

CONSTITUTIONS and REGULATIONS

CONSTITUTIONS

of the Society of St Francis de Sales

Editrice S.D.B.
Edizione extra commerciale

Direzione Generale Opere Don Bosco
Via Marsala 42
00185 Roma

Fourth Edition – 2025

Printed by
Kristu Jyoti Publications, Bengaluru 560 036, India

TABLE OF CONTENTS

Presentation 7
Presentation of the fourth edition 10
Abbreviations 12

CONSTITUTIONS
of the Society of St Francis de Sales

FOREWORD 15

Part One:
THE SALESIANS OF DON BOSCO IN THE CHURCH

1. The Society of St Francis de Sales 19
2. The Salesian spirit 25
3. The profession of the Salesian 32

Part Two:
SENT TO THE YOUNG – IN COMMUNITIES –
FOLLOWING CHRIST

4. Sent to the young 39
   Those to whom our mission is directed 39
   Our educative and pastoral service 42
   Criteria for Salesian activity 48
   Those who share responsibility for the mission 50
5. In fraternal and apostolic communities 54
6. Following the obedient, poor and chaste Christ 61
   Our obedience 63

Our poverty....68
Our chastity....73
7. In dialogue with the Lord....77

Part Three:
FORMED FOR THE MISSION
OF PASTORS AND EDUCATORS

8. General aspects of our formation....87
Salesian formation....87
Initial formation....90
9. The formation process....94

Part Four:
THE SERVICE OF AUTHORITY
IN OUR SOCIETY

10. General principles and criteria....103
11. Service of authority in the world community....106
12. Service of authority in the provincial community....119
13. Service of authority in the local community....128
14. Administration of temporal goods....133

CONCLUSION....137

GENERAL REGULATIONS

Part One:
SENT TO THE YOUNG – IN COMMUNITIES –
FOLLOWING CHRIST

1. Those to whom our mission is addressed....145
2. Our educative and pastoral service....147

3. Activities and works 150
The oratory and the youth centre 150
The school, vocational training centres and institutions of higher education 151
Hostels and boarding schools 152
Initiatives at the service of vocations 153
The missions 153
Parishes 156
Social communication 158
Service in non-Salesian structures 159
4. Service to the Salesian Family 161
5. Fraternal and apostolic communities 164
6. Following the obedient, poor and chaste Christ 166
Our obedience 166
Our poverty 166
Our chastity 171
7. In dialogue with the Lord 173

Part Two:
FORMED FOR THE MISSION
OF PASTORS AND EDUCATORS

8. General aspects of formation 179
Formation communities 179
Intellectual formation 180
Pastoral experience 181
Practical guide for formation 182
9. The formation process 183
Immediate preparation for the novitiate 183
The novitiate 183
Formation after the novitiate 185
Ongoing formation 186

Part Three:
THE SERVICE OF AUTHORITY
IN OUR SOCIETY

10. The service of authority in the world community 191
The Rector Major and his Council 191
The General Chapter 195
Regional structures 202
11. The service of authority in the provincial community ... 207
The provincial and his council 207
The provincial chapter 213
12. The service of authority in the local community 219
The rector and his council 219
The assembly of the confreres 223
13. The administration of temporal goods 225
General norms 225
At world level 228
The provinces 228
The houses 231

WRITINGS OF DON BOSCO

I. To the Salesian confreres 237
II. The Preventive System in the education of the young .. 256
III. Letter from Rome 264
IV. Souvenir of St John Bosco to the first missionaries 276
V. From the spiritual testament of St John Bosco 279

INDEX

Index 285

PRESENTATION

Here at last, dear confreres, is our renewed and approved Rule of Life.

It is offered to you in a manual which every Salesian should keep with him as his identity card.

It contains the Constitutions of the Society of St Francis de Sales, our "basic code", revised and re-written in accordance with the requirements of Vatican II (cf. "Ecclesiae Sanctae" II, 1,12-14).

In addition, it contains the updated version of the General Regulations, which form an integral part of the particular law of our Society.

In the manual you will also find some of the writings of our father, St John Bosco, which are enriched with his spiritual experience.

The serious and wide-ranging revision of the text was carried out by the whole Congregation over a period of many years and is the fruit of the work of no fewer than three General Chapters (20th, 21st and 22nd); it ensures continuity with our origins, the ecclesial character of the Salesian apostolic consecration and the natural tendency of Don Bosco's mission to reach out to the whole world.

On 25 November 1984, Solemnity of Christ the King, the Apostolic See approved the present Constitutions, once again declaring authoritatively "the authenticity of the gospel way of life traced out by the founder." They set out the spiritual riches

of our Salesian tradition; they define its apostolic project; they trace out our path of holiness and invite us to witness to it as the most precious gift we can offer the young.

On 8 December 1984, the Solemnity of the Immaculate Conception, the date "on which all our greatest enterprises and events began and reached fulfillment", the Rector Major promulgated this precious rewritten text. We welcome our rule of life with gratitude and trust as being the "living testament of Don Bosco" coming from the hands of the Virgin Help of Christians herself, and we open our hearts in thanksgiving as we pray:

We thank you Father,
because you have called us individually by name
from every continent
to be in the Church signs and bearers of your love.

For us too, Father, you have made to rise up
from the very heart of Christ, your apostle,
that pastoral love
which marks our ecclesial fervour
with the gift of predilection for young people.

We adore you with filial gratitude
because your Paraclete, the Spirit of the Lord,
is always with us by the grace of his consecration
as we live day by day the fullness of our gift,
renewing the mystery of the baptismal Covenant
through its more intimate and complete expression.

Grant, merciful Father,
that with Mary's guidance,
we may persevere to the end
on this way that leads to Love.
In our religious profession
You have made to blossom in us a new and exhilarating reality
which is the offering of ourselves
in the work of salvation and the liturgy of life.
Teach us to see and contemplate
through the indications of this Rule,
the undivided heart of your only Son;
permeate our freedom with the power of your Spirit,
so that all of us who adhere to Don Bosco
may faithfully fulfil with your help
all that by your gift we have promised.

Fr Egidio Viganò
Rector Major

Rome, 8 December 1984
Solemnity of the Immaculate Conception of the Blessed Virgin Mary.

PRESENTATION OF THE FOURTH EDITION

The *Constitutions of the Society of St Francis de Sales*, promulgated by the Rector Major, Fr Egidio Viganò, on 8 December 1984, accompany us like our identity card. His words remain relevant and deeply meaningful: "(The *Constitutions*) set out the spiritual riches of our Salesian tradition; they define its apostolic project; they trace out our path of holiness and invite us to witness to it as the most precious gift we can offer the young."

This new edition of the *Constitutions* is the guardian of this great heritage, which continues to call us to maintain the same commitment to studying them and the same zeal to putting them into practice. Like the previous ones, this edition brings together the changes that emerged during the last two General Chapters.

In this fourth edition of the *Constitutions* – which includes the resolutions of the GC28 and GC29 Chapter Assemblies – changes have been introduced to articles 30, 128, 142, 168 and 187; with regard to the *General Regulations*, the changes concern articles 5, 15 (introduced *ex novo*), 105, 132, 136, 151, 173, 183, and 191. Together with these regulatory articles, the entries in the analytical index have been updated.

As we commemorate the 150th anniversary of the first missionary expedition, I renew the invitation that comes to us from Blessed Michael Rua in his letter of 1 December 1909: "*When the Venerable Don Bosco sent his first sons to America, he wanted the photograph to show him among them*

as he handed Fr John Cagliero, leader of the expedition, the book of our Constitutions. How much Don Bosco said with that gesture! ... 'I would like to go with you myself, but since I cannot do so these Constitutions will take my place. Keep them as you would a precious treasure.'"

This is the wish we extend to all of you: to be authentic and convinced sons of Don Bosco in keeping this precious treasure and letting ourselves be guided by this *Rule of Life.*

Fr Fabio Attard
Rector Major

Rome, 8 December 2025
Solemnity of the Immaculate Conception

ABBREVIATIONS

Sacred Scripture

Acts	Acts of the Apostles
Col	Letter of St Paul to the Colossians
1 Cor	First letter of St Paul to the Corinthians
2 Cor	Second letter of St Paul to the Corinthians
Eph	Letter of St Paul to the Ephesians
Ezek	Ezekiel
Gal	Letter of St Paul to the Galatians
Gen	Genesis
Heb	Letter to the Hebrews
Is	Isaiah
Jn	Gospel of St John
1 Jn	First letter of St John
Lk	Gospel of St Luke
Mk	Gospel of St Mark
Mt	Gospel of St Matthew
1 Pet	First letter of St Peter
Phil	Letter of St Paul to the Philippians
Prov	Proverbs
Ps	Psalms
Qo	Qoheleth (Ecclesiastes)
Rev	Revelation (Apocalypse)
Rom	Letter of St Paul to the Romans
1 Sam	First book of Samuel
Sir	Sirach
1 Thess	First letter of St Paul to the Thessalonians
1 Tim	First letter of St Paul to Timothy
Wis	Wisdom

Documents of the Church

AA	Apostolicam Actuositatem, Decree of Vatican II
AG	Ad Gentes, Decree of Vatican II
CIC	Codex Iuris Canonici
EN	Evangelii Nuntiandi, Apostolic Exhortation of Paul VI, 1975
ET	Evangelica Testificatio, Apostolic Exhortation of Paul VI, 1971
GS	Gaudium et Spes, Constitution of Vatican II
IGLH	Institutio Generalis de Liturgia Horarum
IM	Inter Mirifica, Decree of Vatican II
LG	Lumen Gentium, Constitution of Vatican II
MR	Mutuae Relationes, Directives, SCRIS – S. Congreg. for Bishops, 1978
PC	Perfectae Caritatis, Decree of Vatican II
PO	Presbyterorum Ordinis, Decree of Vatican II
RD	Redemptionis Donum, Apostolic Exhortation of John Paul II, 1984
SC	Sacrosanctum Concilium, Constitution of Vatican II

Salesian sources

ASC	Salesian Central Archives
BM	Biographical Memoirs (English translation)
C	Constitutions of the Society of St Francis de Sales
C 1875	Rules or Constitutions of the Society of St Francis de Sales, Turin 1875 (OE XXVII, 10-99)
DB	Don Bosco
MB	Memorie biografiche (19 volumes)
MO	Memoirs of the Oratory of St Francis de Sales (New Rochelle, 2024)
OE	Opere edite (published works)
R	General Regulations
Don Rua	Circular letters of Don Rua

Note: The *Scriptural texts* in English are from the New Revised Standard Version (Catholic Edition), with the exception of Psalm 119:32 which is from the Grail translation.



FOREWORD

For us Salesians, our Rule Book is Don Bosco's living testament. "If you have loved me in the past," he tells us, "continue to love me in the future by the exact observance of our Constitutions."[1] Fr Michael Rua, Don Bosco's first successor, reminds us: "When Don Bosco sent his first sons to America he had himself photographed in the act of handing to Fr John Cagliero, who headed the expedition, the book of the Constitutions as though to say: 'I would like to go with you myself, but since I cannot do so these Constitutions will take my place. Keep them as you would a precious treasure!'"[2]

[1] BM XVII, 232.

[2] Don Rua, 1 Dec. 1909.

Part One

The Salesians of Don Bosco in the Church

I. THE SOCIETY OF ST FRANCIS DE SALES

"I myself will search for my sheep, and will seek them out ... I will set up over them one shepherd ... He shall feed them and be their shepherd." (Ezek 34:11,23)

God's action in the foundation and life of our Society

1. With a feeling of humble gratitude we believe that the Society of St Francis de Sales came into being not as a merely human venture but by the initiative of God.[1] Through the motherly intervention of Mary, the Holy Spirit raised up St John Bosco to contribute to the salvation of youth, "that part of human society which is so exposed and yet so rich in promise."[2]

The Spirit formed within him the heart of a father and teacher, capable of total self-giving: "I have promised God that until my dying breath I would dedicate myself entirely to my poor boys."[3]

To ensure the continuation of this mission, the Spirit inspired him to initiate various apostolic endeavours, first among them our Society.

The Church has acknowledged God's hand in this, especially by approving our Constitutions and by proclaiming our Founder a saint.

From this active presence of the Holy Spirit we draw strength for our fidelity and support for our hope.

[1] MO, 54.
[2] BM II, 35.
[3] BM XVIII, 216.

Nature and mission of our Society

2. We, the Salesians of Don Bosco (SDB), form a community of the baptized. Submissive to the bidding of the Spirit we are resolved to carry out the Founder's apostolic plan in a specific form of religious life: to be in the Church signs and bearers of the love of God for young people, especially the poorest of them.

By carrying out this mission we find our own way to holiness.

Our apostolic consecration

3. We live as disciples of the Lord by the grace of the Father, who consecrated us[1] through the gift of his Spirit and sends us out to be apostles of the young.

Through our religious profession we offer ourselves to God in order to follow Christ and work with him in building up the Kingdom. Our apostolic mission, our fraternal community and the practice of the evangelical counsels are the inseparable elements of our consecration which we live in a single movement of love towards God and towards our brothers and sisters.

Our mission sets the tenor of our whole life; it specifies the task we have in the Church and our place among other religious families.

[1] LG 44.

Form of our Society

4. Our Society is made up of clerics and laymen who complement one another as brothers in living out the same vocation.

We are recognized in the Church as a clerical religious institute of pontifical right, "dedicated to apostolic works."[1]

Inspired by the goodness and zeal of St Francis de Sales, Don Bosco called us Salesians[2] and gave us a programme of life in the motto: "Da mihi animas, cetera tolle."[3]

[1] PC 8; CIC, can 675 §1.
[2] BM V, 8.
[3] BM XVII 337, 338, 257.

Our Society in the Salesian Family

5. Don Bosco inspired the start of a vast movement of persons who in different ways work for the salvation of the young.

He himself founded not only the Society of St Francis de Sales but also the Institute of the Daughters of Mary Help of Christians and the Association of Salesian Cooperators. These live in communion with each other, share the same spirit and, with specifically distinct vocations, continue the mission he began.

Together with these groups and with others born later we make up the Salesian Family.[1]

Within this family, by the will of the Founder, we have particular responsibilities: to preserve unity of spirit and to foster dialogue and fraternal collaboration for our mutual enrichment and greater apostolic effectiveness.

Our past pupils are also members by reason of the education they have received, and the bonds are closer when they commit themselves to take part in the Salesian mission in the world.

R 37-42, 148

[1] ASC, *Progetto CG1*, ms DB; BM XVII, 10-11.

Our Society in the Church

6. The Salesian vocation places us at the heart of the Church and puts us entirely at the service of her mission.

Faithful to the commitments Don Bosco has passed on to us, we are evangelizers of the young, especially the poorest of them; we pay special attention to apostolic vocations; we are educators of the faith in low-income areas, particularly by means of social communication; we proclaim the gospel to those who have not yet received it.

In this way we contribute to building up the Church as the body of Christ, so that also through us she may appear to the world as the "universal sacrament of salvation."[1]

[1] LG 48; GS 45.

Our Society in the contemporary world

7. Our vocation calls us to be deeply united with the world and its history.[1] Open to the cultural values of the lands in which we work, we try to understand them and make them our own, so as to incarnate in them the message of the gospel.

The needs of the young and of low-income groups, the desire to work with the Church and in her name, inspire and shape our pastoral activity so as to bring about a more just world and one of greater fellowship in Christ.

[1] GS 1.

The presence of Mary in our Society

8. The Virgin Mary showed Don Bosco his field of labour among the young and was the constant guide and support of his work,[1] especially in the foundation of our Society.

We believe that Mary is present among us and continues her "mission as Mother of the Church and Help of Christians."[2]

We entrust ourselves to her, the lowly servant in whom the Lord has done great things,[3] that we may become witnesses to the young of her Son's boundless love.

[1] BM VII, 197; XVII, 232; XVIII, 373.
[2] DB, *Maraviglie della Madre di Dio*, Turin 1868, p. 45; (OE XX, 237).
[3] Lk 1:48-49.

Patrons and Protectors of our Society

9. As members of the pilgrim Church, we are conscious of our communion in the heavenly kingdom with our brethren and feel the need of their help.[1]

Don Bosco entrusted our Society in a special way to Mary, whom he made its principal patroness,[2] as well as to St Joseph and to St Francis de Sales, the zealous pastor and doctor of charity.

We hold in veneration as special protectors St Dominic Savio, a sign of the wonders that grace can achieve in adolescents and the other glorified members of our family.

[1] LG 49.
[2] C 1875, V, 6.

2. THE SALESIAN SPIRIT

"Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you." (Phil 4:9)

Pastoral charity the centre of our spirit

10. Under the inspiration of God, Don Bosco lived and handed on to us an original style of life and action: the Salesian spirit.

It is summed up in and focused on pastoral charity, characterized by the youthful dynamism which was revealed so strongly in our Founder and at the beginnings of our Society. It is an apostolic impetus that makes us seek souls and serve God alone.

Christ of the Gospel the source of our spirit

11. The Salesian spirit finds its model and source in the heart of Christ, apostle of the Father.[1]

Reading the gospel, we become more aware of certain aspects of the figure of the Lord: gratitude to the Father for the gift of a divine vocation offered to everyone; predilection for the little ones and the poor; zeal in preaching, healing and saving because of the urgency of the coming of the Kingdom; the preoccupation of the Good Shepherd who wins hearts by gentleness

and self-giving; the desire to gather his disciples into the unity of brotherly communion.

[1] LG 3; AG 3.

Union with God

12. As he works for the salvation of the young, the Salesian experiences the fatherhood of God and continually reminds himself of the divine dimension of his work: "Apart from me you can do nothing."[1]

He cultivates union with God, aware of the need to pray without ceasing in a simple heart-to-heart colloquy with the living Christ and with the Father, whom he feels close at hand. Attentive to the presence of the Spirit and doing everything for God's love he becomes like Don Bosco a contemplative in action.

[1] Jn 15:5.

Sense of the Church

13. Our love for Christ necessarily gives rise to our love for his Church, the People of God, the centre of unity and communion of all the forces working for the Kingdom.

We feel ourselves a living part of the Church, and we cultivate in ourselves and in our communities a renewed ecclesial awareness. This we express in an attitude of filial loyalty to Peter's successor and to his teaching, and in our efforts to live in communion and collaboration with the bishops, clergy, religious and laity.

We educate young Christians to an authentic understanding of the Church and we work assiduously for its growth. Don Bosco tells us: "No effort should be spared when the Church and the Pope are at stake."[1]

[1] BM V, 383.

Predilection for the young

14. Our vocation is graced by a special gift of God – predilection for the young: "That you are young is enough to make me love you very much."[1] This love is an expression of pastoral charity and gives meaning to our whole life.

For their welfare we give generously of our time, talents and health: "For you I study, for you I work, for you I live, for you I am ready even to give my life."[2]

[1] DB, *Il Giovane Provveduto*, Turin 1847, p. 7 (OE II, 187).
[2] Don Ruffino, *Cronaca dell'Oratorio*, ASC 110, quaderno 5, p. 10.

Salesian loving-kindness

15. Sent to young people by the God who is "all charity",[1] the Salesian is open and friendly, ready to make the first approach and to welcome others with unfailing kindliness, respect and patience.

His love is that of a father, brother and friend, able to draw out friendship in return; this is the loving kindness so much recommended by Don Bosco.

His chastity and well-balanced attitude open his heart to spiritual fatherhood and give transparent witness to God's anticipating love.

[1] DB, *Esercizio di divozione alla misericordia di Dio*, Turin 1847, p. 81 (OE II, 151).

Family spirit

16. Don Bosco wanted everyone to feel at home in his establishments. The Salesian house becomes a family when affection is mutual and when all, both confreres and young people, feel welcome and responsible for the common good.

In an atmosphere of mutual trust and daily forgiveness, the need and joy of sharing everything is experienced, and relationships are governed not so much by recourse to rules as by faith and the promptings of the heart.[1]

This is a witness that enkindles in the young the desire to get to know and to follow the Salesian vocation.

