and provincial: 46; FMA animate centres through d. 25/1; d. shares responsibility for formation with competent CC 38/2; prov. dd. involved in choice of representative of region to WCB 48/2.

Dialogue: C fosters d. in own family 8; collaboration in ecumenical d. typical activity of C 16/1; C seeks agreement in d. 31/2; C in daily d. with God 33/2. V. also Intercommunication.

Direction, spiritual: V. Spiritual direction

Directive personnel, direction: C takes part in choice of 20/1; d. practised as fraternal service 20/2; aspirant presents request for admission to d. of own centre 36/2; Asc. governed at provincial and local level by council 43/1 .

Dominic Savio: devotion of C to 35/3.

Don Bosco Volunteers (DBV): close links and collaboration with 25/2.

Education, educators etc: parents first e. of children 9; C's task as christian e. s 14; in service of e. C uses prev. system 15; believes in e. value of faith 15; collaborates in e. centres 16/1; inserted in civil structures concerned with e. 17. V. also Young.

Educational method: V. Preventive system

Engaged couples: commitment of as CC 9.

Eucharist: e. source of pastoral charity for C 33/3.

Evangelization: C committed to e. culture and social life 12; CC foster missionary activity 13/2; C always concerned about educating and e. 14/1. V. also Gospel.

Faith (christian): different ways of living f. 2/1; C a Catholic who lives f. in DB's way 3; married C is witness to f. 9; C educates youth to meeting with Christ in f. 14/3; believes in educative value of experience of f. 15; builds dioces and parish as community of f. 18/1; experience of committed faith, title 27; sacraments received with f. and frequency 33/3; deepening of life of faith in programme of preparation 36/1; C matures in f. by ongoing formation 37/2.

Family: C's apostolate in own f. 8; open to collaboration with other f. s 8; Asc, present in organisms which promote f. 11/2; CC promote f. as fundamental reality 13/2; animation of f. groups and movements a typical activity of C 16/1; C inserted in civil structures which affect f. life 17; all CC participate in f. life of Asc. 19/2; C creates f. atmosphere around him 31/2; with ongoing formation assumes responsibility for f. 37/2.

Family, salesian: V. Salesian Family

Father: for God the Father, V. God; for DB as father, V. Bosco

Fidelity, faithful: in fulfilling vocation C relies on f. of God 2/2; CC work in spirit of f. to Bishops 6/1; in social field C is f. to Gospel and Church 10/1; promotes f. to Pope and Bishops 18/2; CC continue with f. mission of dead CC 19/3; adult and aging CC bring richness of f. .20/3; RM guarantee of f. to plan of Founder 23/1; CC and fidelity to guidelines of RM 24/2; f. of C sustained by fellow CC 39/1; referred to in promise 40.

FMA: V. Daughters of Mary Help of Christians.

Formation, formational, formative: chap. V 36-40; christian f. a typical activity of C 16/1; CC priests and deacons very useful for f. 20/3; mutual f. help with other groups of SF 22/1; RM uses WCB to coordinate f. initiatives 23/2; sal. communities involved in f. of CC 124/1; content of f. 37; C carries prime responsibility for own f. 38/1; council promotes and coordinates f. initiatives 44/1; delegates share responsibility for sal. apostolic f. 46/1.

Francis de Sales (Saint): chosen as patron 28/2; devotion to 35/3.

Fraternal, fraternity: C committed to mission of DB in f. manner 3; C bears witness to Christ in f. shared work 10; works to make social life conform to f. of Gospel 11/1; C convinced that pardon builds f. 12; builds parish and diocese as community of f. love 18/1; CC live in f. communion as brothers and sisters 19/1; remain united with dead members 19/3; tasks carried out as f. service 20/2; relations with sal. Congtn. carried out in f. trust 243/1; sal. spirit gives tone to f. relations 26; CC give f. support to fidelity of individual C 39/2 . V. also Affection, Love, Charity, Communion, Heart, Intercommunication.

Freedom: C tries to make society conform to gospel idea of f. 11/1; C uses his f. in obedience to Cod's plan 12; shares with young taste for values of f. 14/2; C supports Asc. by free contributions 21; commitment to be C requires a free choice 36/1.

Generosity, generous: of C in family 8; married C g. in acceptance and transmission of life 9; C shows g. openness in work for service of neighbour 10; administers goods with criteria of shared g. 12; offers up own sufferings with g. 16/2; C called to a ministry fulfils it with g. dedication 18/2; SDB communities to show g. dedication in animation 23/3; C g. in activities 30/1; in retreats renders himself ready for more g. service 34/2. V. also Availability, Zeal.

Gift: vocation of C is both g. and free choice 2/2; C welcomes sal. spirit as g. of God to Church 26; in C pastoral charity is g. and presence of Holy Spirit 28/2; whole life becomes g. pleasing to God 32/3.

God, Father, Lord, Christ: DB sent by G. 1; C lives evangelical ideal of love of G. 7; married C cooperates with love of G. creator 9; C continues in work the creative work of G. 10; uses his freedom in obedience to plan of God 12; sal. spirit gives tone to relationships with G. 26; C feels G. to be Father and Love 27/2, most divine of all things is cooperation with designs of G. 27/3; DB made love of G. present among youth 28/1; pastoral charity unites C with G. 28/2; C bases activity on union with G. 30/1; can discern G.'s plan 30/2; witnesses to service of G. in joy 31/1; changes whole life into praise and gift to G. 32/3; each day reserves time for dialogue with G. 33/2; meets mercy of G. in Reconciliation 33/3; in promise 40.

Gospel, evangelical: CC live G. at school of DB FW/1; Church has recognized e. inspiration of Asc. 1/2; C lives G. in specific way 2/2; puts into practice e. ideal of love 7; faithful to G. in social relationships 11/1; tries to bring them into harmony with G. 11/1; style of life based on Beatitudes 12; administers goods in spirit of e. poverty 12; lives sexuality according to e. chastity 12; CC try to spread G. in poor areas 13/2; sal. spirit is characteristic e. experience 26; e. calling 32/1; in retreats C compares his life with G. 34/2; renders life more e. through ongoing formation 37/12; e. project of Asc. 40; Regulations provide e. method of self-realization 50.

Growth, grow: C and human and christian g. of his family 8; cares for g. of his children 9; helps young to g. in Christ 14/3; makes youth responsible for own g. 15; CC try to g. together 19/2; RM promotes g. of sal. project 23/1, sacrament of reconciliation makes C

g. in love 33/3; monthly recollection for spiritual g. 3411; ongoing formation leads to g. in union with God 37/2. V. also Maturity.

Heart, cordial: Holy Spirit formed in DB h. of father and teacher 1/1, C believes in action of grace in h., tries to reach h. 15; relations of c. solidarity with local Church 18/2; CC united in one h. 19/1; sal. spirit has source in h. of Christ 26; C is open and c. 31/2; 'freedom to my h." 40. V. also Affection, Love, Charity, Fraternity .

Holiness: Regulations a path to apostolic h. FW/3, 50.

Holy Spirit: raised up DB, formed in his heart of father/teacher 1/1; led him to start Asc. 1/2; HS draws Christians to DB 2/1; led by HS DB lived and passed on sal. spirit 26, intimate union of C with HS 27/2; fire of HS renews earth 28/1; pastoral charity in C gift and presence of HS 28/2; HS source of light and strength for C 32/1; decision to be C matures under action of HS 36/1; formation calls for docility to HS 38/1; referred to in promise 40.

Honesty, honest: V. Uprightness, Upright.

Initiative(s): CC ready to start new i. when needed 16/1; spirit of i. in C at meetings 20/1; seeks i. with other groups of SF 22/1; RM uses WCB to coordinate i. 23/2; responds to need with spirit of i. 30/2; offers to God his apostolic i. 32/3; formative i. 38/3; referred to in promise 40; councils promote and coordinate formation and apostolic i. 44/1. V. Also Apostolate, Activity Sharing, Urgency.

Innovations, new: C educates youth to grow as new men 14/3; is available for new initiatives 16/1; young CC contribute dynamism of n. generations 20/3; C accepts i. 29/1 .