[1] BM XVII, 88-89.

Optimism and joy

17. The Salesian does not give way to discouragement in face of difficulties, because he has complete trust in the father. "Let nothing upset you", Don Bosco used to say.[1]

Inspired by the humanism of St Francis de Sales, he believes in man's natural and

supernatural resources without losing sight of his weakness.

He is able to make his own what is good in the world and does not bewail his own times; he accepts all that is good,[2] especially if it appeals to the young.

Because he is a herald of the Good News he is always cheerful.[3] He radiates this joy and is able to educate to the happiness of Christian life and a sense of celebration: "Let us serve the Lord in holy joy."[4]

[1] BM VII 317.
[2] 1 Thess 5:21.
[3] Phil 3:1.
[4] DB, *Il Giovane Provveduto*, Turin 1847, p. 6 (OE II, 186).

Work and temperance

18. "Work and temperance will make the Congregation flourish",[1] whereas the seeking of an easy and comfortable life will instead bring about its death.[2]

The Salesian gives himself to his mission with tireless energy, taking care to do everything with simplicity and moderation. He knows that by his work he is participating in the creative action of God and cooperating with Christ in building the Kingdom.

Temperance gives him the strength to control his heart, to master himself and remain even-tempered.

He does not look for unusual penances but accepts the daily demands and renunciations of the apostolic life. He is ready to suffer cold and heat, hunger and thirst, weariness and disdain whenever God's glory and the salvation of souls require it.[3]

[1] BM XII, 338.
[2] BM XVII, 250.
[3] C 1875, XIII, 13.

Initiative and flexibility

19. The Salesian is called to be a realist and to be attentive to the signs of the times, convinced that the Lord manifests his will also through the demands of time and place.

Hence his spirit of initiative: "In those things which are for the benefit of young people in danger or which serve to win souls for God, I push ahead even to the extent of recklessness."[1]

Timely response to these needs requires him to keep abreast of new trends and meet them with the well-balanced creativity of the Founder; periodically he evaluates his work.

[1] BM XIV, 662.

The Preventive System and Salesian spirit

20. Under the guidance of Mary his teacher, Don Bosco lived a spiritual and educational experience with the boys of the first Oratory, which he called the "Preventive System". For him this was a freely-given expression of love inspired by the love of a God who provides in

advance for all his creatures, is ever present at their side, and gives his life to save them.

Don Bosco passes this on to us as a way of living and handing on the gospel message, and of working with and through the young for their salvation. It permeates our approach to God, our personal relationships, and our manner of living in community through the exercise of a charity that knows how to make itself loved.

Don Bosco our model

21. The Lord has given us Don Bosco as father and teacher.

We study and imitate him, admiring in him a splendid blending of nature and grace. He was deeply human, rich in the qualities of his people, open to the realities of this earth; and he was just as deeply the man of God, filled with the gifts of the Holy Spirit and living "as though he saw him who is invisible."[1] These two aspects combined to create a closely-knit life project, the service of the young. He realized his aim with firmness, constancy and the sensitivity of a generous heart, in the midst of difficulties and fatigue. "He took no step, he said no word, he took up no task that was not directed to the saving of the young... Truly the only concern of his heart was for souls."[2]

[1] Heb 11:27.

[2] Don Rua, 24 Aug. 1894.

3. THE PROFESSION OF THE SALESIAN

"Jesus said to them, 'Follow me and I will make you fish for people.' And immediately they left their nets and followed him." (Mk 1:17-18)

Personal vocation of the Salesian

22. Each one of us is called by God to form part of the Salesian Society. Because of this God gives him personal gifts and by faithful correspondence he finds his way to complete fulfilment in Christ.

The Society recognizes his vocation and helps him to develop it; as a responsible member, he puts himself and his gifts at the service of the community and of its common tasks.

Every call is an indication that the Lord loves the Congregation, wants to see it vibrant for the good of the Church and never ceases to enrich it with new apostolic energy.

Meaning of our profession

23. Religious profession is a sign of a loving encounter between the Lord who calls and the disciple who responds by giving himself totally to God and to his brothers and sisters.

It is one of the most lofty choices a believer can consciously make, an act which recalls and endorses the mystery of his baptismal covenant by giving it a deeper and fuller expression.

By publicly binding himself in the eyes of the Church, through whose ministry he is more intimately consecrated to the service of God,[1] the Salesian begins a new life which is lived out in a service of permanent dedication to the young.

Profession is also the expression of a mutual commitment between the professed member who enters the Society and the Society which receives him with joy.[2]

[1] MR 8; LG 44.
[2] LG 44; PC 5; CIC, can. 654.

Formula of profession

24. Our formula of profession is the following:

"God my Father, you consecrated me to yourself on the day of my baptism.

In response to the love of the Lord Jesus your Son, who calls me to follow him more closely,

and led by the Holy Spirit who is light and strength,

with complete freedom I, N.N., offer myself totally to you.

I pledge myself

to devote all my strength to those to whom you will send me,

especially to young people who are poorest; to live in the Salesian Society in communion of spirit and action with my brothers;

and in this way to share in the life and mission of your Church.

And so, in the presence of my brothers and before Fr N.N., who takes the place of the Rector Major of the Society of St Francis de Sales,

I make the vow for ever to live obedient, poor and chaste according to the way of the gospel set out in the Salesian Constitutions.

Father, may your grace, the intercession of Mary Help of Christians, of St Joseph, of St Francis de Sales and of St John Bosco, together with the assistance of my brother Salesians keep me faithful day by day."

(for those making temporary profession)

"And so, in the presence of my brothers, and before Fr N.N., who takes the place of the Rector Major of the Society of St Francis de Sales,

although it is my intention to offer myself to you for all my life, in accordance with the Church's dispositions

I make the vow for... year(s) to live obedient, poor and chaste according to the way of the gospel set out in the Salesian Constitutions.

Father, may your grace, the intercession of Mary Help of Christians, of St Joseph, of St Francis de Sales and of St John Bosco, together with the assistance of my brother Salesians keep me faithful day by day."

The Superior responds:
"In the name of the Church
and of the Salesian Society

I welcome you among the Salesians of Don Bosco as a confrere committed by perpetual (temporary) vows."

Profession a source of sanctification

25. The action of the Spirit is for the professed member a lasting source of grace and a support for his daily efforts to grow towards the perfect love[1] of God and human beings.

The confreres who are living or have lived to the full the gospel project of the Constitutions are a stimulus and help for us on the path to holiness.

The witness of such holiness, achieved within the Salesian mission, reveals the unique worth of the beatitudes and is the most precious gift we can offer to the young.

[1] PC 1.

Part Two

Sent to the young in communities following Christ

4. SENT TO THE YOUNG

THOSE TO WHOM OUR MISSION IS DIRECTED

"As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things." (Mk 6:34)

The young to whom we are sent

26. The Lord made clear to Don Bosco that he was to direct his mission first and foremost to the young, especially to the poorest of them.

We are called to the same mission and are aware of its supreme importance: young people are at the age when they must make basic life-choices which affect the future of society and of the Church.

With Don Bosco we reaffirm our preference for the young who are "poor, abandoned and at risk."[1] those who have greater need of love and evangelization, and we work especially in areas of greatest poverty.

R 1, 3, 11, 16, 27

[1] BM XIV, 536.

Young workers

27. Young people from poor areas who are looking for work, and young workers in general, often encounter difficulties and easily become victims of injustice.

Making the concern of Don Bosco our own, we go to them to prepare them to take their place with dignity in society and in the Church and to alert them to the role they can play in the Christian transformation of social life.

R 2

Young people called to serve the Church

28. To meet the needs of his people the Lord continually calls some to follow him and enriches them with a variety of gifts in the service of the Kingdom.

We are convinced that many young people are rich in spiritual potential and give indications of an apostolic vocation.

We help them discover, accept and develop the gift of a lay, consecrated or priestly vocation, for the benefit of the whole Church and of the Salesian Family.

R 9, 17, 18

With equal zeal we nurture adult vocations.

In poorer areas

29. Our priority commitment to young people who are poor fits in well with pastoral involvement among poor people in general.

We recognize the gospel values which they stand for, and the need they have of support in their efforts at human advancement and growth in the faith. Hence we support them by "all the means that Christian charity suggests."[1]

We also give our attention to the lay people responsible for evangelization of their local area, and to the family where different generations come together[2] and build the future of humankind.

R 14, 26, 27

[1] C 1875, 1,7.
[2] GS 52.

People not yet evangelized

30. People still awaiting the gospel message were always the special object of Don Bosco's concern and apostolic effort. They continue to stimulate our zeal and keep it alive. We look upon missionary work as an essential feature of our Congregation.

Through our missionary activity we carry out a patient work of evangelization by founding the Church within a group of people[1] and revitalizing the faith, including in countries of ancient Christian tradition. This work mobilizes all the educative and pastoral commitments proper to our charism.

Following the example of the Son of God, who made himself in all things like us, the Salesian missionary makes his own the values of these people and shares their hopes and anxieties.[2]

R 19-25

[1] AG 6.
[2] AG 3,12, 26.

OUR EDUCATIVE AND PASTORAL SERVICE

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour." (Lk 4:18-19)

Total development

31. Ours is a sharing in the mission of the Church, which brings about the saving design of God, the coming of His Kingdom, by bringing people the message of the gospel which is closely tied in with the development of the temporal order.[1]

We educate and evangelize according to a plan for total human well being directed to Christ, the perfect Man.[2] Faithful to the intentions of our Founder, our purpose is to form "upright citizens and good Chrisians."[3]

R 4, 5, 23

[1] EN 31.
[2] GS 41.
[3] *Plan of Regulations of the Oratory*, 1854 (BM II, 36).

Personal development

32. As educators we work together with our young people to bring all their talents and aptitudes to full maturity.

According to circumstances we share our food with them, further their technical skills and give them an all-round education.

Always and in every case we help them to be open to truth and to develop in themselves a responsible freedom. To this end we commit ourselves to inculcating in them a convinced appreciation of true values which will lead them to a life of dialogue and service.

R 4, 6

Social and collective development

33. Don Bosco clearly saw the social implications of his work.

We work in poor areas and for poor young people. We work with them, educating them to assume their moral, professional and social responsibilities, and favouring their involvement in groups and in the larger community.

In a way appropriate to religious, we share in the witness and commitment of the Church to justice and peace. While not getting involved in ideologies or party politics, we reject everything that encourages deprivation, injustice and violence. We cooperate with all who are trying to build a society more worthy of human dignity.

The advancement to which we dedicate ourselves in the spirit of the gospel makes

tangible the love of Christ which sets us
R 6, 27 free, and is a sign that the Kingdom of God is among us.

Evangelization and catechesis

34. "This Society had its beginning in a simple catechism lesson."[1] For us too, evangelizing and catechizing are the fundamental characteristics of our mission.

Like Don Bosco, we are all called to be educators to the faith at every opportunity. Our highest knowledge therefore is to know Jesus Christ, and our greatest delight is to reveal to all people the unfathomable riches of his mystery.[2]

We walk side by side with the young so as to lead them to the risen Lord, and so discover in him and in his gospel the deepest meaning of their own existence, and thus grow into new creatures in Christ.

The Virgin Mary is present in this process as a mother. We make her known and
R 7 loved as the one who believed,[3] who helps and who infuses hope.

[1] BM IX, 35.
[2] Eph 3:8-19.
[3] Lk 1:45.

Introduction to ecclesial life

35. We introduce the young to the experience of ecclesial life by bringing them into a faith community and helping them take part in it.

To this end we promote and animate groups and movements for formation and apostolic and social action. In these the young people grow in the awareness of their own responsibilities and learn to give their irreplaceable contribution to the transformation of the world and to the life of the Church and so become themselves the "first apostles of the young, in direct contact with them."[1]

R 8

[1] AA 12.

Introduction to liturgical life

36. We introduce the young to a conscious and active participation in the Church's liturgy, the summit and source of all christian life.[1]

With them we celebrate the encounter with Christ, by listening to his Word, in prayer and in the sacraments.

The Eucharist and the sacrament of Reconciliation, celebrated with care are means of exceptional value for education to Christian liberty, to conversion of heart and to a spirit of sharing and service in the ecclesial community.

R 7

[1] SC 10.

Vocational guidance

37. We educate the young to develop their own human and baptismal vocation by a daily life progressively inspired and unified by the gospel.

The family atmosphere of welcome and faith, created by the witness of a community which gives of itself with joy is the most efficacious setting for the discovery and guidance of vocations.

This work of collaboration with God's design, the crown of all our educational and pastoral activity, is sustained by prayer and personal contact, above all in spiritual direction.

R 9, 17, 18

The Preventive System in our mission

38. Don Bosco has handed on to us his Preventive System as a means for carrying out our educative and pastoral service.

"This system is based entirely on reason, religion and loving kindness."[1] Instead of constraint, it appeals to the resources of intelligence, love and the desire for God which everyone has in the depths of his being.

It brings educators and youngsters together in a unique experience of life, marked by a spirit of family, trust and dialogue.

Imitating God's patience, we encounter the young at their present stage of freedom. We accompany them, so that they develop solid convictions and gradually assume responsibility for the delicate process of their growth as human beings and in the faith.

R 4, 5, 13, 16

[1] MB XIII, 919, but cf. also BM IV, 382.

Assistance as an attitude and method

39. The practice of the Preventive System demands a fundamental disposition on our part: an empathy with the young and a willingness to be with them: "Here in your midst I feel completely at home; for me, living means being here with you."[1]

We are present as brothers among the young in an active and friendly way, helping them in their efforts to grow in what is good and encouraging them to cast off every form of slavery, so that their weakness may not be overcome by evil.

This presence affords us a true understanding of the world of the young and unites us with them in all the healthy aspects of their restless energy.

[1] BM IV, 455.

CRITERIA FOR SALESIAN ACTIVITY

"For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them... To the weak I became weak, so that I might win the weak, I have become all things to all people, so that I might by any means save some." (1 Cor 9:19,22)

Don Bosco's Oratory a permanent criterion

40. Don Bosco lived a pastoral experience in his first Oratory which serves as a model; it was for the youngsters a home that welcomed, a parish that evangelized, a school that prepared them for life and a playground where friends could meet and enjoy themselves.

As we carry out our mission today, the Valdocco experience is still the lasting criterion for discernment and renewal in all our activities and works.

Inspirational criteria for our activity and works

41. Our apostolic activity is carried out in a variety of ways, which depend in the first place upon the actual needs of those for whom we are working.

We give practical expression to the redeeming love of Christ by organizing activities and works of an educational and pastoral nature designed to meet the needs of the neighbourhood and of the Church. Sensitive to the signs of the times and with initiative

and continual flexibility we evaluate these activities, renew them and create new ones.

The education and evangelization of many young people, especially among the very poor, means that we have to go to them where they are to be found, and provide adequate forms of service in the context of their own lifestyle.

R 1

Activities and works

42. We carry out our mission chiefly in works that make possible the human and Christian education of the young, such as oratories and youth centres, schools and vocational training centres, boarding establishments and houses for young people in difficulties.

In parishes and mission residences we contribute to the spreading of the gospel and to the advancement of the people. We collaborate in the pastoral programme of the particular Church out of the riches of our specific vocation.

In specialized centres we make available our pedagogical and catechetical expertise in the service of the young.

In retreat houses we provide for the Christian formation of groups, especially of young people.

R 11-31, 36

We dedicate ourselves also to every other kind of work which has as its scope the salvation of the young.

Social communication

43. We work in the social communication sector. This is a significant field of activity[1] which constitutes one of the apostolic priorities of the Salesian mission.

Our Founder had an instinctive grasp of the value of this means of mass education which creates culture and spreads patterns of life; he showed great originality in the apostolic undertakings which he initiated to defend and sustain the faith of the people.

Following his example we utilize as God's gift the great possibilities which social communication offers us for education and evangelization.

R 32-35, 42

[1] IM 1.

THOSE WHO SHARE RESPONSIBILITY FOR THE MISSION

"The one who plants and the one who waters have a common purpose and each will receive his wages according to the labour of each For we are God's servants, working together; you are God's field, God's building." (1 Cor 3:8-9)

The mission is given to the community

44. The apostolic mandate which the Church entrusts to us is taken up and put into effect in the first place by the provincial

and local communities. The members have complementary functions and each one of their tasks is important. They are aware that pastoral objectives are achieved through unity and joint brotherly responsibility.

The provincial and the rector, as animators of dialogue and team work, guide the community in pastoral discernment, so that it may accomplish its apostolic plan in unity and fidelity.

Common and complementary responsibilities

45. Each of us is responsible for the common mission, and participates in it with the richness of his own personal gifts and with the lay and priestly characteristics of the one Salesian vocation.

The Salesian coadjutor brother brings to every field of education and pastoral activity the specific qualities of his lay status, which make him in a particular way a witness of God's Kingdom in the world, close as he is to the young and to the realities of working life.

The Salesian priest or deacon brings to the common work of promoting human development and of educating in the faith the specific quality of his ministry, which makes him a sign of Christ the Good Shepherd, especially by preaching the gospel and administering the sacraments.

The significant and complementary presence of clerical and lay Salesians in the community constitutes an essential element of its make-up and of its apostolic completeness.

Young Salesians

46. The family spirit and the dynamic drive which is characteristic of our mission among young people make the contribution of young Salesians in the apostolate particularly important.

They are closer to the rising generations; they can provide inspiration and enthusiasm; they are ready to try new solutions.

The community by encouraging and guiding this generosity, helps them to mature as religious and apostles.

The educative community and lay people associated with our work

47. We bring about in our works the Educative and Pastoral Community which involves young people and adults, parents and educators, in a family atmosphere, so that it can become a living experience of Church and a revelation of God's plan for us.

Lay people associated with our work make a contribution all their own in this community, because of their experience and pattern of life.

We welcome and encourage their collaboration, and we give them the opportunity to get a deeper knowledge of the Salesian spirit and the practice of the Preventive System.

We foster the spiritual growth of each of them, and to those who may be so inclined we suggest a closer sharing of our mission in the Salesian Family.

R 4, 5, 149

Solidarity with the particular Church

48. The community lives and expresses its apostolic commitment within the particular Church. We become part of its pastoral action which has the Bishop at its head[1] and the directives of the Bishops' Conference as a springboard for action on a wider scale.

We offer the particular Church the contribution of our work and Salesian pedagogy, and we receive from it direction and support.

To forge more systematic links we share initiatives with other groups belonging to the Salesian Family and with other religious institutes.

We are ready to cooperate with civil organizations working in the fields of education and social development.

R 2, 13, 26, 36

[1] CIC, can. 678 §1.

5. IN FRATERNAL AND APOSTOLIC COMMUNITIES

"Let love be genuine... love one another with mutual affection; outdo one another in showing honour... Contribute to the needs of the saints; extend hospitality to strangers... Live in harmony with one another." (Rom 12:9-10,13,16)

Importance of life in community

49. To live and work together is for us Salesians a fundamental requirement and a sure way of fulfilling our vocation.

This is why we come together in communities,[1] where our love for each other leads us to share all we have in a family spirit, and so create communion between person and person.

The community is a reflection of the mystery of the Trinity: there we find a response to the deep aspirations of the heart and we become signs of love and unity for the young.

R 21

[1] CIC, can. 608.

The bonds of unity

50. God calls us to live in community and entrusts us with brothers to love.

Brotherly love, our apostolic mission and the practice of the evangelical counsels are the bonds which form us into one and constantly reinforce our communion.

R 43

We thus become one heart and one soul to love and serve God,[1] and to help one another.

[1] C 1875, II, 1.

Relationships of fraternal friendship

51. St Paul exhorts us: "As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness and patience. Bear with one another and, if anyone has a complaint against another, forgive each other."[1]

The Family spirit is the hallmark of the Salesian community and inspires every moment of its life: work and prayer, meals and recreation, meetings and other encounters.

In an atmosphere of brotherly friendship we share our joys and sorrows, and we are partners in our apostolic plans and experiences.

[1] Col 3:12-13.