Intercommunication: all share in family life of Asc. to exchange experiences and get to know each other 19/2; C fosters communion with other groups of SF through mutual knowledge and information 22/1; structures of i. with other groups 22/2. V. also Communion, Dialogue, Fraternity.

Jesus Christ: V. Christ Jesus.

Joseph, St.: devotion to 35/2 .

Joy, joyful: C shares in j. of others 10; gospel vision of chastity leads C to j. single or married life 12; all CC share with j. in family life 19/2; C serves God with j. 28/2; preserves deep internal j. "serve Lord in j." 31/1; his prayer is j. 32/2; offers his j. to glory of God 32/3.

Justice, just: C shares j. aspirations of neighbour 10; rejects anything that fosters injustice 11/1; works to conform society to gospel requirements of j. 11/1; Asc. makes presence felt in organisms fighting for j. 11/2; C shares with youth taste for j. values 14/2.

Kindness: V. Love.

Laiety, hy people: DB sought cooperation of 1. FW/1 conceived Asc. as open to 1. and clergy 4/1; 1. C lives sal. vocation with 1. sensitivity 4/2; relations with other 1. cordial and active 18/2; coordinator maintains relations with 1. organisms 44/2.

Leaders: V. Directive personnel

Laberty: V. Freedom

Liturgy: C transforms life into 1. of praise 32/3; shares actively in 1. 33/1. V. also Prayer, Sacraments.

Local centre: every 1. c. sends offerings to RM 21; provincials provide spiritual assistance for 1. c. 23/3; FMA delegates animate 1. c. connected with FMA works 25/1; participation in life of 1. c. part of formation process 36/1; request for admission presented to leaders of 1. c. 36/2; 1. c. fundamental nucleus of Asc. 41; 1. c. organized on provincial plan 42; CC of 1. c. elect local council 43/2.

Local council: V. Council, local.

Lord: V. God.

Love, loving kindness: C puts into practice gospel ideal of 1. of God and neighbour 7; married C is cooperator with 1. of God the creator 9; chastity brings C to celibate or married life centred on 1.12; preventive system based on 1. k. 15, C trusts in force of 1. to make himself loved 15; builds diocese and parish as community of brotherly 1. 18/1; fosters love for Pope and Bishops 18/2; imbued with sal. spirit, life becomes witness of love 26; DB made 1: of Father present among young 28/1; C wants to save youth with 1. of predilection 28/2; God accompanies C with his 1. 31/1, C practises 1. k. 31/2; sacrament of reconciliation makes him grow in 1. 33/3; in formula of promise 40. V. also Affection, Charity, Heart, Fraternity.

Marriage: apostolate of married C 9; gospel idea of chastity leads C to a full celibate or married life 12.

Mary Help of Christians: H. Spirit raised up DB through motherly intervention of M. 1/1; C sees in M. unique cooperator of Lord and Help of Christian people 27/2; by practising pastoral charity C imitates motherly kindness of M. 28/2; Mother of Church and Help of Christians, living person, special guide of SF 35/1; C has filial and strong devotion for M. 35/1; in formula of promise 40.

Mass media: V. Social communication

Maturity, maturing, mature: engaged C committed to human and christian m. 9; C as educator works for greater human and christian m. 14/1; makes himself loved by m. and

openness 15; adult and aged CC contribute m. experience 20/3; choice to be a C m. progressively 36/1; application made when sufficient m. reached 36/2, C m. faith and charity through ongoing formation 37/2; membership of Asc. result of m. personal choice 30/2. v. also Grow, growth.

Meetings: C takes part in m. for programming 20/1; m. at least monthly for formation 38/3; convoked by council 44/1.

Membership: V. Promise

Ministry: how C deacon or priest fulfils m 4/3; C called by Church to a m. 18/2; CC priests and deacons offer m. to other CC 20/3; m. of RM 23; provincials make this m. present at local level and share in it. 23/3, 42/2.