The confrere in the community

52. The community receives each confrere with an open heart. It accepts him as he is and fosters his growth to maturity. It offers him the opportunity to use and develop his gifts of nature and of grace. It provides for his needs and sustains him in moments of doubt and difficulty, weariness and ill health.

Don Bosco used to say to those who asked to remain with him: "Bread, work and paradise: I can offer you these three things in the Lord's name."[1]

The confrere pledges himself to build up the community in which he lives. He loves it, despite its imperfections, and knows that in it he finds the presence of Christ.

He accepts fraternal correction, fights whatever he discovers in himself which militates against the community and gives his own generous contribution to the community life and work. He thanks God that he is among brothers who encourage him and help him.

R 44

[1] BM XVIII, 357.

Sick and aging confreres

53. The community surrounds its sick and aged confreres with care and affection.

They in their turn, accepting their condition and serving the community in whatever way they can, are a source of blessing for it; they enrich its family spirit and deepen its unity.

Their life takes on a new apostolic significance. As they offer their limitations and sufferings in a spirit of faith for their brothers and for the young, they are united with the redeeming passion of the Lord, and continue to share in the Salesian mission.

Death of the confrere

54. The community supports with greater love and prayer the confrere who is gravely ill. When the hour comes for him to bring his consecrated life to its highest fulfilment, his brothers help him to enter fully into Christ's paschal mystery.

Death for the Salesian is made bright by the hope of entering into the joy of his Lord,[1] and when it happens that a Salesian dies working for souls, the Congregation has won a great triumph.[2]

The memory of departed confreres unites, in a love that will not pass away,[3] those who are still pilgrims with those who are already resting in Christ.

R 48

[1] Mt 25:21.
[2] BM XVII, 250.
[3] 1 Cor 13:8.

The rector in the community

55. The rector represents Christ who unites his followers in the service of the Father. He is at the centre of the community, a brother among brothers, who recognize his responsibilities and authority.

His first task is to animate the community so that it may live faithful to the Constitutions and grow in unity. He coordinates the efforts of all, bearing in mind the rights, duties and capabilities of every member.

He also has a direct responsibility toward each confrere; he helps him realize his own personal vocation and carry out the work entrusted to him.

He extends his concern to the young and to our colleagues, so that they may share in the community's mission with increasing responsibility.

R 43, 49

In his words, frequent contacts and opportune decisions he is a father, teacher and spiritual guide.

A welcoming community

56. With simplicity the confreres lead a life of self-giving and sharing, by welcoming others and offering them hospitality. By their kindness and cheerfulness they are able to draw everyone into the Salesian family spirit.

R 22, 46

Nevertheless, to foster mutual respect and expressions of brotherly communion, every community should reserve certain parts of the religious house for the confreres alone.[1]

[1] CIC, can 667 §1.

An open community

57. The Salesian community works in communion with the particular Church.

It is open to the world's values and attentive to the cultural milieu in which it carries out its apostolic work. At one with those among whom it lives, it cultivates good relations with all.

Thus it becomes a sign revealing Christ and his saving presence among us, and becomes a leaven giving rise to new vocations after the example of the first community of Valdocco.

The provincial community

58. Local communities are a living part of the provincial community. The latter fosters fraternal communion among them and supports them in their mission.

It shows a loving concern for new confreres; it is solicitous for the formation of every member, rejoices in their success and the happy occasions in their lives, grieves over their loss and keeps alive their memory.

Attentive to the youth situation, it co-ordinates and evaluates our apostolic work through its various services; it encourages collaboration, stimulates pastoral work for vocations, provides for the continuity of our works, and is open to new activities.

It cultivates the spirit of brotherhood and expresses it concretely through solidarity with other provinces, with the Congregation and with the Salesian Family.

The world community

59. Religious profession incorporates the Salesian in the Society, making him a participant in the communion of spirit, witness and service that is its life within the Universal Church.

R 104

Union with the Rector Major and his Council, solidarity in apostolic intiatives, communication and exchange of information about the work of the confreres, all increase this communion, deepen the sense of belonging and dispose us to give our service to the world community.

6. FOLLOWING THE OBEDIENT, POOR AND CHASTE CHRIST

"I regard everything as loss because of the surpassing value of knowing Christ ... because Christ Jesus has made me his own." (Phil 3:8,12)

Following Christ

60. By religious profession we mean to live the grace of our baptism radically and more fully.

We follow Jesus Christ, who "chaste and poor, redeemed and sanctified men through obedience,"[1] and we share more closely in his paschal mystery, his self-emptying and his life in the Spirit.

Surrendering ourselves totally to God whom we love above all else, we commit ourselves to a form of life based entirely on gospel values.

[1] PC 1.

Fraternal and apostolic love

61. Don Bosco frequently points out how the sincere practice of the vows strengthens the bonds of brotherly love and makes our apostolic work coherent.

The profession of the counsels helps us to live a life of communion with our brothers in the religious community as in a family which enjoys the presence of the Lord.[1]

The evangelical counsels render our pastoral charity solicitous and fruitful by fostering purification of the heart and spiritual freedom:[2] the obedient, poor and chaste Salesian is quick to love and serve those to whom the Lord sends him, especially poor youth.

[1] PC 15.
[2] LG 46.

A particular sign of God's presence

62. The practice of the counsels, lived in the spirit of the beatitudes, makes our proclamation of the gospel more convincing.

In a world tempted by atheism and the idolatry of pleasure, possessions and power, our way of life bears witness, especially to the young, that God exists, that his love can fill a life completely, and that the need to love, the urge to possess, and the freedom to control one's whole existence, find their fullest meaning in Christ the Saviour.

Our way of life also affects our manner of dressing, which is meant to be an external sign of this witness and service. The clerics follow the dispositions of the particular Churches in the countries in which they reside,[1] and the lay members adopt the simple style which Don Bosco recommended.[2]

[1] CIC, can. 669.
[2] C 1875, XV, 1-3.

Witness of the world to come

63. The offering of his own freedom through obedience, the spirit of evangelical poverty and the love which becomes a gift in chastity, make the Salesian a sign of the power of the resurrection.

The evangelical counsels, fashioning his heart entirely for the Kingdom, help him discern and welcome God's action in history; in the simplicity and hard work of daily life they transform him into an educator who proclaims to the young "a new heaven and a new earth,"[1] awakening in them hope and the dedication and joy to which it gives rise.[2]

[1] Rev 21:1.
[2] Rom 12:12.

OUR OBEDIENCE

"Although he was a Son, he learned obedience through what he suffered; and having being made perfect he became the source of eternal salvation for all who obey him." (Heb 5:8-9)

Gospel significance of our obedience

64. Our Saviour assured us that he came on earth to do not his own will but that of his Father in heaven.[1]

By professing obedience we offer our will to God and by carrying out the mission entrusted

to us we relive Christ's own obedience in the Church and in the Congregation.

Docile to the Spirit and attentive to the signs he gives us in the events of each day, we take the gospel as our supreme rule of life,[2] the Constitutions as a sure path to follow, and the superiors and the community as day by day interpreters of God's will.

[1] C 1875, III, 1.
[2] PC 2.

Salesian style of obedience and authority

65. In the Salesian tradition, obedience and authority are practised in a family spirit of love which inspires relationships of mutual esteem and trust.

The superior directs, guides and encourages, making discreet use of his authority. All the confreres collaborate by obeying readily and sincerely, "with cheerfulness and humility."[1]

The service of authority and the willingness to obey are the principles of cohesion in the Congregation, and guarantee its permanence; for the Salesian they are the path to holiness and the source of energy in his work, of joy and of peace.

R 51

[1] C 1875, III, 2.

Shared responsibility in obedience

66. In the community, in view of the mission entrusted to us, we all obey even though we have different tasks to perform.

In listening to the Word of God and celebrating the Eucharist, we express and renew our common dedication to the divine will.

In matters of importance we seek the will of the Lord together in patient brotherly dialogue, with a deep awareness of shared responsibility.

The superior exercises his authority by listening to the confreres, encouraging all to make their contribution and promoting a union of wills in faith and charity. He concludes this phase of searching in common by making appropriate decisions. These will normally emerge from a convergence of the views expressed.

We all then set to work to carry out these decisions by our sincere collaboration, even when our own views have not prevailed.

Personal obedience and freedom

67. The Salesian is expected to obey in freedom of spirit and with an awareness of his personal responsibility, pledging his "powers of intellect and will, and his gifts of nature and grace."[1]

He obeys with faith and sees in the superior an aid and a sign which God uses to manifest his will.

Obedience like this "leads to maturity by extending the freedom of the sons of God."[2]

[1] PC 14.
[2] PC 14.

Requirements of the vow of obedience

68. By vowing obedience the Salesian pledges himself to obey lawful superiors in matters concerning the observance of the Constitutions.[1]

When an order is given expressly by virtue of the vow of obedience, the obligation to obey is a grave one. Only major superiors and rectors can command in this way, but they should do so rarely, in writing or before two witnesses, and only when some serious reason requires it.[2]

[1] CIC, can. 601.
[2] CIC, can. 49ff.

Personal gifts and obedience

69. Each one places his abilities and talents at the service of the common mission.

The superior, with the help of the community, has a special responsibility for the discernment of these gifts and for promoting their development and right use.

If the concrete demands of charity and the apostolate require the sacrifice of personal wishes or plans which are in themselves lawful, the confrere accepts with faith whatever obedience asks of him, while still retaining the right of recourse to a higher authority.

Before taking on tasks or offices other than those assigned to him in the community, he seeks authorization from the lawful superior.[1]

[1] CIC, can. 671.

The talk with the superior

70. Faithful to Don Bosco's recommendation, each confrere meets frequently with his superior for a friendly talk.

This is one of the best opportunities for dialogue, both for his own personal advantage and for promoting the good running of the community.

R 50

In it he speaks with confidence of his own life and work and, if he so wishes, also of the state of his conscience.

Obedience and the mystery of the cross

71. "Substitute acts of penance," Don Bosco tells us, "with acts of obedience."[1]

Sometimes obedience will clash with our own selfish attitudes and desires for independence, or may really test our love. This is the moment to look to Christ, who

was obedient even unto death:[2] "Father, if this [cup] cannot pass unless I drink it, your will be done."[3]

The mystery of his death and resurrection teaches us how fruitful it is for us to obey: the grain of wheat which dies in the obscurity of the earth bears much fruit.[4]

[1] BM XIII, 68.
[2] Phil 2:8 cf. BM IV, 163.
[3] Mt 26:42.
[4] Jn 12:24.

OUR POVERTY

"Jesus said to him: 'If you wish to be perfect, go, sell your possessions and give the money to the poor, and you will have treasure in heaven; then come, follow me.'" (Mt 19:21)

Gospel significance of our poverty

72. We are aware of the generosity of our Lord Jesus Christ: though he was rich he made himself poor so that through his poverty we might become rich.[1]

We are called to a life closely modelled on the gospel. We choose to follow "the Saviour who was born in poverty, lived deprived of everything and died stripped on the cross."[2]

Like the apostles at our Lord's invitation we free ourselves from concern and worry about earthly goods[3] and, trusting in the providence of the Father, we dedicate ourselves to the service of the gospel.

[1] 2 Cor 8:9.
[2] C 1875 (Introduction), p. xxiv.
[3] Mt 6:25ff.

Poverty and the Salesian mission

73. Don Bosco lived his poverty in detachment of heart and generous service of others; his manner was marked by austerity, hard work and much initiative.

Following his example, we too live detached from all earthly goods;[1] we participate with a spirit of enterprise in the mission of the Church and in her struggle for justice and peace, especially by educating those in need.

The witness of our poverty, lived in a common sharing of our goods, helps the young to overcome their selfish possessive instinct and opens them to the Christian sense of sharing.

[1] C 1875, IV, 7.

Requirements of the vow of poverty

74. By the vow of poverty we undertake not to use and not to dispose of material goods without the consent of the lawful superior.

Each confrere retains the ownership of his patrimony and the right to acquire other goods, but before his profession he freely disposes of their use and enjoyment and cedes their administration to others.

Before perpetual profession he draws up his will in conformity with the norms of civil law. After serious reflection, and an expression of his complete abandonment to Divine Providence, he may also renounce definitively the goods of which he has retained the ownership in accordance with universal law and that of the Society.

R 52-54

Personal commitment to poverty

75. Each one of us bears primary responsibility for his own poverty, daily living out by the frugality of his life the detachment he has promised.

He accepts his dependence on the superior and community in the use of temporal goods, but he knows too that permission does not dispense him from being poor in spirit and in fact.[1]

He is careful not to give way gradually to a desire for a comfortable and easy life, which poses a direct threat to fidelity and to apostolic generosity.

When his state of poverty causes him some inconvenience or suffering,[2] he is glad to be

R 56

able to share in the blessings promised by the Lord to the poor in spirit.[3]

[1] PC 13.
[2] C 1875 (Introduction), p. xxvi.
[3] Mt 5:3.

Christian sharing of goods

76. After the example of the first Christians, we share together our material goods,[1] the fruits of our work, the gifts we receive and whatever comes to us from pensions, subsidies and insurance policies. We do the same with our talents, our energies and our experience.

In the community the good of each individual becomes the good of all.

As brothers we share what we have with the other communities of the province, and we show solidarity with the needs of the entire Congregation, of the Church and of the world.

R 57-59, 64, 198, 202

[1] Acts 4:32.

Witness of poverty in the community and in our works

77. Every community is sensitive to the conditions of its neighbourhood and bears witness to its poverty by a simple and frugal way of life in unpretentious dwellings.

Following the example and spirit of our Founder, we accept ownership of the means we need for our work, and we administer them in such a way that all may realize they are being used for the service of others.

Our choice of works and of their location is made in response to the needs of those in want; the criterion for our buildings is that they be simple and functional.

R 1, 59-66

Work

78. Unremitting and self-sacrificing work is a characteristic left us by Don Bosco, and is a concrete expression of our poverty.

In our daily labours we are at one with the poor who live by the sweat of their brow, and we bear witness to the human and Christian value of work.[1]

R 65

[1] ET 20.

Solidarity with the poor

79. The spirit of poverty leads us to be one with the poor and to love them in Christ.[1]

For this reason we make every effort to stay close to them, to alleviate their needs, making our own their lawful aspirations for a more human society.

In seeking and accepting help for the service of the needy, we imitate Don Bosco in his zeal and gratitude, and like him we retain the freedom the gospel gives us. "Remember well," he tells us, "that what we have is not ours; it belongs to the poor; woe to us if we do not use it well."[2]

[1] PC 13.
[2] BM V, 450.

OUR CHASTITY

"For I am convinced that neither death, nor life... nor things present, nor things to come... nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Rom 8:38-39)

Gospel significance of our chastity

80. Consecrated chastity because of the Kingdom is a "precious gift given to some by the Father."[1] Responding in faith we accept it with gratitude and we pledge ourselves by vow to live perfect continence in celibacy.[2]

We follow Jesus Christ closely choosing an intensely evangelical way of loving God and our neighbour with an undivided heart.[3]

Thus, with a specific vocation we take our place in the Mystery of the Church, which is totally united to Christ, and sharing in its fruitfulness we dedicate ourselves to our mission.[4]

[1] LG 42.
[2] CIC, can. 599.
[3] LG 42.
[4] ET 13-14; RD 11.

Chastity and the Salesian mission

81. Don Bosco lived chastity as a love for God and for the young which had no limits. He wanted it to be a distinctive mark

of the Salesian Society: "Anyone devoting his life to destitute youth should certainly strive to enrich himself with every virtue, but the virtue he should specially cultivate is chastity."[1]

Our tradition has always considered chastity a resplendent virtue, bearing a special message for the education of youth. Through it we bear witness to the predilection of Christ for the young; it allows us to love them in an open and uncomplicated way, so that they "know they are loved",[2] and it enables us to educate them to love and to purity.

[1] C 1875, V, 1.
[2] DB, *Letter from Rome* 1884, BM XVII, 88.

Chastity and human maturity

82. The educational and pastoral demands of our mission and the fact that the observance of perfect continence touches some of the deepest drives of human nature,[1] require of the Salesian psychological balance and affective maturity.

Don Bosco used to warn: Whoever has not a well-grounded hope of being able, with divine help, to preserve the virtue of chastity in word, in deed and in thought, should not make profession in this Society, for he would often find himself in danger.[2]

R 69

[1] PC 12.
[2] C 1875, V, 2.

Chastity and community life

83. Consecrated chastity, a "sign and stimulus of love",[1] frees and enables us to become all things to all people. It develops in us a Christian sense of personal relationships, encourages true friendships, and helps to make the community a family.

In its turn, the community's fraternal atmosphere helps us to live our celibacy because of the Kingdom with joy, and sustained by its love and understanding to come safely through difficult times.

[1] LG 42.

Attitudes and means for growing in chastity

84. Our chastity is not a conquest made once for all time. It has its moments of peace and moments of trial. It is a gift which because of human weakness demands a daily pledge of fidelity.

For this reason the Salesian, faithful to the Constitutions, lives a life of work and temperance, practices mortification and the custody of the senses, makes discreet and prudent use of the means of social communication, and does not neglect the natural means which contribute to physical and mental health.

Above all, he implores God's help and lives in his presence; he nourishes his love for Christ at the table of the Word and the

Eucharist, and humbly purifies it in the Sacrament of Reconciliation; he entrusts himself with simplicity to a spiritual director.

R 45, 67-69

He turns with filial trust to Mary, the Immaculate Help of Christians, who helps him to love as Don Bosco did.

7. IN DIALOGUE WITH THE LORD

"Let the Word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus." (Col 3:16-17)

The gift of prayer

85. The community expresses in a visible manner the mystery of the Church, which is not born of any human will but is the fruit of the Lord's death and resurrection. In the same way God brings our community together and keeps it united by his call, his Word, his love.

In praying, the Salesian community responds to this call; it deepens its awareness of its intimate and living relationship with God, and of its saving mission, making its own
R 70 Don Bosco's prayer: "Da mihi animas, cetera tolle."

Salesian prayer

86. Docile to the Holy Spirit, Don Bosco lived an experience of humble, trusting and apostolic prayer in which praying and living were spontaneously united.

We learn from him to recognize the action of grace in the lives of the young; we pray for them so that the design of the Father may be fulfilled in each of them, and we pray

with them to witness to our faith and share the same hope of salvation.

Salesian prayer is joyful and creative, simple and profound. It lends itself to community participation, is drawn from life experience and flows back into it.

R 78

The community attentive to the Word

87. The people of God are gathered together before all else by the Word of the living God.[1]

For us the Word, listened to with faith, is a source of spiritual life, food for prayer, light to see God's will in the events of life, and strength to live out our vocation faithfully.

With the Sacred Scriptures daily in hand,[2] we welcome the Word as Mary did and ponder it in our heart,[3] so that it will bear fruit and we may proclaim it with zeal.

[1] PO 4.
[2] PC 6.
[3] Lk 2:19,51.

The community made one by the Eucharist

88. The hearing of the Word finds its privileged place in the celebration of the Eucharist. Each day this is the central act of every Salesian community; it calls for joyful participation in a living liturgy.

There the community celebrates the paschal mystery and unites itself to the immolated

body of Christ, which it receives so as to build itself in him into a fraternal communion and renew its apostolic commitment.

Concelebration stresses the richness of this mystery; it expresses the triple unity of sacrifice, priesthood and community, a community whose members are all at the service of the same mission.

For us sons of Don Bosco the Eucharistic presence in our houses is a reason for frequent encounters with Christ. From him we draw energy and endurance in our work for the young.

R 71

The mystery of Christ in time

89. The Liturgy of the Hours extends the grace of the Eucharistic mystery throughout the day.[1]

The community, united to Christ and to the Church, praises and makes supplication to the Father, nourishes its union with him[2] and maintains an attentive attitude to the divine will. Without prejudice to the obligations assumed by clerics at their ordination,[3] the community celebrates Lauds as morning prayer and Vespers as evening prayer with the dignity and fervour that Don Bosco recommended.

Sunday is the day of Easter joy. Lived in apostolic activity, piety and cheerfulness, it

reinvigorates the Salesian's confidence and optimism.

R 71 The commemoration of the mysteries of the Lord, as they occur in the liturgical year, makes of our life a time of salvation in hope.[4]

[1] IGLH 10,12.
[2] LG 3.
[3] CIC, can 1174 §1.
[4] SC 102.

The community in continual conversion

90. The Word of God calls us to continual conversion.

Aware of our weakness, we respond by vigilance and sincere repentance, brotherly correction, mutual forgiveness and the calm acceptance of our daily cross.

This commitment to conversion on the part of each member and of the whole community is brought to its fulfilment by the Sacrament of Reconciliation.

R 74 Prepared by the daily examination of conscience and received frequently according to the Church's directives, this sacrament gives us the joy of the Father's pardon, rebuilds brotherly communion and purifies our apostolic intentions.

Opportune times for renewal

91. Our will for conversion is strengthened in the monthly recollection and in the annual retreat. These are occasions of spiritual renewal which Don Bosco considered the fundamental part and the synthesis of all the practices of piety.[1]

For the community and for every Salesian these are privileged moments for listening to the Word of God, discerning his will and purifying our hearts.

R 73

These times of grace restore to our spirit a deep unity in the Lord Jesus and keep alive in us the expectation of his return.

[1] C 1875, (Introduction), p. xxxiv.

Mary in the life and prayer of the Salesian

92. Mary, Mother of God, holds a unique place in the history of salvation.

She is a model of prayer and pastoral love, the teacher of wisdom and the guide of our Family.

We contemplate and imitate her faith, her concern for the needy, her fidelity at the hour of the cross and her joy at the wonders wrought by the Father.

Mary Immaculate, Help of Christians, leads us to the fullness of our offering to the Lord and gives us courage for the service of our brethren.

We develop a strong filial devotion to her. We pray the rosary each day and celebrate her feasts to encourage a more convinced and personal imitation.

R 75

Personal prayer

93. We can form praying communities only if individually we become men of prayer. Each one needs to express his own personal way of being a son of God, expressing his gratitude, telling him about his yearnings and his concerns in the apostolate.

For us mental prayer is essential. It strengthens our intimate union with God, saves us from routine, keeps our heart free and fosters our dedication to others. For Don Bosco it is a guarantee of joyous perseverance in our vocation.

R 72

The memory of our deceased confreres

94. Faith in the risen Christ sustains our hope and keeps alive our communion with our brothers who rest in Christ's peace. They have spent their lives in the Congregation and not a few have suffered even to the point of martyrdom for love of the Lord.

United with them in an exchange of spiritual benefits, we gratefully offer for them the prescribed suffrages.

R 48, 77

Their remembrance is an incentive to continue faithfully in our mission.

Life as prayer

95. Immersed in the world and in the cares of the pastoral life, the Salesian learns to meet God through those to whom he is sent.

Discovering the fruits of the Spirit[1] in the lives of people, especially the young, he gives thanks for everything;[2] as he shares their problems and sufferings, he invokes upon them the light and strength of God's presence.

He draws on the love of the Good Shepherd, whose witness he wants to be, and shares in the spiritual riches offered him by the community.

His need of God, keenly felt in his apostolic commitment, leads him to celebrate the liturgy of life, attaining that "tireless industry made holy by prayer and union with God that should be the characteristic of the sons of Don Bosco."[3]

[1] Gal 5:22.
[2] Eph 5:20.
[3] R 1924, art. 291.

Part Three

Formed for the mission of pastors and educators

8. GENERAL ASPECTS OF OUR FORMATION

SALESIAN FORMATION

"But speaking the truth in love, we must grow up in every way into him who is the head, into Christ." (Eph 4:15)

Vocation and formation

96. Jesus called his Apostles individually to be with him, and to be sent forth to preach the gospel.[1] Patiently and lovingly he prepared them and gave them the Holy Spirit to guide them into the fullness of Truth.[2]

He calls us too to live out in the Church our Founder's project as apostles of the young.

We respond to this call by committing ourselves to an adequate and ongoing formation for which the Lord daily gives us his grace.

[1] Mk 3:14.
[2] Jn 16:13.

Salesian orientation of formation

97. The first Salesians found their sure guide in Don Bosco. Living at the very heart of his community in action, they learned to model their own lives on his.

We too find in him our model. The religious and apostolic nature of the Salesian calling dictates the specific direction our formation must take, a direction necessary for the life and unity of the Congregation.

The formation experience

98. Enlightened by the person of Christ and by his gospel lived according to Don Bosco's spirit, the Salesian commits himself to a formation process which will last all his life and will keep pace with his maturing in other ways. He learns by experience the meaning of the Salesian vocation at the various moments of his life and accepts the ascetical demands it makes on him.

With the help of Mary, his Mother and Teacher, he gradually becomes a pastor and educator of the young in the lay or priestly state which he has embraced.

Personal and community commitment

99. Each Salesian accepts responsibility for his own formation. Docile to the Holy Spirit he develops his talents and his gifts of grace in a constant effort of conversion and renewal, as he lives and works for the common mission.

The natural environment for vocational growth is the community which the confrere joins with trust and in which he gives his responsible collaboration. The very life of the community, united in Christ and open

to the needs of the times, is itself a factor in formation, and hence must continually move forward and be renewed.

R 86

Unity of formation and different cultures

100. The principle of unity in the Congregation is the charism of our Founder, which of its richness gives rise to different ways of living the one Salesian vocation. Formation is therefore one in its essential content and diversified in its concrete expressions; it accepts and develops whatever is true, noble and just in the various cultures.[1]

[1] Phil 4:8.

The provincial community and formation

101. The provincial community welcomes and follows up the vocation of every confrere, sees to the preparation of formation personnel, provides formation structures, and makes each local community aware of its obligations in the formation sector.

It is the duty of the provincial community, through the various organs of animation and government, to lay down the method of formation according to the needs of its own cultural context and in conformity with the directives of the Church and of the Congregation.

In the exercise of this common responsibility, every Salesian, through prayer and personal witness, contributes to the sustaining and renewal of the vocation of his brothers.

R 85

INITIAL FORMATION

"Speak, LORD, for your servant is listening." (1 Sam 3:9)

Complexity and unity of initial formation

102. The aim of initial formation is the human maturing of the young confrere, his intellectual preparation and the deepening of his consecrated life, as he is gradually introduced to educational and pastoral work.

In the formative experience these elements must be harmonized into a living unity.

Formation communities

103. Initial formation is ordinarily carried out in communities specifically designed for the purpose.

In accordance with Don Bosco's style of education these communities are open and keep in mind the aspirations of the young for a more personal and fraternal lifestyle.

In them our spirit is lived in a more intense manner; together the members form a family founded on faith and enthusiasm for Christ, united in mutual esteem and common endeavour.

Those in formation and their formators contribute according to their different roles to the creation of an atmosphere of shared responsibility, and work with the aims of formation clearly in view.

R 79, 81, 82

Role of formators

104. Formators in formation communities have a specific and necessary role.

They ensure that those in formation have the opportunities for a valid experience and for serious doctrinal reflection in an appropriate setting.

Aware of being instruments through whom the Lord is working, they make every effort to constitute with the rector, who is the leader of the community and its spiritual guide, a group that is convinced of its common responsibility.

Chosen for this task are men of faith and sufficient pastoral experience, capable of a living communication of the Salesian ideal and of genuine dialogue with the young confreres.

R 79

The Salesian in initial formation

105. For the Salesian the time of initial formation is not so much a period of marking time as already one of work and holiness. It is a time of dialogue between God, whose initiative calls him and leads him forward, and his own freedom as he gradually assumes responsibility for his own formation.

In this process of growing responsibility he is sustained by prayer, spiritual direction, personal reflection, study and brotherly relationships.

R 80

Formation curriculum

106. Lay Salesians, future priests and permanent deacons normally have the same initial formation and follow a curriculum of equivalent level, with the same phases and similar content and objectives.

The necessary differences are determined by the specific vocation of each one, by his personal gifts and inclinations and the duties of our apostolate.

R 96, 98, 99

Incorporation in the Society and stages of formation

107. Before being definitively incorporated into the Society, each one passes through the following stages of formation: preparation for the novitiate, the novitiate itself and the period of temporary profession.

These periods are necessary for both the candidate and the community, so that they may work together to discern God's will and correspond with it.

The candidate gradually gets to know the Society, and the Society in turn can evaluate his suitability for Salesian life.

Admissions

108. After the candidate has freely presented his formal request, admission to the novitiate, to temporary or perpetual profession, to the ministries and to holy orders, is made by the provincial with the consent of his council after hearing the opinion of the rector of the community with his council.

R 82, 94, 95

The superiors base their judgement on positive indications of the candidate's suitability and keep in mind first of all the canonical requirements.[1]

[1] CIC, can. 642-645; 1019-1054.

9. THE FORMATION PROCESS

"The one who began a good work among you will bring it to completion by the day of Jesus Christ." (Phil 1:6)

Preparation for the novitiate

109. To anyone who is thinking of becoming a Salesian, an environment and suitable conditions are offered to enable him to discern his own vocation and to mature as a man and a Christian. In this way, and with the help of a spiritual guide, he is able to make a choice with greater awareness of what he is doing, and without any external or internal pressures.

A period of special preparation is required immediately prior to the novitiate to deepen the candidate's vocational choice and verify his suitability for beginning the novitiate. This preparation is made through an experience of Salesian community and apostolic life.

R 89

The novitiate

110. The novitiate offers the candidate the possibility of beginning the Salesian religious experience.

For this reason the novitiate community must always provide an example of life founded on faith and nourished by prayer, in which evangelical simplicity, joy, friendship and mutual respect create a climate of trust and docility.

With the help of the director the novice examines carefully the motives for his choice, makes certain of his suitability for the Salesian calling, and prepares himself to give his all to God for the service of the young in the spirit of Don Bosco.

R 90, 93

Duration of the novitiate

111. In accordance with canon law,[1] the novitiate lasts twelve months; it begins when the candidate, after being admitted by the provincial, enters the canonically erected novitiate house and places himself under the guidance of the director of novices.

The novitiate is invalidated by an absence of more than three months, continuous or broken. An absence of more than fifteen days must be made good.

R 94

[1] CIC, can. 647 §3; 648; 649 §1.

The director of novices

112. The director of novices is the spiritual guide who coordinates and animates all the work of formation of the novitiate.

He must be a man of prudence with spiritual and Salesian experience and an up-to-date knowledge of practical psychology and youth problems. He should be able to relate easily to people, engage in dialogue, and inspire confidence in the novices by his kindness.

He must be perpetually professed and is appointed by the provincial with the consent

of his council and the approval of the Rector Major. He remains in office for three years and may be reappointed.

Period of temporary profession

113. The first profession marks the beginning of a period of consecrated life. In this period the confrere with the help of the community and of a spiritual guide, completes his maturing process with perpetual profession in view, and develops the different aspects of his vocation as a lay Salesian or as a candidate for the priesthood.

During the first three years of this period, profession may be either triennial or annual; in the next three years it will ordinarily be triennial.

R 96, 97

The immediate postnovitiate

114. The first profession is followed by a period of religious maturing which continues the formative experience of the novitiate and serves as a preparation for practical training.

The deepening of the life of faith and of the spirit of Don Bosco, together with an adequate philosophical, pedagogical and catechetical preparation that interacts with the prevailing culture, disposes the young confrere to a progressive integration of faith, culture and life.

Practical training

115. Throughout the whole of initial formation, importance is given not only to

study but also to the pastoral activities of our mission.

The practical training phase provides opportunity for a deeper living experience of Salesian educative and pastoral action. During this time the young confrere gets practice in the Preventive System, particularly in Salesian assistance.

With the support of the rector and the community, he is able to integrate his activity and the fundamental values of his vocation.

R 87, 97

Specific formation of the Salesian priest and the Salesian brother

116. After practical training the Salesian goes on to complete his initial formation.

The specific formation of a candidate for the priestly ministry follows the norms and directives laid down by the Church and the Congregation, and has for its scope the preparation of a priest who will be a Salesian pastor and educator.

The specific formation of the lay Salesian offers him the opportunity to deepen his knowledge of the spiritual heritage of the Congregation. He receives an adequate theological preparation appropriate to his consecrated lay status, and completes his formation with a view to the educative and apostolic work that awaits him.

R 98, 99

Perpetual profession

117. A member makes his perpetual profession when he has reached the level of Salesian spiritual maturity commensurate with the importance of such a step.

The celebration of this act is preceded by an appropriate period of immediate preparation, and is marked by the fraternal recognition of the provincial community.

Perpetual profession takes place ordinarily six years after the first profession; if he considers it opportune the provincial can prolong this period, but not beyond nine years.

R 95

Need for ongoing formation

118. In the context of a society characterized by pluralism and rapid changes, the evolving nature of each individual and the quality and fruitfulness of our apostolic religious life call for a continuation of our formation after the initial phases. We try to grow in our human qualities, to conform ourselves more closely to Christ, and to renew our fidelity to Don Bosco, so that we can respond to the ever new demands arising from the situation of the young and the poor.

Through personal and community initiatives we nurture our Salesian spiritual life, ensure our theological and pastoral updating, and develop our professional competence and our apostolic inventiveness.

R 100-103

Ongoing formation as a personal frame of mind

119. Living in the midst of the young and in constant contact with low-income surroundings, the Salesian tries to discern the voice of the Spirit in the events of each day, and so acquires the ability to learn from life's experiences. He sees his ordinary activities as effective means of formation, and he also makes use of any other means of formation that may be offered him.

Even when he is fully occupied he finds opportunities for renewing the religious and pastoral meaning of his life, and for learning to carry out his work with greater competence.

R 10, 20, 100-103

He also feels it his task to make the best formative use of any situation, and to see it as a favourable opportunity for growing in his vocation.

Part Four

The service of authority in our Society

10. GENERAL PRINCIPLES AND CRITERIA

"Whoever wishes to become great among you must be your servant and whoever wishes to be first among you must be slave of all. For the son of man came not to be served but to serve and to give his life a ransom for many." (Mk 10:43-45)

Basic structure of our Society

120. Our Society is made up of provincial communities, and these in turn are divided into local communities.

Government at the world level ensures unity of life and action in differing environments and situations.

Central, provincial and local government is exercised with ordinary authority by a superior assisted by his council.

Supreme authority over the whole Congregation belongs to the General Chapter. Provincial chapters are granted specific powers within the domain of the province.

Nature of the service of authority

121. In imitation of Christ and in his name, authority in the Congregation is exercised according to the spirit of Don Bosco as a service to brothers for discerning and fulfilling the Father's will.

This service is directed to fostering charity, coordinating the efforts of all, animating, orientating, making decisions, giving

corrections, so that our mission may be accomplished.

According to our tradition, communities are guided by a member who is a priest and who by the grace of his priestly ministry and pastoral experience sustains and directs the spirit and activity of his brothers.

He is obliged to make the profession of faith prescribed by canon law.[1]

[1] CIC, can. 833 §8.

Unity in the government of the Society

122. Superiors at every level of government share in one and the same authority, and exercise it in communion with the Rector Major for the benefit of the whole Society. In this way, while fostering the good of each individual community, they are solicitous for the unity, growth and perfecting of the whole Congregation.

Participation and shared responsibility

123. Our common vocation requires the responsible and effective participation of all the members in the life and action of the local, provincial and world communities, not only in terms of implementation but also of planning, organizing and evaluating, according to their respective roles and competence.

This shared responsibility calls for the participation of the confreres, in the most suitable way, in the choice of those responsible for government at the different levels, and in the working out of their more important decisions.

It is the duty of those who exercise authority to promote and guide this contribution by means of adequate information, personal dialogue and community reflection.

R 170

Subsidiarity and decentralization

124. Authority of any kind and at every level leaves to the initiative of lower bodies and individuals whatever can be decided and done by them, according to their respective competence. In this way the worth of individuals and communities is recognized, and more real involvement is encouraged.

The principle of subsidiarity implies decentralization which, while safeguarding unity, recognizes a proper autonomy and consequently a right distribution of powers between the different organs of government.

11. SERVICE OF AUTHORITY IN THE WORLD COMMUNITY

"Tend the flock of God that is in your charge, not under compulsion but willingly ... Do not lord it over those in your charge but beexamples to the flock." (1 Pet 5:2-3)

The Supreme Pontiff

125. The Salesian Society has as its highest superior the Supreme Pontiff. Even by reason of the vow of obedience, the members are filially submissive to his authority, and available for the good of the universal Church. They welcome his magisterium with docility and help the faithful, especially the young, to accept his teachings.

The Rector Major

126. The Rector Major, Superior of the Salesian Society, is the successor of Don Bosco, the father and the centre of unity of the Salesian Family.

His main concern is to promote, in communion with the General Council, the constant fidelity of the members to the Salesian charism, so as to fulfil the mission confided by God to our Society.

R 104

127. The Rector Major has ordinary power of government which he exercises according to law over all the provinces, houses and members in both spiritual and temporal

matters. He visits personally or through others all the provinces and local communities.

He convokes and presides over meetings of the General Council. He is the official representative of the Society.

R 105, 106

128. The Rector Major is elected by the General Chapter for a term of six years and may be re-elected only for a second six-year period. He may not resign his office without the consent of the Apostolic See.

129. To be elected as Rector Major, a member must be a priest, perpetually professed for at least ten years, and distinguished for love of the Church and the Congregation, an exemplary life, pastoral zeal, ability and prudence in governing.

The General Council

130. The General Council cooperates with the Rector Major in animating and governing the Congregation.

It is the task of the Council to identify and study the problems which concern the common welfare of the Society, promote fraternal union among the different provinces, and develop an ever more efficient organization for the fulfilment of the Salesian mission in the world.

131. The members of the Council collaborate with the Rector Major by expressing their

opinion and by voting. In union with him they fulfil the responsibilities assigned to them by the General Chapter and those which the Rector Major judges opportune to entrust to them. For this reason they have their domicile in the same house in which the Rector Major resides.

R 107

132. §1. The Rector Major must have the consent of his Council for:

1. the erection or suppression of provinces, vice-provinces or other circumscriptions [C 156];

2. the opening and closing of houses or the modification of the scope of works already in existence in accordance with canon law [C 165];[1]

3. the erection of novitiates [C 110];

4. the convoking of the General Chapter in accordance with article 149 of the Constitutions;

5. the approval of resolutions of provincial chapters [C 170];

6. the constitution of provincial conferences [C 155];

7. the appointment of the substitute for a member of the General Council, in case of death or impediment [C 142];

8. the appointment of the Secretary General [C 144];

9. the appointment of the Procurator and Postulator General [C 145];

10. the appointment of provincials, superiors of vice-provinces or other circumscriptions [C 158, 162];

11. the termination of the office of provincials in conformity with article 163 of the Constitutions, and of superiors of vice-provinces and other circumscriptions [C 158];

12. the alienation of property and movable assets belonging to the stable patrimony of the Congregation [C 188];

13. the determination of the limits in terms of value within which the provincial and his council may act in respect of all the operations referred to in article 188 of the Constitutions [C 189].

§2. The Rector Major must have the consent of the Councillors in residence, who must be no fewer than three in number in the following cases:

1. dispensation from temporary religious profession;

2. the appointment of provincial councillors [C 167];

3. the granting of authorization for financial operations referred to in article 188 of the Constitutions, except for what is provided for in art. 132, §1, 12.

§3. In the case of dismissal of members, the Rector Major and his Council proceed in collegial fashion in accordance with canon law.

§4. In addition the Rector Major will Consult his Council in other important matters whenever he considers it opportune to do so.

[1] CIC, can. 609-612.

133. The General Council is made up of the Vicar of the Rector Major, the Councillors in charge of special Sectors, and the Regional Councillors in charge of groups of provinces.

The Councillors in charge of special Sectors are: the Councillor for Formation, the Councillor for Youth Ministry, the Councillor for Social Communication, the Councillor for the Missions and the Economer General.