Mission: how married C lives his m. of spouse and parent 9; C shares in specific way in m. of Church 2/2; helps young to discover their m. in Church 14/3; from beginning DB sought collaborators for his m. for youth FW/1; Spirit guided him in extension of m. 1/2; C committed to mission among youth and poor 3; CC collaborate in sal. m. in name of Church 6/1; CC continue m. of dead CC 19/3; every C feels responsibility for common m. 20/1; young CC share in common m. 20/3. V. also Plan, Project.

Missions, missionary: CC foster m. activity 13/2, m. work a typical activity of C 16/1; C builds diocese and parish as community of m. commitment 18/1.

New, novelty: V. Innovation.

Oratory, oratories: C works in sal. o. 17; shares experience of DB in first o. at Valdocco 27/1.

Organization, organizing: DB thought of organizing CC from 1850 FW/2; wanted Asc. to have flexible o. 41/1, chap. VI; WCB looks after o. of world congresses 48/5.

Pain: V. Suffering.

Parish, parish priest: C offers collaboration to p.p. in p. community 17; CC contribute to building diocese and p. as community 18/1; relations with p. cordial and active 18/2.

Participation, participate: Asc. p. in spiritual patrimony of SDB 6/1; C aware of his p. in social life 11/1; helps youth to p. in Church and society 14/3; has spirit of active p. in pastoral plans 18/2; all CC participate in life of own family 19/1; all CC p. in meetings for planning and choice of leaders 20/1; C p. in spiritual experience of DB 27/1; p. actively in liturgy 33/1; p. in life of centre and programming preparation 36/1; nearest centre fosters p. of isolated DD 41/3; V. also Collaboration, Initiative.

Past Pupils of sal. works: CC stay close to them and are open to collaboration 25/2.

Pastoral, pastoral work: in p. choices C of secular clergy gives preference to youth and to poor areas 4/3; prev. system derives from p. charity 15; vocational p. work typical activity of C 16/1; CC participate actively in local p. plans 18/2; centre and synthesis of sal. spirit is p. charity 28/1; C finds source of p. charity in eucharist 33/3. V. also Bishops (pastors).

Pastors: V. Bishops (USA: V. Parish, parish priest)

Peace, peaceful: Asc. present in organisms which foster p. 11/2; C convinced that non-violence is leaven of p. 12; C a worker for p. who seeks accord 31/2; faces fatigue and difficulty in p. fashion 30/3; fosters in himself deep joy and p.31/1.

People in process of development: Asc. present in movements and organisms in favour of p. 11/2.

People not yet evangelized: CC foster missionary activity among p. 13/2. V. also Evangelization, Missions.

People, poor or working-class: C committed to mission of DB for young and poor 3; CC in secular clergy give preference to p. environments 4/3; CC dedicate themselves to p. 13/2; social communication spreads models in p. areas 16/1; CC participates in local pastoral plans for p. 18/2; C values forms of popular piety 33/1; in formula of promise 40.

Plan, project: DB defined CC programme of life 1876 FW/2; Regulations contain p. of life of C FW/3; C relies on fidelity of God for fulfilment of p. 2/2; C draws inspiration from apostolic p. of DB 3; Asc. shares responsibility for vitality of DB's p. in world 5; CC exchange experiences and apostolic p. 19/2; RM guarantor of fidelity to apostolic p. of Founder 23/1; every sal. community involved in promotion of p. of life of CC 24/1; in formula of promise 40. V. also Mission, Regulations, Vocation of Cooperator.

Politics, political: C participates in social and political activity 11/1; Asc. stays above party p. 11/2; C inserted in p. structures 17.

Pope: CC foster fidelity to P. 18/2.

Poverty, poor: C guided by spirit of evangelical p. 12; social service among p. typical activity of C 16/1. V. Young, Youth.

Prayer: C fosters p. in common in own family 8; p. one of valid forms of apostolate of C 16/2; C builds diocese and parish as community of p. 18/1; CC provide mutual help by p. 19/3; p. for dead members 19/3; handicapped or suffering CC offer p. 20/3; sal. spirit nourished by p. 26; Mary intercedes for C 28/2; simple and vital prayer of C 32; C goes to sources to nourish life of prayer 33/1; every day gives time to personal dialogue with God 33/2; p. an element in programme of formation 36/1; importance given to life of p. in formation of C 38/1; significant times of p. are means of formation 38/3. V. also Liturgy, Sacrament.