R 108

The Vicar of the Rector Major

134. The Vicar is the first collaborator of the Rector Major in the government of the Society and has ordinary vicarious power.

He takes the Rector Major's place whenever he is absent or impeded. To him is entrusted

particularly the care of religious life and discipline.

The Councillor for Formation

135. The Councillor for Formation has the duty of furthering the integral and ongoing formation of the members.

He follows the phases of initial formation with particular care, to ensure that in them the content, arrangement of studies, formation methods and structures provide the conditions necessary for growth in the Salesian vocation.

The Councillor for Youth Ministry

136. The Councillor for Youth Ministry animates and gives direction to Salesian educative and apostolic activity in its different expressions. He ensures that the priority of our commitment to youth and the inspirational role of the Preventive System are achieved in them. He assists the provinces in the development of their pastoral plans and undertakings, so that they may be faithful to the spirit of Don Bosco and respond adequately to the needs of the times and of different places.

The Councillor for Social Communication

137. The Councillor for Social Communication has the duty of animating the Congregation in this Sector. He promotes Salesian activity in the Social Communication Sector, and in particular coordinates the structures and centres at world level for which

the Congregation has responsibility in this field.

The Councillor for the Missions

138. The Councillor for the Missions fosters missionary spirit and commitment throughout the whole Society. He coordinates initiatives and directs activity in the missions so that it may respond in a Salesian way to the urgent needs of the peoples to be evangelized.

R 25

It is also his duty to see that provision is made for the specific preparation and updating of missionaries.

The Economer General

139. The Economer General administers those goods which do not belong to any particular province or house but to the whole Society.

He coordinates and monitors the administration of the provinces, so as to ensure that their management accords with the requirements of religious poverty and is at the service of the Salesian mission.

R 193

He is watchful to make sure that the norms necessary for sound administration are observed.

The Regional Councillors

140. The Regional Councillors promote a more direct liaison between the provinces and the Rector Major and his Council. They look after the interests of the provinces

R 136-138

assigned to them. They foster a knowledge in the General Council of the local situations in which our mission is carried out.

141. §1. The members of the General Council are elected by the General Chapter in separate ballots for each one. Each Regional Councillor is elected and chosen by preference from a list presented by the Chapter members of the group of provinces concerned.

R 127-129

§2. To be elected to the General Council a member must have been perpetually professed for at least ten years. It is also necessary that the Vicar of the Rector Major be a priest.

142. §1. The Vicar of the Rector Major remains in office for six years and can only be elected to the same office for a second six-year term.

At the end of the first six years, the Vicar of the Rector Major can be elected General Councillor or Rector Major.

At the end of the second six-year period, he can only be elected Rector Major.

The General Councillors remain in office for six years. They can be elected to the same office or to another office, as General Councillors, only for a second six-year term.

At the end of the first or second six-year period, the General Councillors can be elected Vicar of the Rector Major or Rector Major.

§ 2. Should a member of the General Council die or be permanently unable to attend to his duties, the Rector Major with the consent of his Council shall entrust his office to whomsoever he judges most suitable in the Lord, but only until the expiry of the six-year period.

143. On the death or cessation from office of the Rector Major, the Vicar assumes the government of the Society *ad interim* and, in agreement with the other members of the General Council, proceeds to the convocation of the General Chapter for the election of the Rector Major and of the new Council.

R 112

The election must take place not more than nine months from the death or cessation from office of the Rector Major.

The Secretary General

144. The Secretary General is at the service of the Rector Major and his Council in the role of a notary. He is present without the right to vote at the meetings of the Council, and draws up its minutes.

He is responsible for the offices of the General Secretariat and for the Society's Central Archives. He is appointed by the

R 111

Rector Major with the consent of his Council, and remains in office *ad nutum*.

The Procurator General

145. The task of dealing with the Apostolic See is ordinarily entrusted to a Procurator General who is appointed by the Rector Major with the consent of his Council and remains in office *ad nutum*.

Causes of beatification and canonization promoted by the Congregation are entrusted to the Postulator General, chosen in the same way as the Procurator.

The General Chapter

146. The General Chapter is the principal sign of the Congregation's unity in diversity. It is the fraternal meeting in which Salesians carry out a communal reflection to keep themselves faithful to the gospel and to the charism of the Founder, and sensitive to the needs of time and place.

Through the General Chapter the entire Society, opening itself to the guidance of the Spirit of the Lord, seeks to discern God's will at a specific moment in history for the purpose of rendering the Church better service.[1]

[1] CIC, can. 631.

147. The General Chapter has supreme authority over the Society and exercises it in accordance with law.

In particular it belongs to the General Chapter to lay down laws for the whole Society, to treat of matters of greater importance and to elect the Rector Major and the members of the General Council.

148. The resolutions of the General Chapter must always be based upon the Constitutions approved by the Apostolic See and must contain nothing contrary to their spirit. They are binding on all the members as soon as they have been promulgated by the Rector Major.

Nevertheless, for the promulgation of resolutions which modify the Constitutions the previous approval of the Apostolic See must be obtained.

149. The General Chapter will meet ordinarily every six years and in the case referred to in article 143 of the Constitutions; and extraordinarily whenever it is required by a grave reason recognized as such by the Rector Major with the consent of his Council.

150. The General Chapter is convoked by the Rector Major, or in the circumstances referred to in article 143 by his Vicar. It is presided over by the Rector Major or in his absence by his Vicar.

R 112-114, 117, 118, 121-124, 126, 135

151. The following attend the General Chapter with the right to vote:

1. The Rector Major;

2. The Rectors Major *emeriti*;

3. The members of the General Council, those not confirmed in office as well as the new members from the time of their election;

4. The Secretary General;

5. The Procurator General;

6. The Moderator of the General Chapter;

7. The provincials and superiors of vice-provinces, or if they are seriously impeded their vicars, with the prior approval of the Rector Major;

8. The delegates of the juridical circumscriptions referred to in art. 156 of the Constitutions, all perpetually professed, elected in accordance with art. 171.5 of the Constitutions, and in accordance with the General Regulations.

R 115, 116, 119

152. For the validity of the acts of the General Chapter at least two-thirds of the members must be present.

In dealing with matters indicated in article 148 of the Constitutions, whatever is approved by an absolute majority of those present shall have the force of law.

For modification to the text of the Constitutions a two-thirds majority of those present is required.

153. In the elections of the Rector Major and of the members of the General Council, whoever receives the vote of an absolute majority of those present will be considered elected.

If the first scrutiny should be ineffective, there shall be a second and a third. If the third also should be inconclusive there shall be a fourth in which the only candidates shall be the two members who have obtained the highest number of votes in the third scrutiny. If again there should be an equal number of votes, the senior by profession shall prevail and in the case of equality of profession the senior in age.

R 127-134

Regional structures

154. In order to facilitate contact with the Rector Major and the General Council and to foster bonds of union among themselves, provinces are gathered in groups, each group being entrusted to a Regional Councillor.

R 136-139

The constitution of the groups of provinces is made by the General Chapter.

155. When parallel situations or similarity of problems allow for a closer union between certain provinces, one or more provincial conferences may be set up within the group.

R 140-143

It belongs to the Rector Major with the consent of his Council to constitute provincial conferences after consulting the provinces concerned.

12. SERVICE OF AUTHORITY IN THE PROVINCIAL COMMUNITY

"Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son." (Acts 20:28)

Juridical circumscriptions

156. It belongs to the Rector Major with the consent of his Council and after adequate consultation with the confreres concerned to divide the Society into juridical circumscriptions, erect new ones, combine those already constituted, define them in a different way or suppress them.

Normally the circumscriptions of our Society are provinces and vice-provinces.

As regards other eventual juridical circumscriptions, their internal structure and representation at the General Chapter will be defined in the decree of erection, in line with Salesian spirit and tradition.

The province

157. The province unites the different local communities in one large community. It is canonically erected when the necessary and sufficient conditions exist for promoting in a specific juridical circumscription the life and mission of the Congregation with the autonomy that belongs to it according to the Constitutions.

Through its structures the province strengthens the bonds of communion between the members and the local communities and offers a specific service to the particular Church.

The vice-province

158. The vice-province is similar to the province. It is established when distance, number or other circumstances require that some houses be detached from one or more provinces, but the lack of personnel, financial resources or some other reason does not warrant the establishment of a new province.

Its superior is appointed in the same way and with the same conditions as a provincial. He remains in office for six years and governs with ordinary vicarious power with the help of his council.

R 144-150

Provincial delegation

159. If, within the confines of a province, distance or other reasons prevent the provincial from taking proper care of some local communities which, although having a certain unity among them do not have the requisites necessary for erection as a vice-province, the provincial with the consent of his council and the approval of the Rector Major, can set up a delegation.

Its superior is appointed by the provincial with the consent of his council and the approval

of the Rector Major after due consultation among the confreres of the delegation. He exercises those powers the provincial sees fit to delegate to him.

Enrolment of members in a circumscription

160. By first profession a member is enrolled in the juridical circumscription for whose service he asked to be admitted.

He can be enrolled in another juridical circumscription by permanent or temporary transfer on the part of the competent authorities.

R 152-158

The provincial

161. Each province is headed by a provincial. In union with the Rector Major and with love and pastoral zeal he carries out his service of building up a fraternal provincial community.

With the help of his council he animates the religious life and apostolic action of the provincial community, cares for the formation of the members, especially the novices and young confreres, and directs and monitors the administration of the goods of the province and of each house.

R 145-149, 154, 161

162. The provincial is appointed by the Rector Major with the consent of his Council after wide consultation in the province concerned.

He must be a priest and perpetually professed for at least ten years.

He exercises ordinary power over all the houses and members of the province in both the internal and external forum, in accordance with the norms of the Constitutions and of canon law.

R 144, 150, 153, 154, 161

He is the competent superior for granting permission to the confreres to publish writings of religious or moral content[1] and to preach to the confreres in their churches or oratories.[2]

[1] CIC, can. 832.
[2] CIC, can. 765.

163. The provincial remains in office for six years. During this period, the Rector Major with the consent of his Council may transfer him elsewhere or appoint him to another office, if he judges such action necessary for the good of the Congregation. When he has completed his term of six years he will ordinarily not hold the office of provincial again for at least one year.

The provincial council

164. The council assists the provincial in everything that concerns the animation and government of the province.

It is convoked and presided over by the provincial and is made up of the vice-

R 156, 160, 161 provincial, economer and ordinarily three or five other councillors.

165. The provincial promotes the active and responsible collaboration of his councillors.

In matters of greater importance he should always listen to his council.

The provincial must have the consent of his council in the following cases:

1. Admissions to the novitiate, to profession, to ministries and to holy orders [C 108];

2. Appointment or transfer of a rector [C 177];

3. Appointment of the director of novices [C 112];

4. Setting up of provincial delegations and appointment of the delegates [C 159];

5. Seeking from the Rector Major and his Council authorization to open and close houses, modify the scope of existing works, and undertake works out of the ordinary [C 132];

6. Convoking an extraordinary provincial chapter [C 172];

7. Financial operations referred to in article 188 of the Constitutions;

8. Deciding which sectors of the communities' activities are to be represented in local councils [C 180];

9. Modifying the normal roles and structures within a community [C 182];

R 157-159

10. Authorizing confreres to live outside a house of the Congregation [CIC. Can. 665 §1].

166. For a member to be a provincial councillor he must be perpetually professed for at least five years and no longer in the period of initial formation.

For the vice-provincial it is also required that he be a priest.

167. Provincial councillors are appointed by the Rector Major with the consent of his Council on the proposal of the provincial, following a wide consultation among the confreres of the province.

R 155

They remain in office for three years and may be reappointed, or even relieved from office during that period.

168. The vice-provincial is the first collaborator of the provincial in everything that concerns the ordinary government of the province, as also in those matters specially

entrusted to him. The care of religious life and discipline is ordinarily entrusted to him.

He takes the place of the provincial whenever the latter is absent or impeded.

On the death of the provincial and until the Rector Major provides otherwise, the vice-provincial assumes and exercises the whole government of the province.

169. It is the duty of the provincial economer to administer the goods of the province, and to monitor and coordinate the economy of the individual houses, in agreement with the provincial and in accordance with the established norms.

R 194-197

The provincial chapter

170. The provincial chapter is the fraternal gathering in which the local communities strengthen their sense of belonging to the provincial community, through their common concern for its general problems.

It is also the representative assembly of all the confreres and local communities.

It deliberates about matters which regard the province, with the exception of whatever is entrusted by the Constitutions and Regulations to other organs of government.

The resolutions of the provincial chapter have binding force after the approval of the Rector Major with the consent of his Council, with the exception of what is prescribed by article 171.5 of the Constitutions.

171. It is the task of the provincial chapter to:

1. decide on what pertains to the good running of the province;

2. inquire into suitable means for promoting the religious and pastoral life of the provincial community;

3. study how the resolutions of the General Chapter may be put into practice;

4. formulate and revise the provincial directory in matters left to be decided at the provincial level;

R 168, 191

5. elect one or two delegates to the General Chapter and their substitutes in accordance with the General Regulations.

172. The provincial chapter shall ordinarily be called together by the provincial every three years and each time the General Chapter is convoked; extraordinarily, whenever the provincial with the consent of his council and after consulting the Rector Major shall judge it to be for the benefit of the province.

R 169

173. The following take part in the provincial chapter with the right to vote:

1. The provincial who presides;
2. The provincial councillors;
3. The superior of each provincial delegation;
4. The moderator of the provincial chapter;
5. The rector of each canonically erected house or if he is seriously impeded, the vice-rector with the previous approval of the provincial;
6. The director of novices;
7. The delegates of the local communities and of the provincial community, elected from those perpetually professed in accordance with the norms of the General Regulations.

R 162-166, 169

174. All the perpetually and temporarily professed confreres take part in the election of the delegates of the local and provincial communities.

R 166

13. SERVICE OF AUTHORITY IN THE LOCAL COMMUNITY

"Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received; ... whoever serves must do so with the strength that God supplies, so that God maybe glorified in everything through Jesus Christ." (1 Pet 4:10-11)

The local community

175. The local community is made up of confreres who reside in a lawfully erected house and in it live a common life in unity of spirit under the authority of the superior,[1] sharing responsibility as they carry out the apostolic mission.

[1] CIC, can. 608.

The rector

176. The superior of each local community is called the rector.

He is first in order of responsibility for its religious life, its apostolic activities and the administration of its goods.

With the collaboration of his council he animates and governs the community in accordance with the Constitutions and General Regulations.

R 30, 173-180, 200

177. The rector must be a priest, perpetually professed for at least five years;

he is appointed by the provincial with the consent of his council and the approval of the Rector Major, due regard being paid to the results of a consultation carried out among the members of the province.

The rector is appointed for a period of three years and can be confirmed for a second term of three years in the same community.

During his period of service he may be appointed to some other office if the provincial, with the consent of his council, deems it necessary.

R 171, 172

The local council

178. In every local community there shall be a council composed of confreres in perpetual vows and no longer in initial formation, in number proportional to the number of confreres and to the requirements of their activities.

The council is convoked and presided over by the rector, and has the task of collaborating with him in animating and governing the community.

R 181

179. The following are members of the council:

1. The vice-rector and the economer;

2. The confreres responsible for the principal sectors of the community's activity, as laid down in article 180;

R 184

3. One or more members elected annually by the assembly of the confreres when the latter are numerous, in accordance with articles 180 and 186 of the Constitutions.

R 184

180. It belongs to the provincial with the consent of his council, after hearing the opinion of the local community, to decide which sectors of the community's activity shall be represented in the council. He will also decide whether any councillors are to be elected by the assembly of the confreres, and how many they will be.

181. The rector must have the consent of his council for:

1. the approval of the annual programme of the community's life and activities, to be submitted to the provincial for endorsement;

2. proposing to the provincial new experiments and substantial changes in the nature of the work;

3. the approval of the annual financial budget and balance sheet of the community and of the works for which we are responsible;

4. the financial operations envisaged by article 188 of the Constitutions;

5. deciding on the normal frequency of the council's meetings.

R 181

In other matters of importance the rector should always listen to his council.

182. Whenever circumstances suggest that some exception should be made, the provincial, with the consent of his council and after hearing the opinion of the local community concerned, can modify the ordinary roles and structures within the

R 182

community, especially when it is small in number of confreres, provided always that the figure of the rector is safeguarded.

183. The vice-rector is the first collaborator of the rector. He takes his place in matters which have been especially entrusted to him and, if the rector is absent or impeded, in everything concerning the ordinary government. He must therefore be a priest.

R 183

On the death of the rector and until the provincial provides otherwise, the vice-rector takes up and exercises the government of the house.

184. The economer is the one immediately responsible for the administration of the

R 199-203

temporal goods of the religious house, in dependence on the rector with his council.

He carries out his service in a spirit of charity and poverty.

185. The role and duties of those responsible for the principal sectors of the community's activities will be laid down by the provincial chapter.

Assembly of the confreres

186. The assembly of the confreres, which is a gathering of all the Salesians of the local community, is convoked and presided over by the rector for consultation on the principal questions which concern the community's religious life and activities.

R 174, 185

It is also its duty to elect the delegate to the provincial chapter and his substitute, and also to elect those members, if any, to the local council in accordance with article 180 of the Constitutions.

14. ADMINISTRATION OF TEMPORAL GOODS

"Be content with what you have; for [God] has said, 'I will never leave you or forsake you' ... Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." (Heb 13:5,16)

187. The Salesian Society may acquire, possess, administer and alienate temporal goods. This is true for the Congregation as a whole, for individual provinces and for each house. Such goods should not be held in the name of an individual person and should be retained only to the extent that they are directly useful for the purposes provided for by the Constitutions.

The use of purely speculative real estate or financial transactions is forbidden.

R 188

188. The authorization of the Rector Major with the consent of his Council is needed for:

1. acquiring, alienating, exchanging, mortgaging or renting real estate;

2. contracting loans with or without mortgage;

3. accepting inheritances, bequests or donations to which obligations are attached (when no obligation is attached it is sufficient merely to notify the Rector Major);

4. establishing annuities, scholarships, Mass obligations, special or charitable foundations;

5. constructing new buildings, demolishing existing ones or making major alterations.

When such authorization is applied for either at the provincial or local level, adequate documentation must be submitted together with the opinion of the provincial and his council, and also that of the rector and his council when a local house is concerned.

189. With regard to all the operations referred to in article 188, it belongs to the Rector Major with the consent of his Council, after hearing the opinion of the provincials with their respective councils and in the light of relevant decisions of the Apostolic See, to determine the financial limits within which each provincial, with the consent of his council, is competent to grant authorizations by an analogous procedure.

In the case of operations which exceed the amount laid down by the Apostolic See, or of things donated to the Church as the result of a vow, or objects which are precious by reason of their artistic or historical value,[1] the permission of the Apostolic See itself is required.

[1] CIC, can. 638 §3.

190. All temporal goods are administered respectively by the Economer General and by provincial and local economers, under the direction and control of the appropriate superiors and councils, in conformity with canonical dispositions, in accordance with the Constitutions and General Regulations, and in compliance with the laws of each country.

R 31, 191, 193, 203

CONCLUSION

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

The particular law of our Society

191. The life and activity of communities and confreres are regulated by the universal law of the Church and the particular law of the Society.

The latter is expressed in the Constitutions, which represent our basic code, the General Regulations, the resolutions of the General Chapter, the general and provincial directories, and in other decisions made by competent authorities.

Meaning and interpretation of the Constitutions

192. The present Constitutions enshrine the spiritual riches of the traditions of the Salesians of Don Bosco, and define the apostolic project of our Society.

The Church, in approving them, assures us of the authenticity of the gospel way of life traced out by our Founder, and recognizes in it "a special benefit for the whole People of God."[1]

The Apostolic See alone is their authentic interpreter, but for the practical direction of the Society and the good of the confreres

the Rector Major with his Council, as well as the General Chapter, can give interpretations.

[1] RD 14; PC 1.

Binding quality of the Constitutions

193. The Constitutions are binding on every member in virtue of the obligations he has freely assumed before the Church by religious profession.

Without prejudice to what is laid down by universal law,[1] major superiors can dispense temporarily from individual disciplinary articles.

[1] cf. CIC, can. 85-87; 90; 92; 93; 1245.

Separation from the Society

194. Should it happen that a member believes in conscience that he should withdraw from the Society, he shall do so before God after he has taken the advice of prudent persons, and with the support of the understanding and charity of his confreres.

He may not however leave the Society until his temporary profession has expired or he has not been admitted to further profession, or until he has been lawfully freed from the vows and obligations he assumed at the profession itself by passing to another institute, by dispensation or by dismissal in conformity with the universal law.[1]

[1] CIC, can. 685; 688; 689; 691-704.

Fidelity and perseverance

195. Fidelity to the commitment made at our religious profession is a response which we continually renew to the special covenant that the Lord has made with us.

Our perseverance is founded entirely on the fidelity of God who loved us first, and is nourished by the grace of his consecration.

It is sustained too by love for the young to whom we are sent, and is expressed in gratitude to the Lord for the gifts that Salesian life offers us.

A way that leads to love

196. Our living Rule is Jesus Christ, the Saviour announced in the gospel, who is alive today in the Church and in the world, and whom we find present in Don Bosco who devoted his life to the young.

In response to the predilection of the Lord Jesus who has called us by name, and led by Mary, we willingly accept the Constitutions as Don Bosco's will and testament, for us our book of life and for the poor and the little ones a pledge of hope.

We meditate on them with faith and pledge ourselves to put them into practice; they are for us, the Lord's disciples, a way that leads to Love.

GENERAL REGULATIONS

Part One

Sent to the young in communities following Christ

1. THOSE TO WHOM OUR MISSION IS ADDRESSED

1. Keeping in mind its own social milieu, every province will study the situation and condition of youth and the common people, and periodically verify that its works and activities are providing an effective service for young people who are poor: in the first place for youngsters who because of economic, social and cultural poverty, sometimes of an extreme nature, have no possibility of success in life; for those who are poor at an affective, moral and spiritual level, and therefore exposed to indifference, atheism and delinquency; and for those who live on the fringe of society and of the Church.

C 26, 77

2. The provinces will encourage commitment to the education of young workers. They will take part in the pastoral activity of the particular Churches by offering initiatives and special services. They will try to be well informed about the world of work and the conditions in which young people are working. They will see that vocational training centres pay heed to pastoral, pedagogical and technical aspects, and that adequate programmes are drawn up

C 27 to educate the youngsters to an authentic spirituality of work.

3. Our educative and pastoral service is directed primarily to boys and young men.

Girls are also welcomed in our works in line
C 26 with the criteria and norms indicated by the provincial chapter.

2. OUR EDUCATIVE AND PASTORAL SERVICE

4. Each provincial community will draw up its educative and pastoral plan, drawing inspiration from the Preventive System, to respond to the situation of poor young people and poor neighbourhoods.

A local plan should also be drawn up with the involvement of all the members of the Educative and Pastoral Community and in harmony with that of the province, for the purpose of directing all initiatives to the task of evangelization.

C 31-39, 47

5. The application of the plan requires that in all our works and settings we establish the Educative and Pastoral Community, whose animating nucleus is made up of a group of people who identify with the ecclesial mission, Don Bosco's educational system and his spirituality. Its charismatic point of reference is the Salesian community.

Let all the Salesians play an active part in the drawing up, realization and subsequent revision of the plan, and let them see to it that in a family spirit the young people, their parents and other collaborators also take part, according to their different roles.

C 38, 47

6. Characteristic aspects of our pedagogy should be expressed in the plan and realized in practice through appropriate processes; such aspects are: the active and responsible involvement of the young people themselves; a sensitive education for love; a serious
C 32, 33 cultural, social and professional preparation; communication in its artistic and recreational expressions.

7. At the heart of the plan should be an explicit programme of education to the faith, which will accompany the general development of
C 34, 36 the youngsters and coordinate the different forms of catechesis, celebrations and apostolic undertakings.

8. We encourage the formation of groups and associations according to the age and interests of the young, and we ensure their continuity. Special care shall be taken of groups having a Christian commitment, and those that share the Salesian mission and live its spirit.

Attention should also be given to local
C 35 ecumenical movements, especially in areas where different religious denominations exist.

9. Due attention should be given to the vocational guidance of young people with the

help of trained educators and a programme of suitable activities.

C 37

Special regard should be paid to the discovery, and subsequent follow-up by suitable initiatives, of those youngsters who show signs of lay, religious or priestly vocations.

10. To systematically maintain and provide for its various pastoral and educative activities, each province is to draw up a programme for the training and updating of personnel, due regard being paid to the aptitudes and inclinations of the confreres and the needs of the works.

3. ACTIVITIES AND WORKS

The Oratory and the Youth Centre

11. The Oratory is an educational environment with a strong missionary slant, and open to all boys and young people.

It should be organized as a service to the neighbourhood with the object of evangelizing, and offers to individuals and groups the opportunity of developing their own interests, using ways and means appropriate to their different ages.

C 42 The activities should always have an educational scope and should foster a healthy use of spare time.

12. The youth centre is an environment intended for older youth with their different requirements. It preserves the characteristics of the Oratory, but the emphasis on group activity is more marked and personal contacts are facilitated to a greater extent.

C 42 Formative and apostolic activities should play a more important role than those which are only recreational.

The school, vocational training centres and institutions of higher education

13. The Salesian school at various levels, vocational training centres and institutions of higher education foster the total development of the young person through the assimilation and critical re-elaboration of culture and education to the faith in view of the Christian transformation of society.

The educational process, carried out in a Salesian manner and with recognized technical and pedagogical expertise, should be based on solid cultural values, and be tailored to the needs of the young. The programme should provide a harmonious balance between intellectual and technical training and extracurricular activities.

A periodic evaluation should be made to ensure that the contents of the curriculum and pedagogical and training methods are still valid as regards their relationship with the social milieu, the world of work and the pastoral indications of the Church.

C 41, 42

14. A Salesian school should be for the economically and socially disadvantaged: this should be reflected in its setting, its culture, its curriculum and its choice of students. Services to meet local needs should be provided, such as courses for cultural and professional

C 29, 33

training, literacy and remedial programmes, scholarships and other initiatives of the kind.

15. We also carry out our mission in works and services for young people in situations of vulnerability or exclusion to respond to problems arising from social injustice, the violation of human rights, financial, emotional and spiritual poverty. Through specific educative and pastoral proposals and projects we work to help those to whom we are sent discover their dignity as children of God and enable them to participate fully in the life of society and the church. Each province, attentive to everything that generates poverty and exclusion, offers specific settings and services, collaborates with other organisations

C 29, 33

in the promotion of the common good, and carries out actions that have an impact on youth policies.

Hostels and boarding schools

16. Hostels and boarding schools are a service offered to youngsters who have no family or who are temporarily away from home. In such establishments priority should be given to whatever fosters personal relationships, enables the boarders to share responsibility for the organization of their daily

C 42

life, and offers them scope for different group activities. Contact should be maintained with

their families or those responsible for them, and also with their school or the places where they work.

Initiatives at the service of vocations

17. Vocational guidance centres welcome and keep in touch with young people who feel called to some commitment in the Church and in the Congregation.

This service can also be carried out by organizing local and regional meetings, by means of activities of special groups, or by placing young people in one of our communities.

C 6, 28, 37

18. The aspirantate is a centre of Salesian vocational guidance. It keeps itself open to the neighbourhood and in contact with families, and helps older boys and young men who show an aptitude for the religious and priestly life to know their own apostolic vocation and to correspond with it.

C 6, 28, 37

The missions

19. It is the duty of each provincial with his council to lay down guidelines for the animation and coordination of missionary activity.

Provinces which have mission territories within their boundaries should have at heart the service to be rendered to the missions and should prepare personnel for dialogue with
C 30 cultures not yet evangelized, including those of ethnic minorities.

20. Every missionary should be afforded the possibility of frequenting study centres organized by the particular Churches or by provinces for his specific preparation and
C 30, 118 updating, for learning languages, and for ethnic and anthropological studies.

21. Normally no missionary residence should have fewer than three confreres. Periodic meetings should be arranged among the missionaries to foster community life, mutual
C 49 help, spiritual growth, and the exchange of pastoral experiences.

22. Every missionary may return periodically to his native land, in accordance with the norms of his province or provincial conference. His provincial will present him to the provincial of the area where he intends to reside and will provide him with what is necessary for his stay.

The confreres of the province which receives him should see to it that he is given a generous and fraternal welcome.

23. In non-Christian countries Salesians, by the application of their educational and pastoral method, should create conditions favouring a free process of conversion to the Christian faith with respect shown for the cultural and religious values of the neighbourhood.

C 30

In places where the religious, social or political context does not allow of forms of explicit evangelization, the Congregation should maintain and develop a missionary presence of witness and service.

24. In accordance with the prescriptions of the Dicastery for Evangelization, formal agreements are to be drawn up with the ecclesiastical authorities in the territories where an apostolic work is entrusted to us.

25. To support missionary activity, the Rector Major with the consent of his Council and in agreement with the local provincial, may set up mission offices to serve the whole Congregation.

Their organization and method of functioning will depend on the provincial or provincials in whose territory the offices operate, in the light of a statutory agreement made previously with the Rector Major, and in agreement with the General Councillor for the Missions and with the Economer General.

C 30, 138

For the setting up of local offices or the making of twinning arrangements the provincial has the competence, with the consent of his council and in agreement with the General Councillor for the Missions.

Parishes

26. We carry out our mission also in parishes; in this way we respond to the pastoral needs of the particular Churches in those areas which offer us adequate scope for service to the young and poor people in general.

C 29, 42

The acceptance of a parish is effected by means of a contract between the provincial and the Local Ordinary, after obtaining the approval of the Rector Major with the consent of his Council.

27. A parish entrusted to the Congregation should be distinguished by its low-income population and its interest in the young, especially those who are poorer.

C 29, 31, 33, 44

The religious community is responsible for its animation. It should consider the oratory and youth centre an integral part of its pastoral project; it should set great store by the systematic catechesis of all and show zeal for bringing back those who have lapsed; it should see that evangelization is linked with human advancement, and should favour the vocational development of each individual.

28. The parish priest or administrator is chosen by the provincial after hearing the opinion of his council, and is presented by him to the Local Ordinary.

He is responsible for the discharge of the obligations assumed by the Congregation before the Church, and fulfils them in collaboration with the other confreres assigned to the parish.

C 48

29. The confreres attached to the parish should have the stability which the office and the good of the faithful demand. Nevertheless the superior will judge when the moment is opportune for a necessary rotation of persons and duties, according to the practice of the particular Churches. The parish priest should not normally remain in office for more than nine years. When he is changed, the bishop must be informed in advance.

C 48

30. Where the situation allows it, the house serving the parish should itself be canonically erected with the parish priest as its rector.

Whenever the offices of rector and parish priest remain distinct, the rector must see that the unity and Salesian identity of the community is preserved, and should encourage the sharing of responsibility of the confreres in the realization of the parish pastoral plan.

C 44, 176

31. In respect of administrative operations, the prescriptions of article 191 of the General Regulations are to be followed, due regard being paid to obligations to the parish community in accordance with canon law.

There must be a clear distinction, with
C 190 appropriate registers and documentation, between what belongs to the parish *qua talis* and to the Congregation.

Social communication

32. As far as local possibilities permit, the provincial with his council should promote our pastoral presence in the social communication sector: he should prepare confreres to enter the fields of publishing, cinema, radio and television; he should establish and build up our centres for the publishing and diffusion of books, aids and periodicals, and found centres for the production and transmission of audiovisual, radio and television programmes.

These services should be established on sound legal and economic foundations, and there should be liaison and cooperation with
C 6, 43 centres in other provinces and the General Councillor for Social Communication.

33. Salesians should take care to educate their charges to an understanding of the various forms of expression found in social

communication field, and to a critical aesthetic and moral sense. They should also encourage musical and dramatic activity, and promote reading and cinema clubs.

C 6, 43

34. The channels of information and dialogue both inside and outside the Congregation and Salesian Family (bulletins, ANS, short films, video-cassettes, etc.), should be developed, with appropriate use also of the means offered by recent advances in technology.

Publishing houses in the same country or region should devise suitable methods of collaboration so as to adopt a unified plan.

35. Whenever required by canon law, the ecclesiastical review of matter for publication will be preceded by that of censors appointed by the provincial.

C 43

Service in non-Salesian structures

36. Service to the young may sometimes require our presence in non-Salesian institutes for a more immediate collaboration with the particular Church in pastoral work for youth or for the world of work, and in the care of vocations.

It belongs to the provincial with the consent of his council to accept such undertakings and to assess their validity.

C 41, 42, 44

Members assigned to such activities must take care to remain a real part of the Salesian community. The latter will in turn show a fraternal and responsible interest in their work.

4. SERVICE TO THE SALESIAN FAMILY

37. It is the duty of the provincial and the rector, assisted by their respective delegates, to sensitize the communities so that they may discharge their duties in the Salesian Family.

The community, in agreement with those responsible for the various groups, with respect for their autonomy and in a spirit of service, offers them spiritual assistance, promotes meetings, encourages collaboration and initiatives in the educational and pastoral fields, and cultivates the common commitment for vocations.

C 5

38. In response to their requests and as far as lies within our power, we offer the Daughters of Mary Help of Christians our fraternal help and our priestly ministry.

We collaborate with them in deepening our understanding of Don Bosco's spirituality and pedagogy, and particularly in keeping alive the Marian dimension of the Salesian charism.

C 5

39. Every community should feel it its duty to increase and support the Association of Salesian Cooperators for the good of the Church. It should help in the formation of its

members, promote and spread knowledge of this particular vocation, especially among our more committed young people and among our lay colleagues.

C 5, 47

40. The community should maintain friendly relations with the past pupils, giving special attention to the younger ones. It should show a real interest in them and promote opportunities for meetings, formation and collaboration.

It should encourage and support the Association of the Past Pupils of Don Bosco, and through it try to contact those who have distanced themselves.

C 5

It should help those who are more sensitive to Salesian values to develop in themselves the Cooperator vocation.

41. We provide a service of spiritual assistance to the Volunteers of Don Bosco, and to the religious and secular institutes which affirm in their statutes that they have a project of apostolic life according to the Salesian spirit, which have made the request to belong to the Salesian Family through a General Chapter, and which have received official recognition by the Rector Major.

C 5

42. The Salesian Bulletin, founded by Don Bosco, spreads knowledge of Salesian spirit

and activity, especially in its missionary and educational aspects.

It is concerned with the problems of youth, encourages collaboration and tries to foster vocations.

It is as well an instrument for formation and a bond of union between the different branches of the Salesian Family.

C 5, 6, 43

It is edited in accordance with the directives of the Rector Major and his Council in various editions and languages.

5. FRATERNAL AND APOSTOLIC COMMUNITIES

C 50, 55

43. Once a year let both the local and provincial communities, gathered around the rector and provincial respectively, celebrate the community feast day as a sign of its fraternal communion and an expression of its gratitude.

C 52

44. For reasons of health, to foster apostolic activity and life together and an atmosphere of prayer and recollection, every confrere should regulate his work in an orderly manner, and the local community should see to it that there is a balanced distribution of duties with opportune periods for rest and silence, and for suitable relaxation in common.

C 84

45. Following the example of our Founder and aware of the austerity demanded by religious life and the obligations arising from our work, the superior and every member of the community should keep their conscience alert to their moral obligations in the choice of reading matter, film and stage presentations, and in the use communications media.

C 56

46. The community will warmly welcome those who come into contact with us or are guests, especially if they are confreres.

A previous understanding with the rector is needed before invitations to meals are given.

Externs, however, are not permitted to live with the community except with the permission of the provincial.

47. The community maintains cordial relations with each confrere's family, and shows them love and gratitude.

The Salesian who has left his home to follow Christ loses none of his love for his relatives and especially for his parents; he gives it expression by his prayers, messages and visits.

48. Each community, as a sign of brotherly communion, should remember all deceased confreres in a special way; for this purpose individual communities should decide on an opportune moment for the daily reading of the necrology in one of the community practices.

C 54, 94

49. In keeping with the Salesian tradition, the rector or someone in his place should address the community by way of a "goodnight", preferably after evening prayer.

C 55

6. FOLLOWING THE OBEDIENT, POOR AND CHASTE CHRIST

Our obedience

50. In an atmosphere of mutual trust every confrere should frequently see his rector to let him know the state of his health, how his apostolic activity is proceeding, the difficulties he faces in religious life and fraternal charity, and everything that may contribute to the welfare of the individual members and of the community.

C 70 Let the rector consider that one of his principal duties is to always be available to receive and listen to the confreres.

51. To promote family spirit and avoid upsetting the community programme, a confrere who has to be absent from the house, especially for visits, journeys or holidays, should have an understanding with his rector. In the case of a prolonged absence he will follow what is prescribed by the Church in canon 665 §1.

C 65

Our poverty

Requirements of the vow

52. The ceding of the use and usufruct of his goods and of their administration

carries with it the express condition that the member shall not be involved in responsibility for their management.

With the permission of the provincial and for a just reason he can change this cession and arrangement concerning his goods and can perform those acts with regard to property which the civil law prescribes.

He must also observe all this with regard to goods which come into his possession after profession.

He will also inform the provincial from time
C 74 to time of the goods of which he retains the ownership, and of their condition.

53. The will by which, in accordance with civil law, a member disposes of his present and future goods, is to be drawn up in two copies, one of which will be kept in the
C 74 provincial archives. The provisions of canon and civil law shall be observed for any eventual changes to it.

54. In the spirit of gospel detachment a member, after at least ten years of perpetual profession and with the consent of the Rector Major, may definitively renounce the ownership of all his personal goods. This
C 74 act of renunciation shall be drawn up in accordance with the prescription of the civil law of his own country.

55. Should a confrere leave the Society, he shall once again have full rights over property and movable assets, the ownership of which he reserved to himself, but he shall not have the right to demand any of their fruits, nor any account of their administration.

Fraternal help will be afforded him to face the initial difficulties of his new situation; he shall not, however, be entitled to anything for the period he has spent in the Congregation.

C 74, 194

Personal poverty

56. Every member lives out his poverty by temperance in the use of food and drink, simplicity in dress and moderate use of holidays and amusements.

He furnishes his room in a simple manner, taking care not to make it a refuge which keeps him separated from his confreres and from young people.

He is watchful so as not to become a slave to any habit opposed to the spirit of poverty.

Faithful to a constant tradition he abstains from smoking as a form of Salesian temperance and as a witness in his personal work of education.

C 75

57. The members cannot retain for themselves anything they may acquire by their own work or because of their membership

of the Society, but everything must be placed among the common goods.

C 76

Whatever money they receive from the community to carry out their work or for small individual needs they will use with a sense of responsibility and give an account to the superior of how it was spent.

58. Royalties received by Salesians for their publications or other productions are fruits of work which as members they place in common for the benefit of the Society.

C 76

Hence every confrere, whether author or publisher, shall cede the copyrights he acquires in accordance with what is laid down by the province and in the manner prescribed by the laws of the respective countries.

Community poverty and service

59. It belongs to provincial chapters to lay down norms with a view to establishing a modest and effectively uniform level of community life throughout the province, while taking into account special situations.

In particular they will regulate:

1. the use of personal equipment which can be taken to another house when a member is transferred;

2. the holidays permitted to members for a proper restoration of their physical and mental energies;

3. the norms for a practical exercise of solidarity between the houses of the province,
C 76-77 and the help the communities will offer for the general needs of the province.

60. The Society should not retain possession of any real estate apart from its houses and the property needed for its work, in accordance with article 187 of the Constitutions.

In any case, whatever has the appearance of counter-witness to poverty should be avoided, remembering that effective service
C 77 can often be rendered with very simple material structures and in works we do not own.

61. The purpose of our works is to give service to others; they should therefore be open and available for the needs of the neighbourhood.
C 77 Space and facilities required for the pastoral needs of the area should not be left unused.