Preventive System: method permeated by charity of Good Shepherd 1/1; married C educates children according to p. s. 9; C practises p. s., reason, religion, loving kindness 15; seeks to prevent evil 29/2, 31/2. V. also Love.

Priest(s): from beginnings DB asked diocesan clergy to cooperate FW/1; conceived Asc. as open to secular clergy 4/1; how C priest lives sal. vocation 4/3; relations with p. cordial and active 18/2; CC p. very useful for formation and animation 20/3.

Project: V. Plan

Promise: significance of 36/3; formula of 40.

Provincial (SDB, FMA): P. makes present ministry of RM 23/3; in union with RM has special responsibility for centres 42/2; councils ensure functioning of Asc. in agreement w-lth P. 44/1; prov. council erects centres with consent of P., and when necessary with P (FMA) or Bishop 45/2; P. appoints delegates 46/2; can appoint competent lay C as local delegate 46/3; approval of all P.s involved for setting up national or regional conference 47/1; they also appoint delegates 47/3.

Provincial council: V. Council, provincial

Reconciliation: in this sacrament, C meets mercy of Father 33/3.

Rector Major: CC collaborate with sal. Congtn. under authority of RM 6/1; every centre sends offerings to RM 21; ministry of RM as superior of Asc. 23; CC foster affection and fidelity to RM 24/2; agreement between RM and Mother General of FMA concerning animation 25/1; provincial shares in ministry of RM 23/3, 42/2; decisions of WCB effective only after approval of RM 48/6.

Rectors: V. Salesian rectors.

Regulations: written by DB, approved in 1877 FW/2; project of life of C and statute of Asc. FW/3; offers path to holiness FW/3; in retreats C compares his life with R. 34/2; study of R. part of programme of preparation 36/1; promises to live according to R. 36/3; choosing these R means self-realization and the path to holiness 50; "in accordance with present R." 42/2, 46/1. V. also Project.

Renewal: C committed to renew mentality and customs 11/1; retreats have purpose of r. 34/2. V. also New, Novelty.

Responsibility, those responsible: Asc. shares r. for DB's project in world 5; Sal. society has special r. in SF 5; married C is r. in accepting and transmitting life 9; C forms right conscience about social r. 11/1; Asc. urges CC to assume social r. 11/2; C makes youth r. for own growth 15; offers r. collaboration to bishops and parish priests 17; shared r. chap. III; shared r. involves economic aspect 21; provincials represent RM in sphere of r. 23/3; in ongoing formation C better assumes r. 37/2; has first r. for own

formation 38/1; competent CC and delegates share r. for formation 38/2; provincial has particular r. for animation 42/2. V. also Collaboration.

Retreats: serve for discernment, conversion and renewal 34/2.

Sacraments: married C finds strength in s. of love 9; C educates young to meeting with Christ in s. 14/3; s. received frequently and with faith 33/3.

Salesian Bulletin: instrument of formation 38/3

Salesian Family (groups of): C feels communion with other members of 3; Asc. one of groups of SF, and brings specific values to it 5; SDB has specific rob in SF 5; C inserted in structures of 17; fosters communion and collaboration with other groups of 22/1-2; so does RM 23/1; CC feel close to other groups of 25/1-2; DB passed on sal. spirit to SF 26; Mary special guide of 35/1; C venerates canonized and beatified members of 35/3; contact with other groups and their literature means for formation 38/3; fidelity of C sustained by affection of members of SF 39/1; in formula of promise 40; council fosters union with other groups of 44/1; coordinator maintains links with them 44/2.

Salesian Rectors: by collaboration with provincials ensure bonds of unity 23/3.

Salesian community: V. Community, salesian.

Salesian spirit: chap. IV; lay C lives s.s. in daily occupations 4/2; his secular apostolate animated by s.s. 7; CC live in brotherly communion according to s.s. 19/1; style of life typical evangelical experience 26; centre and syntheseis of s.s. pastoral charity 28/1; prayer of C carries imprint of s.s. 32/2; in formula of promise 40; spirit of "da mihi animas" 50. V. also Preventive System.