62. Our meals should conform to the demands of religious poverty in line with the customs of the different countries.

The interior decoration of the house, the furniture and equipment should be simple and functional and should never give the impression of wealth and luxury. This holds
C 77 good also for our churches, while maintaining in them a proper decorum.

C 77

63. Proper attention should be given to the maintenance of assets and property. Special importance attaches to the preservation of libraries, archives and other documentary material, because of their cultural and community value.

C 76, 77

64. Means of transport shall be the property of the house or province; they should not be for exclusive personal use but at the disposal of the community, which will make use of them only as a means of service and with criteria of poverty.

C 77, 78

65. With a sense of economy and in keeping with our family spirit, domestic work and services should as far as possible be done by the confreres. They will try to acquire the relevant basic skills especially during the period of initial formation.

C 77

66. The community, whether local or provincial, should examine its own state of poverty at intervals it considers opportune, both as regards its collective witness and the services it renders, and should study the means to ensure a constant renewal.

Our chastity

67. The giving of witness and pastoral service requires the presence of the Salesian in the world.

Faithful to the vocation he has chosen he will avoid the comforts and attractions of the world. He will be prudent in making visits or frequenting amusements, excluding anything not in keeping with religious chastity.

C 84

68. Female personnel should be employed in our houses and works only when necessary and due regard should be paid to the requirements of religious life.

C 84

69. In his relationships with others and in his friendships, the Salesian should be consistent with the obligations assumed at his profession. Let him therefore avoid any ambiguous or dangerous conduct or behaviour, which could obscure his witness to chastity.

C 82, 84

7. IN DIALOGUE WITH THE LORD

C 85

70. At the beginning of the year every community should draw up the programme for its life of prayer, bearing in mind its apostolic commitments and the demands of fraternal life.

C 88, 89

71. The members will celebrate, in common if possible, Lauds as morning prayer and Vespers as evening prayer. Other prayers may be substituted, according to circumstances. All the members will be faithful to the daily celebration of the Eucharist.

C 93

72. Every day the members will spend at least half an hour in common for meditation and some time in spiritual reading. It is for the local community to devise different ways in which this can be done and encourage the confreres in the fulfilment of this duty.

73. The community will devote at least three hours to the monthly recollection, and every three months a whole day will be given over to a suitably prepared recollection.

Every year the members will make a retreat of six days in the manner laid down by the provincial chapter, which they will conclude

C 91

with the renewal of the commitments assumed at religious profession.

74. In harmony with Salesian tradition and the teaching of the Church, Friday is to be a day of community penance for the members. In Lent the community should establish some common practice of mortification, to help the members prepare for Easter and open them to a greater sharing with the poor.

C 90

75. As well as the Rosary, by means of which Mary teaches her children how to unite themselves with the mysteries of Christ, the monthly commemoration, the daily prayer after meditation and the frequent use of the Blessing of Mary Help of Christians are other signs of unity in our Marian devotion. The details will be laid down in the provincial directory.

The members, both individually and as a community, should feel the obligation of zealously spreading devotion to Mary Help of Christians and of fostering, wherever possible, the Association of Mary Help of Christians.

C 92

76. Our father Don Bosco will be commemorated on the last day of each month. The feasts of our saints and beatified members should be celebrated as family events and

C 9, 21 devotion to our servants of God should be fostered.

77. Salesians will express love and gratitude to confreres, relatives and benefactors who have been called by the Father to eternal life, by praying for the repose of their souls both privately and as a community.

In particular:

1. On the death of a confrere or novice the community to which he belonged will have thirty Masses said, and one Mass will be said in every house of the province;

2. On the death of the Rector Major or a Rector Major emeritus, in addition to the thirty Masses one Mass will be said in every house of the Congregation;

3. On the death of parents of confreres, the house to which the confrere belongs will have ten Masses said;

4. Each year:

– For the deceased confreres every priest will say Mass on the day following the liturgical solemnity of Don Bosco; in addition the provincial will have one Mass said during every retreat;

– For the deceased parents of confreres one Mass will be celebrated in every house

on 25 November, anniversary of the death of Mamma Margaret;

– For deceased benefactors and members of
C 94 the Salesian Family, a Mass will be celebrated in each community on 5 November.

78. Our community life of prayer will have a practical guide in the form of a manual to be prepared by the provinces, provincial
C 86 conferences or regions, which will contain a common core of prayers as indicated by the Rector Major with his Council.

Part Two

Formed for the mission of pastors and educators

8. GENERAL ASPECTS OF FORMATION

Formation communities

79. Formation communities must have a rector and a team of formation personnel who are specially prepared, above all as regards spiritual direction which is ordinarily given by the rector himself.

Those being formed and their formators must share responsibility for periodic planning and evaluation of their work.

C 103, 104

Those in formation should play their part in practical ways in the running of the community.

80. During the period of initial formation, once a month the confreres will have the friendly talk with the superior referred to in article 70 of the Constitutions.

C 70, 105

81. To educate those being formed to a sense of personal responsibility in the use of time and to encourage the spirit of initiative, there should be reasonable flexibility in the timetable and the day's activities, with priority for the more pressing needs of the community.

C 103

82. The local community, since it shares the responsibility for the growth of each confrere, is invited to express its opinion

C 103, 108

whenever one of its members seeks admission to profession or to holy orders. This will be done in the form most in keeping with charity.

Intellectual formation

83. Our Salesian mission orientates and characterizes at all levels the intellectual formation of the members in a way that is original and unique. Therefore the programme of studies must preserve a balance between serious and scientific reflection and the religious and apostolic dimensions of our way of life.

C 97

Those branches of study shall be cultivated with special care which deal with the education of and pastoral work for youth, catechesis and social communication.

84. During the years of initial formation the studies should be so structured as to lead to degrees and qualifications recognized by the State, where circumstances allow.

85. The provinces able to do so should have their own study centre for the formation of the confreres and to provide qualified services of spiritual, pastoral and cultural animation.

When the study centre is interprovincial, the provinces concerned shall give their

responsible collaboration to enable it to achieve its aim.

C 101 As far as possible it should also be open to externs, religious and lay, as a service to the particular Church.

86. The assimilation of the Salesian spirit is fundamentally a fact of living communication.

But for this vital experience to be really efficacious it should be accompanied throughout the whole process of initial formation by a gradual and systematic study of Salesian spirituality and the history of the Society.

Pastoral experiences

87. The pastoral experiences should be carried out in activities proper to our mission, and should have as their purpose the development of an apostolic spirit and of the educative and pastoral potential of the Salesian in formation.

Such experiences should be diversified and graded so that they respond to the personal and religious development of the individual confrere and to the phase of formation he has reached.

The community has the responsibility for programming these pastoral experiences,

following up their realization with the presence and guidance of the formation personnel and their periodic evaluation.

C 115

Practical guide for formation

88. The practical guide for formation at world level will be the Salesian "Ratio Fundamentalis Institutionis et Studiorum", and at provincial level a directory approved by the Rector Major with the consent of his Council.

The "Ratio" sets out in an integral and instructive way the coherent set of principles and norms concerning formation which are found in the Constitutions, General Regulations and other documents of the Church and of the Congregation.

The provincial directory applies the principles and norms of Salesian formation to the concrete local situations.

C 100, 101

9. THE FORMATION PROCESS

Immediate preparation for the novitiate

89. Under ordinary circumstances the period of immediate preparation for the novitiate should not be less than six months in length and should be spent in a Salesian community.

C 109 The details are to be laid down in the provincial directory.

The novitiate

90. The house of novitiate should be in contact with the social and apostolic realities of the neighbourhood. If circumstances make
C 110 it desirable, the novitiate may be established alongside another suitable community.

91. When the candidate considers himself ready and sufficiently prepared he makes his request to begin the novitiate.

To be admitted he must be free from the impediments listed in Canon Law (CIC can. 643-645 §1), show the aptitudes and maturity necessary for entering upon the Salesian life, and his health must be such as to enable him to observe all the Constitutions of the Society.

C 108

The eventual dismissal of a novice belongs to the provincial of the province in which the novitiate house is located.

92. Studies during the novitiate should be carried out seriously and follow a precise programme which forms part of the overall plan of studies. They should have as their overriding objective initiation into the mystery of Christ, so that the novice by means of contact with the Word of God may develop a deeper life of faith and a loving knowledge of God.

C 110

A solid theological basis for the religious life should also be presented. The Constitutions, the life of Don Bosco and our traditions should be studied.

C 110

93. The novices are to make a retreat at an appropriate time at the beginning of the novitiate, and again before professing vows.

94. The novice may freely leave the Institute during the novitiate. If he remains he will be admitted to profession after he has made the necessary request and if he is judged suitable; otherwise he is sent away.

C 108, 111

In special cases the provincial may prolong the novitiate, but not beyond a further six months in accordance with can. 653.

95. When a religious in perpetual vows asks to pass from his own institute to our Society, he must undergo a period of trial of at least three years' duration in one of our communities, so that he may assimilate our spirit.

C 108, 117

At the end of this time he may make a formal request for admission, and if he is accepted may make his perpetual profession in accordance with canon law.

Formation after the novitiate

96. Immediately after the novitiate all confreres must continue their formation for at least two years in formation communities, preferably Salesian studentates.

C 113, 114

A general philosophical and pedagogical formation is given during this phase, with an introduction to theology. Technical, scientific or professional training may also be commenced or continued with specific qualifications in view.

C. 115

97. Practical training lasts ordinarily two years and is carried out before perpetual profession in a community that can provide whatever is necessary for the validity of this experience.

98. Members who are preparing for the priesthood must receive, over a minimum period of four years, a more intense and specifically priestly formation in formation communities, preferably studentates.

They must attend seriously to theological studies, preferably in Salesian centres.

C 116 They must not undertake duties or other studies during this period that will interfere with the specific purpose of this formative phase.

99. In the phase which completes their initial formation following the practical training, lay Salesians must be afforded the possibility of acquiring a serious theological, Salesian and pedagogical preparation suited to their cultural level.

C 116 They should be engaged also, according to their talents, in studies aimed at their professional preparation in view of the apostolic work they will later carry out.

Ongoing formation

100. Ongoing formation requires that each confrere develop his capacity for communication and dialogue; he should form in himself an open and discerning mentality

and a spirit of initiative and in this way renew his own plan of life as and when necessary.

C 118, 119

Each one should cultivate the habit of reading and the study of those branches of knowledge proper to his mission; he should maintain his openness to prayer, meditation, and to personal and community spiritual direction.

101. Let every confrere study with his superiors the field of further qualification best suited to his abilities and to the needs of the province, giving preference to whatever concerns our mission.

C 118, 119

He should preserve that availability which is characteristic of our spirit and be ready for periodic requalification.

102. It is the duty of the provincial and his council to promote ordinary means and also extraordinary initiatives for spiritual and cultural formation.

Meetings of rectors, pastoral animators, economers and other confreres should be occasions for deepening our Salesian identity in its educational and pastoral dimensions.

An attitude of ready acceptance should be fostered to formative opportunities offered by different bodies of the Church and of society.

C 101, 118, 119, 161

Interprovincial initiatives should be carried out by the provincials concerned in agreement with the Regional Councillor.

103. All Salesians in their mature years should periodically be offered the possibility of spending an appropriate period of time for their renewal.

C 101,118, 119

Provinces should take this need into account in their planning, and each confrere should respond to it for his own good and that of the community.

Part Three

The service of authority in our Society

10. THE SERVICE OF AUTHORITY IN THE WORLD COMMUNITY

The Rector Major and his council

104. The Rector Major shall be attentive to the needs of the universal Church, and shall keep in active contact with provinces, houses and members. He shall seek the collaboration of all, promote formal and informal meetings, and spread knowledge of the apostolic activity of the Congregation within the Salesian Family.

The members in turn shall express their love for Don Bosco and the Congregation by keeping united with the Rector Major and accepting his directives. They shall help him by prayer and dialogue, and above all by fidelity to the Constitutions.

C 59, 126

105. Personally or through others the Rector Major may visit each and every province and local community whenever the need arises.

In particular he will arrange for an extraordinary visitation of every province during his six-year term of office. This may be carried out as he thinks fit, either by the Regional Councillor or by another visitor delegated by the Rector Major to whom he gives the powers of jurisdiction required by the nature itself of the visit.

C 127

106. The Rector Major, as Superior of the Society, is the Grand Chancellor of the Pontifical Salesian University (UPS). He is the representative of the Apostolic See for the UPS and the representative of the UPS before the Apostolic See.

By virtue of the mandate of the Dicastery for Catholic Education, he has full power over the University, and is the guardian and interpreter of its statutes.

He carries out the functions of Grand Chancellor either personally or through a
C 127 delegate, chosen preferably from among the members of the General Council.

107. In addition to the cases enumerated in article 132§1 of the Constitutions, the Rector Major requires the consent of his Council for:

1. beginning extraordinary juridical proceedings which could compromise the Society;

2. setting up mission offices at the level of the whole Congregation [R 25];

3. accepting parishes [R 26];

4. the approval of provincial formation directories [R 88];

5. the appointment of a delegate for a central secretariat [R 109];

6. establishing administrative-technical offices and advisory boards referred to in article 108 of the General Regulations, and determining their mode of operation and the offices and roles of their members;

7. the appointment of his personal delegate for a delegation [R 139];

8. the approval of binding decisions made by provincial conferences [C 139];

9. establishing the manner of making the consultation preceding the appointment of provincial councillors [R 155];

10. the approval of the financial budget and balance sheet prepared by the Econome General's department [C 190, R 193].

C 131, 132

108. The animation of the Salesian mission at world level calls for the identification of common objectives and for synergy among the Councillors in charge of specific Sectors and for the coordination of their interventions with the Regional Councillors, through systematic meetings of planning and evaluation.

The General Councillors in charge of specific Sectors can avail themselves of the services of administrative-technical offices and advisory boards in carrying out the duties confided to them.

C 133

Their establishment, mode of operation and internal organization are to be determined by the Rector Major with the consent of his Council.

109. For areas of particular importance which do not form part of the duties assigned by the Constitutions to individual Councillors, appropriate central secretariats may be set up depending directly on the Rector Major.

The establishment of such secretariats belongs to the General Chapter. Their immediate responsibility is entrusted to a central delegate who is appointed by the Rector Major with the consent of his Council and remains *ad nutum*.

110. To ensure a more regular discharge of business with the Apostolic See it is desirable that this be done through the Rector Major.

C 144

111. The official organ for the promulgation of directives of the Rector Major and his Council and for official information is the 'Acts of the General Council'. Its publication is the responsibility of the General Secretariat.

The General Chapter

112. Except in the case provided for by article 143 of the Constitutions, the convocation of the General Chapter will be made at least one year before it opens. It will be announced to all members by means of a circular letter which will indicate the principal purpose, place and opening date of the Chapter.

C 143, 150

113. For the preparation of the General Chapter the Rector Major, or in his absence his Vicar, will appoint a Moderator to whom the provincial chapters, local communities and individual members will send their proposals and study contributions if any. He will also appoint a technical commission to work with the Moderator in establishing a plan of preparation for the General Chapter and in securing the interest and active participation of the members.

C 150

114. The Rector Major, or in his absence the Vicar, will also appoint a precapitular commission which, under the responsibility of the Moderator and in agreement with the Rector Major, will draw up the reports or schemata to be sent in good time to those taking part in the General Chapter.

C 150

115. Provinces with fewer than 200 professed members, and vice-provinces, will send to

the General Chapter one delegate elected by the respective chapters. Moreover, provinces will send another delegate for every additional two hundred members or fraction thereof. Other eventual juridical circumscriptions
C 151.8 referred to in article 156 of the Constitutions will have their representation defined in their decree of erection.

116. At least three months before the opening of the General Chapter, the provincials will send the Moderator the minutes of the elections, which will be examined by an appropriate commission appointed by the Rector Major, or in his absence by his Vicar.

If any defects should be discovered, the
C 151.8 Moderator will see that they are rectified in good time, and if necessary the elections are repeated.

117. In the first session of the General Chapter the President will appoint two or more secretaries and if necessary also other Chapter officials. If necessary the President can also choose other secretaries and officials who are not members of the General Chapter.

It is the duty of the secretaries to record accurately in the minutes, the acts of the
C 150 General Chapter, the decisions taken, and a summary of the discussions.

C 150

118. Once the secretaries have been appointed the Moderator, in the name of the President and with the consent of the assembly, will declare the Chapter lawfully opened.

119. If, at the opening of the General Chapter, the election of any delegate is found to be invalid or still doubtful, the Moderator will inform the Chapter of this at the first session.

C 151.8

The first act of the Chapter will then be to pronounce on each case, so that with the authority with which it is invested it may either declare an election null and void, or rectify its invalidity.

C 150

120. In one of the early sessions, the Rector Major, or his Vicar, shall present a general report on the state of the Congregation, and this shall be the object of study and analysis by the assembly.

121. The meetings of the General Chapter will be presided over by the Rector Major, or in his absence, by his Vicar. He will be helped in the direction and conduct of the work by the Moderator and by three chairmen, elected by an absolute majority by the General Chapter from a list of names prepared by the President.

C 150

The President, the Moderator and the three chairmen constitute the Presidency of the General Chapter.

C 150

122. The General Chapter will elect by absolute majority at least five members who, with the Moderator and chairmen, will form the central commission which, under the presidency of the Rector Major, has the duty of coordinating the work of the Chapter and ensuring its smooth functioning.

C 150

123. The General Chapter works through groups called commissions, which have the task of studying the schemata or reports assigned to them. As soon as possible the Moderator will inform the General Chapter of the themes and the commissions dealing with them, and will ask for its approval. The commissions will be constituted by the President, who will keep in mind each one's preferences.

C 151

124. It is the duty of the members of the Chapter to be present at its meetings; for this reason they may not absent themselves without the permission of the President.

125. The confreres shall be given full and timely information about the work of the Chapter.

A commission of Chapter members, chosen from the various groups of provinces, is responsible for such information and in general for all contacts with the mass media.

It will function in agreement with the Presidency of the Chapter.

All who take part in any way in the General Chapter must exercise discretion and respect for persons concerned, whenever referring to the work, events or discussions of the Chapter.

C 150

126. The Rector Major and the capitular assembly have the faculty of calling other persons to the General Chapter as experts or observers without the right to vote; they may or may not be Salesians.

Experts may take part in discussions in the commissions to which they are invited; they may speak in the assembly only when requested. Observers may speak both in the commissions and in the assembly.

C 150

127. It is for the General Chapter to decide on the date for the elections, providing for an appropriate period of reflection before the election of each Council member.

C 141, 153

128. The election of the Rector Major and members of his Council is an act which calls for the full responsibility of every Chapter member

before the Congregation. It must therefore be prepared for by prayer and carried out in a spirit of faith.

Every elector may request and provide information about the qualities of those eligible, but must avoid whatever may offend against fraternal charity.

With reference to art. 133 of the Constitutions, the election of the Councillors for the Sectors is to be preceded by a process of discernment on the part of Chapter Members divided according to regions, on the important challenges of the Sector and on the profile of the candidates. Such a process of discernment concludes with the proposal to the assembly of one candidate from one's own region and of another from outside the region, identified through secret ballot.

C 141, 153

129. In accordance with the prescription of article 141,§1 of the Constitutions for the election of Regional Councillors, the members from each group of provinces will choose by secret vote in a single ballot the confreres to be presented to the assembly, writing one name on each voting paper. They will then present to the assembly a list containing the names of those who have received votes with the number given to each.

C 141, 153

130. At the beginning of the electoral session, the President will announce its purpose.

C 153

Two secretaries and three scrutineers will then be elected by secret ballot; the scrutineers and the President are obliged to maintain secrecy even after the Chapter.

C 153

131. Should any elector be ill in the house where the General Chapter is being held, and be unable to be present but able to write, two scrutineers will go to him to receive in a ballot-box his vote which will be added to the others.