Salesians (SDB): C works in structures animated by S. 17; explanation of name "S." 28/2. V. also Congregation, salesian.

Salvation: Church centre of forces for s. of world 27/2; C works irl design of s. of souls 27/3; s. of young, mission of DB FW/1; DB raised up by Holy Spirit for s. of young 1/1; C wants to save youth with love of predilection 28/2; in formula of promise 40.

Sanctification, sanctity: V. Holiness

School: collaboration in scholastic centres typical activity of C 16/1; C works in structure of sal. s. 17.

Scripture: C reads and meditates on 33/2; gets deeper knowledge of s. through ongoing formation 37/2. V. also Biblical quotations.

Secular: C draws inspiration from DB's plan in own s. condition 3; Asc. brings to SF specific values of s. condition 5; s. apostolate of C 7; C appreciates value and autonomy

of s. state 12; s. condition offers possibility of entry to various structures 17; exploits sal. spirit according to s. condition 26; V. also World.

Secular clergy: V. Parish, Deacon, Priest.

Serenity, serene: V. Peace.

Service, serve: Christ sent by Father for s. of men 7; C generous in s. of neighbour 10; Asc. present i_n organizations for s. of youth and family 11/2; C shapes secular reality for s. of people 12; shares value of s. with young 14/2; uses prev. syst. in educational s. 15; social s. among poor a typical activity 16/1; duties carried out as fraternal service 20/2; CC priests and deacons offer s. of ministrv 20/3; C seeks collaboration with other groups of SF for richer s. to Church 22/1; sal.community ensures s. of animation 22/1; C wants to s. God with humility and joy 28/2, 31/1: in retreats makes himself available for more generous s. 34/2; makes s. more competent by ongoing formation 37/2; can adpt his s. to Asc. according to circumstances 39/1; referred to in promise 40. v. also Availability, Generócity.

Shared responsibility: V. Responsibility.

Sharing: V. Participation.

Simplicity, simple: C administers his goods with criteria of s. 12; creates family atmosphere based on s. 31/2; his prayer is s. 32/2.

Social communication: commitment to s.c. typical activity of C 16/1.

Society, salesian: V. Congregation, salesian.

Society, social: youth precious part of s. 1/1; C works for good of s. 3; shares responsibly in life of s. 11/1-2; evangelizes s. life by personal style of life 12; family is fundamental reality in s. 13/2; C helps young to discover role in s. 14/3; s. service among poor typical activity of C 16/1; C prepares upright citizens for s. 50. V. also World, People, poor or working-class.

Solid, solidarity: s. with local Church 18; cordial s. in relationship with others 18/2; economic s. 21; C feels s. with world 29/1; fidelity sustained by fellow CC 39/1. V. also Communion, Collaboration, Participation, Union.

Spirit, Holy: V. Holy Spirit.

Spirit, salesian: V. Salesian spirit.

Spiritual assistance: provincials provide s. a. for centres 23/3.

Spiritual direction: C gives importance to s. d. in his formation 38/1;

Suffering (pain): C shares in suffering of neighbour 10; believes that s. can be fruitful 12; offers his own s. and illness 16/2,20/3; offers s. for glory of God 32/3. V. also Cross.

Temperance: work and t. 30/3.

Trust: C t. in transforming force of love 15; relationship with SDB based on mutual t. 24/1; C believes in human resources 29/1; in face of evil maintains his t. 29/2; fosters relationships of t. 31/2; has t. in prayer 32/2; has recourse with t. to intercession of DB 35/2.

Union, unity, united: u. efforts become strong 1/2; CC u. in one heart and soul 19/1; remain u. to dead CC 19/3; provincials and rectors ensure bonds of u. 23/3; action of C rooted in u. with God 30/1; without u. with Christ, C can do nothing 32/1; growth in u. with God 37/2; council fosters u. with SDB and FS 44/1. V. also Communion, Fraternity, Solidarity.

Uprightness, upright: C witnesses to Christ by u. of life 10; educative aim of DB, to form u. citizens.

Urgency, urgent: CC available to meet u. local needs 16/1; centres send offerings to RM for urgent needs of sal. projects 21; C endeavours to meet u. needs which arise 30/2; coordinator makes decisions in u. cases. V. also Initiative(s).

Values: C defends sal. v. in own environment 4/2; Asc. brings to SF v. of own secular nature 5; C is aware of family v. 8; Asc. promotes and defends christian v. in social sphere 11/2; C appreciates values of secular reality 12; shares with youth taste for true v. 14/2; shares v. of own culture 29/1; is convinced of v. of action 30/1.

Vocation of Cooperator (calling): C a christian who has been called 2; commitment as C a response to sal. v., gift and free choice 2/2; open to all christians 2/3 one v., two ways of living it 4; common v. makes CC brothers and sisters 19/1; deepest aspect of v., cooperator with God 27/3; C called to be light and leaven in world 29/1, evangelical calling 32/1; time of preparation needed to verify v. 36/1; God does not cease to call 37/1; in formula of promise 40; with SDB and FMA Asc. is bearer of common sal. v. 5.

Vocation(s): married C helps children to follow own v. 9; CC foster apostolic v. among youth 13/1; helps young to discern v. 14/3; pastoral work for v. a typical activity 16/1; CC take part in local pastoral v. plans 18/2.

Volunteers of Don Bosco: V. Don Bosco Volunteers

Witness: married C w. of faith 9; engaged C offers characteristic w. 9; C in work is w. to Christ 10; w. to primacy of spirit 12; with personal w. and activities CC build diocese and parish 18/1; sal. spirit gives C life and makes him w. of love 26; Mary helps C in his w. 28/2; C called to be light and leaven 29/1; by joy w. to fact that Saviour is with him 31/1, retreats make him able to renew w. 34/2; is able to adapt w. to situations 39/1; in formula of promise 40.

Word of God: v. Scripture.

Work(s): C w. with DB 2/1; lay C lives vocation in ordinary conditions of w. 4/2; apostolate of C in w. and w. environment 10; prior attention to youth entering world of w. 13/1; DB tireless in w. 30/1; w. and temperance 30/3; cross accompanies apostolic w. 30/3; C offers his w. for glory of God 32/3; in formula of promise 40.

World: rapid spread of CC in world FW/2; Regulations offer plan to holiness suitable for needs of today's w. FW/3; CC work with DB while remaining in w. 2/1; Asc. shares DB's plan in w. 5; Christ sent by Father into w. 7; C bears witness in over-efficient, aggressive and divided w. 12; w. of work 13/1; sal. spirit gives tone to presence and action in w. 26; H. Spirit animates Church in w. 27/2; sal. presence in w. 29; C feels solid with w. in which he lives 29/1. V. also Secular, Society.

World Consulting Body: RM uses WCB for animation 23/2; constitution, election or appointment of members, method of functioning 48.

Young, young people, youth: mission of DB salvation of y., especially poor and abandoned FW/1; raised up for this by Spirit 1/1; in pastoral choices C of secular clergy gives preference to y. 4/3; C gives prior attention to needy y. 7; in family gives special attention to y. 8; Asc. present in organizations which work for y. 11/2; CC give special attention to poor, abandoned and emarginated y. 13/1; C shares taste for values of y. 14/2; educates y. to faith 14/3; animation of y. and y. groups typical activity of C. 16/1; inserted into civil structures for education of y. 17; works in sal. y. centres 17; shares in local pastoral plans for y. 18/2; shares DB's experience among y. at Valdocco 27/1; Christ Good Shepherd of y. and needy 27/1; DB made love of God present among y. 28/1; pastoral charity unites C to God and y. 28/2; C accepts everything that is good, especially if pleasing to y. 29/1; multiplies good for advantage of weakest 29/2, in formula of promise 40; God blesses those who work for y. 50. V. also Education, Pastoral.

Zeal: St. Francis de Sales model of apostolic z. 28/1, C acts with z. 30/1. V. also Availability, Generosity.