132. The election procedure is to be carried out by means of an electronic system (intranet). All Chapter members are to have access to the personal details of the individual members who can be elected. The individual voters will express their vote by selecting the surname of the member for whom they wish to express a preference.

If there is a technical malfunction of the system, the procedure for election by means of a paper ballot will be used.

The scrutineers will verify that the number of votes in the electronic system corresponds to the number of voters. If the number of votes exceeds the number of voters, the ballot shall be null and void; if, on the other hand, it

C 153 corresponds to or is lower, the scrutiny is to begin. The secretaries will record the names as they are read out by a scrutineer.

133. Whoever has received the votes of an absolute majority of those present is elected and will be proclaimed as such by the President; on accepting he will immediately
C 153 enter into office. If the President himself is elected, the proclamation will be made by the oldest member of the assembly.

134. After the elections the Rector Major will inform all members of the Society of
C 153 the names of those elected and the offices assigned to them.

135. In the last session of the Chapter, after everything prescribed by the regulations has
C 150 been carried out, the Moderator, in the name of the President and with the approval of the assembly, will declare the General Chapter closed.

Regional structures

136. The Regional Councillors will keep in touch with the individual provinces: they must visit them periodically, arranging meetings of provincial councils. In agreement with the provincials, they may meet with rectors and other groups of confreres and lay people to point out to them whatever they consider more

opportune for the welfare of the Congregation and for the provision of a better service for the province and the particular Church.

They shall have at least one annual meeting with all the provincials of the Region and liaise with bodies in the Region, formation communities and any provincial conferences.

C 140, 154

137. In addition it is the duty of the Regional Councillors to:

1. further a concrete and creative family sense in the relationship of confreres and provinces among themselves and with the Rector Major and his Council;

2. attend diligently to the official business of the provinces of the group and of the provincial conferences;

3. foster the efficient functioning of interprovincial structures where they exist, and the setting up of regional offices of documentation regarding the religious, cultural and social services of the areas of their competence, where this is possible and advisable.

C 140, 154

138. In the fulfilment of their office, Regional Councillors will act with proper discretion so as not to substitute themselves unduly for the local, provincial or other superiors, nor intrude in matters of their specific competence.

C 140, 154

139. If particular reasons require that certain provinces be detached from one or more groups, without an entirely new group entrusted to a Regional Councillor being constituted, the General Chapter may unite them in a delegation, for which the Rector Major with the consent of his Council and
C 154 after consulting the provinces concerned will appoint his personal delegate, to whom he will assign such duties as he considers opportune.

140. The provinces of each conference meet at least once a year to study problems concerning the animation and coordination of their joint Salesian activity.

The conference is presided over by the Regional Councillor or his delegate.

The conclusions of the conference are ordinarily indicative.

In special cases the conference can make
C 155 binding decisions, which acquire their force only after the approval of the Rector Major with the consent of his Council.

141. The following take part in the meetings of the conference:

1. The Regional Councillor or his delegate;
2. The provincials of the conference;

C 155

3. One or more delegates for each province, selected according to the norms laid down in the regulations of the provincial conference.

142. Experts and observers, both religious and lay, may be invited to participate in the work of the conference in the manner to be laid down by each conference in its own regulations.

C 155

143. The following tasks, among others, are assigned to the provincial conference to:

1. study and further the application of the general directives of the Congregation regarding its government and work, and particularly those of the General Chapter;

2. provide for the coordination of common pastoral activity, of the formation, qualification and updating of confreres, and of the means of social communication, by promoting generous collaboration in the exchange of members and resources;

3. promote liaison and collaboration with other organizations and institutions interested in the problems of youth and of development;

4. examine and encourage appropriate experimentation, particularly in the field of community poverty and in our service to the poorest young people and ordinary folk;

C 155

5. draw up its regulations and decide upon possible interprovincial structures, secretariats and offices for animation and coordination.

11. THE SERVICE OF AUTHORITY IN THE PROVINCIAL COMMUNITY

The provincial and his council

144. Before appointing a provincial the Rector Major will consult the professed members of the province in accordance with article 162 of the Constitutions, and will ask each one for a list of three names of
C 162 members of their own or other provinces and arranged in order of preference.

145. The provincial is the bond of union between the province and the Rector Major with his Council; he fosters relationships
C 161 with the civil authorities and with ecclesiastical and religious organizations in his area.

146. The provincial should keep in contact with the rectors and give them special attention. He should call them together at
C 161 least once a year to treat of matters of general interest for the province.

147. The provincial will see to it that he has frequent personal contact with the members, always in a spirit of service and fraternal communion.

1. Once a year he will make with particular care the provincial visitation to each community.

2. During the visitation he should meet each member, hold a meeting of the local council, and carry out with the community a review of their religious observance, the witness of their consecrated life, their apostolic zeal in pastoral activities, their concern for fostering vocations, and the financial situation. The provincial councillors may assist him in this task.

3. At the end of the provincial visitation he should write down in the register kept for this purpose in the archives of the house his observations and decisions of a general character. Those of a confidential nature he should communicate separately. At the next visitation he should verify that they have been carried out.

C 161

148. By means of opportune contacts with the various groups of the Salesian Family and through his delegate, the provincial will seek to promote the sense of belonging to a common vocation and a deeper understanding of what this means.

C 5, 161

149. Aware of the important role played by our lay colleagues, the provincial should show a keen interest in their Salesian preparation and should ascertain how they are integrated in our works.

C 47, 161

150. The provincial may stay the execution of a superior order, in accordance with universal law, if there are motives to the contrary so grave and evident as to justify him in believing that if the superiors concerned had known of them they would have acted otherwise, but in such a case he must inform them fully and immediately. If
C 162 the suspended order concerns a member, the latter shall place himself at the disposal of the provincial while a reply is awaited (CIC, can. 41).

151. A member is assigned to a specific Salesian house by a precept of obedience from his own provincial or other competent authority. The number of perpetually professed confreres in a house shall ordinarily not be fewer than four.

152. The provincial, after hearing the opinion of his council and the member concerned, may if requested and for a just reason send him temporarily to another province under a written agreement with the provincial who
C 160 receives him. Permanent changes of province require the authorization of the Rector Major.

153. Members will exercise the ministry of
C 162 hearing confessions with the permission of the provincial, in accordance with canon law.

154. To change the provincial house the provincial must have the consent of his council and seek the authorization of the Rector Major.

He shall also have an understanding with him if he will be absent from the province for a considerable length of time.

C 161, 162

155. The manner in which the consultation preceding the appointment of provincial councillors is made shall be laid down by the Rector Major with the consent of his Council.

C 167

156. It is the duty of the provincial council to collaborate with the provincial for the development of the Salesian life and mission, help him gain knowledge of situations, and see that the provincial plan is being put into practice through contacts with those responsible and with the respective commissions.

The council shall be called together by the provincial at least once a month, and the agenda shall be made known in advance.

C 164

157. In addition to those already indicated in the Constitutions, the provincial needs the consent of his council according to the General Regulations in the following cases:

1. Authorizing coeducational schools [R 3];

2. Drawing up contracts with local Ordinaries and other bodies [R 24, 26];

3. Setting up mission offices and twinning arrangements [R 25];

4. Allowing a confrere to carry out pastoral work in non-Salesian institutions [R 36];

5. Changing the location of the provincial house [R 154];

6. Appointing the moderator of the provincial chapter and inviting experts and observers [R 169];

7. Establishing the manner in which the consultation for the appointment of rectors shall be carried out [R 171];

8. Transferring a rector to another office during his term of appointment [R 172];

9. Requesting authorization for the financial operations referred to in article 188 of the Constitutions [R 194];

10. approving the financial budget and balance sheet of the province [C 190; R 197];

11. Fixing the contributions to be requested from the houses for the needs of the province [R 198];

12. Authorizing modifications, or solutions to economic problems, or other under-

C 165

takings of considerable importance in the houses [R 201].

158. The provincial must hear the opinion of his council, according to canon law and the General Regulations, in the following cases, for:

1. the choice and preparation of personnel for formation communities;

2. the selection of parish priests [R 28];

3. the temporary transfer of a confrere to another province [R 152];

4. the appointment of the provincial secretary [R 160];

5. the setting up of offices and secretariats, and the establishing of commissions for consultation or pastoral activity at the provincial level [R 161];

C 157, 165

6. setting in motion the process of dismissal of a member [CIC, can. 697].

159. When matters of particular importance concerning a local community are dealt with

C 165

in the provincial council, care shall be taken to ascertain the views of the community concerned.

160. The provincial and his council have at their service a secretary who has the role of a notary.

He is present at the meetings of the council without the right to vote, unless he is one of the councillors; he records the minutes.

C 164

He is in charge of the provincial archives and sees to the collecting and recording of statistics. He is appointed by the provincial after hearing the opinion of his council and remains *ad nutum*.

C 162, 164

161. It belongs to the provincial, after hearing the opinion of his council, to set up offices and secretariats and to establish commissions for consultation or pastoral activity at the provincial level.

The provincial chapter

C 173

162. The elections of the delegates of the local communities to the provincial chapter and of the delegates of the provinces to the General Chapter will be made separately by secret ballot according to the norms of article 153 of the Constitutions.

C 173

163. After the delegates are chosen, an equivalent number of substitutes will be elected to take their place if they are definitively prevented from taking part in the provincial or General Chapter. The manner in which the substitution is to take place for the General Chapter will be decided by the provincial chapter.

164. In the case of local communities having fewer than six professed members, if circumstances permit, the provincial should arrange that they meet together so as to form the number of at least six professed members, under the presidency of the rector who is senior by first profession. Thus united they will elect the delegate for the provincial chapter and his substitute according to the norms of the General Regulations.

If, however, because of special circumstances the members of a house with fewer than six professed members cannot join with another
C 173 in like condition, with the consent of the provincial the members of such a house shall join the members of a house with six or more professed members and together with them and with equal rights, active and passive, will proceed to the election of the delegate and his substitute.

165. Besides what is prescribed in article 166 of the General Regulations, voting by letter is allowed, with the approval of the provincial in the following cases:

1. When because of distance or other serious reasons the members of communities with fewer than the minimum of six professed members cannot meet together nor join the members of another house with six or more

professed members for the election of the delegate to the provincial chapter;

2. When a confrere cannot be present for serious reasons at the election of the delegate of his own community;

3. When a member of the provincial chapter
C 173 cannot attend the chapter for the election of the delegate of the province to the General Chapter.

166. For the election of the delegates of the provincial community the following is to be observed:

1. When the election of the delegates of each community has been completed, the provincial will notify the confreres of the names of those elected, and will send them a list of the perpetually professed members of the province who are eligible for the provincial chapter. This list will include confreres temporarily and lawfully absent from the province and exclude confreres of other provinces present for the same reasons;

2. Confreres who for lawful reasons are temporarily absent from their province will participate in the election of the delegate of the community in which they reside, but for the election of the delegates of the provincial community they will receive from their own

provincial a voting-paper which they will return to him duly completed;

3. The number of those to be elected is in the proportion of 1 for every 25 or fraction of 25 members of the province; in arriving at this number both temporarily and perpetually professed members are included as well as confreres temporarily absent from the province for lawful reasons;

4. Each confrere with the right to vote will receive from his provincial a voting-paper on which he may indicate as many names as there are members to be elected;

5. It is for the provincial to collect the voting-papers and guarantee the secrecy of the voting;

6. The counting of the votes will be done by scrutineers appointed by the provincial. Those who have the highest number of votes in successive sequence will be elected. If votes are equal the senior by profession will be elected, or in the case of further equality the senior in age;

C 173, 174

7. If the substitute of a delegate of a community is elected on the provincial list a new election for the substitute will be made. If one of those elected on the provincial list cannot take part in the chapter, he will be substituted by the first of the non-elected

members who received the highest number of votes.

167. The following confreres are to be considered as lawfully absent from the province:

1. Those who by express mandate of their own provincial are living temporarily in houses of other provinces for reasons of health, study or other duties;

2. Those who received permission for *absentia a domo* without giving up their right to active and passive voice;

3. Those with permission for *absentia a domo* who have renounced their right to active and passive voice; but this last group, while being included for the purpose of article 166 of the General Regulations, are not to be included in the list for the election referred to in nos. 1 and 2 of the same article.

C 173

168. In addition to what is prescribed in article 171 of the Constitutions, it belongs to the provincial chapter to:

1. study and analyse the report of the provincial on the state of the province;

2. verify what has been done in response to the guidelines issued by the previous provincial chapter;

3. suggest ideas and criteria for the planning and reorganization of the works of the province;

4. establish standing orders for the functioning of the provincial chapter in accordance with canon law (cf. CIC, can. 632);

C 171

5. forward proposals to the Moderator of the General Chapter.

169. With the consent of his council, the provincial has the power of appointing the moderator and of inviting Salesians and non-Salesians to the provincial chapter as experts or observers, without the right to vote.

C 172, 173

170. In elections, consultations and appointments, it should be kept in mind that it is desirable for chapters and councils to express by the significant presence of clerical and lay members the complementary relationship between them that is characteristic of our Society.

C 123

12. THE SERVICE OF AUTHORITY IN THE LOCAL COMMUNITY

The rector and his council

171. The manner of making the consultation for the appointment of the rector will be determined by the provincial with the consent of his council and in the light of any indications made by the provincial chapter. When a rector is confirmed for a second three-year term of office in the same community, the approval of the Rector Major referred to in article 177 of the Constitutions is not required.

C 177

172. The period of service of the rector shall not normally exceed six years without an interruption of at least one year.

Even during his three-year term he may be appointed to some other office if the provincial, with the consent of his council, deems it necessary.

C 177

173. The rector should keep himself free from commitments which could interfere with his fundamental duties of service to the confreres. He shall not hold the office of economer. He should not absent himself from the house for any notable length of

C 55, 176

time without necessity and without an understanding with the provincial.

174. He must see that the confreres practise the shared responsibility and collaboration in the family spirit desired by Don Bosco. He should respect areas of responsibility, fostering in an atmosphere of healthy freedom the employment of natural gifts and personal talents for attaining the common end.

He must ensure that the assembly of the confreres and the council of the community function in the most effective way.

C 55, 176, 186

He should encourage meetings and events which contribute to brotherhood, updating and relaxation.

175. He should programme with the community the best way of carrying out and periodically reviewing the community expression of its prayer life, allowing scope for opportune initiative.

C 176

He should ensure that the confreres have opportunities for frequent confession and freedom as regards direction of conscience.

176. Basing himself on Salesian sources and by means of common spiritual direction, conferences, "goodnights" and informal meetings, he should take care that the

community becomes deeply imbued with our spirit, and lives it in an intense way.

In addition he will see to it that official documents of the Church and the
C 55, 176 Congregation are brought to the knowledge of all the confreres.

177. He should show, especially in his personal relationships with the confreres, his concern for their health and particular needs. He should show special care for the confreres still in the period of initial formation, for the sick and the aged and for those who are in difficulty.

He should take an interest also in the parents
C 55, 176 of confreres, and consider them as united to the community in a special way.

178. On the death of a confrere, the rector is to write his obituary letter without delay.

He shall send copies to the General Secretariat, to the provinces and communities
C 176 particularly interested and to formation communities.

179. He should keep the archives in order
C 176 and up to date, and compile or see to the compiling of the house chronicle.

180. Conscious of the fact that he belongs to the provincial community, he should give the

C 176

provincial a clear and simple account of how the community is progressing.

181. The local council will meet as often as the council itself determines, but at least once a month. In addition it must be called together whenever the rector considers it necessary or whenever he is asked to do so by at least one third of its members.

The agenda to be dealt with should be made known in advance and the minutes are to be signed by the rector and members of the council and kept in the archives.

The rector should keep the confreres duly informed about decisions of common interest.

The members of the council must remember their solidarity as regards decisions taken, and that in any case they are obliged in conscience to have respect for persons and to be discreet regarding matters discussed.

C 178, 181

182. Where there is no local council, the rector must consult the provincial in those cases in which the Constitutions call for the opinion or consent of the said council.

C 182

183. It is customary for the vice-rector to be responsible for one of the principal sectors of the educative and pastoral activity of the community.

C 183

The community should be informed of the special duties of the vice-rector referred to in article 183 of the Constitutions.

184. The appointment of the vice-rector, the economer and those responsible for the principal sectors of the activity of the community is made by the provincial. In the case of the appointment of the vice-rector and the economer he shall first hear the opinion of the rector.

C 179, 180

The assembly of the confreres

185. With regard to the community the principal tasks and duties of the assembly of the confreres are to:

1. seek appropriate means of fostering religious and apostolic life;

2. identify and examine the more important problems;

3. draw up a programme each year covering the life, activities and updating of the community, and to review this programme;

4. participate in the elaboration of the educative and pastoral plan;

5. be informed and reflect on the financial situation, in view also of community poverty.

C 186 The frequency of meetings is decided by the assembly itself, but they shall take place at least three times a year.

13. THE ADMINISTRATION OF TEMPORAL GOODS

General norms

186. Where necessary, advisory groups of confreres should be set up at various levels to provide advice and guidance in the solution of administrative problems, in the drawing up and examination of financial budgets and balance sheets, in the preparation of economic programmes and the realization of building projects. The expertise of non-Salesians may also be made use of.

187. To ensure the availability of personnel with the necessary competence for the administrative sector, specialized courses for economers should be organized periodically within a province or group of provinces.

188. Any money surplus to the requirements for running expenses at different levels should, when convenient, be deposited in banks in the account of a house or institute of the Society and not in the name of an individual person. These accounts should be operable by three, or at least two, signatures, with one signature sufficient for transactions.

C 187

When the superior in question considers it opportune, two signatures may be jointly required for transactions.

189. The following operations in favour of third parties are forbidden: making loans, acting as guarantors, accepting obligations, issuing or backing letters of credit, mortgaging the property of the Society and similar operations.

190. As far as non-Salesian employees are concerned, the legislation of the country must be followed in regard to the documentation needed on taking up or leaving employment, social security, social welfare and insurance, and a just wage must be paid.

It is also necessary to take out and keep up to date insurance policies against damage or harm to property or persons, to the extent judged appropriate by the competent superiors.

191. The formulation of detailed rules of administration at provincial and local levels is left to provincial chapters.

In particular they will give directives concerning:

1. the keeping of official records, administrative archives for official documents,

agreements and covenants, wills, registers, files of obligations, inventories, etc.;

2. property registration, the safe custody of articles of value and of important documents;

3. legacies for religious purposes and bursaries;

4. the keeping of accounts and centralization of administration where there are different groups involved in a single work;

5. The role and duties of the lay administrator of the work, where this is applicable;

6. financial arrangements between parish and house in conformity with canon law and the Constitutions;

7. every other norm which local experience may suggest.

C 171 The provincial chapter may delegate this task to the provincial with his council.

192. If any member, no matter what office he holds, should contract debts or any other kind of obligation without authorization from a competent superior, he alone remains responsible. Neither the Society nor the province nor the house to which he belongs accepts any responsibility in the matter.

C 190

Should a corporate body – province or house – raise a loan, even with due authorization, it alone remains responsible for repayment; a clause to this effect should be written into the loan contract.

At world level

193. The Economer General supervises the whole Society as regards the operations listed in article 188 of the Constitutions.

He supervises the administration of the provinces and the houses, and in particular examines the annual report which is drawn up and despatched according to the indications of article 197 of the General Regulations.

C 139, 188

He renders an account of his administration to the Rector Major and his Council at least once a year and whenever he is called upon to do so.

The provinces

194. The provincial economer administers those goods which do not belong to a particular house of the province, and those which individual confreres have entrusted to the Congregation. He supervises and monitors the administration of each house. He carries out his duties in dependence on the provincial, who will make decisions with the

C 169, 190

consent of his council in the case of operations referred to in article 188 of the Constitutions and others of a certain importance.

195. The provincial economer will have an understanding with the provincial concerning:

1. the help he gives local economers to ensure the exact fulfilment of their duties and in coordinating initiatives at provincial level;

2. the visits he makes to the houses to examine the condition of buildings and property, and to check the administration, maintenance and hygienic conditions;

3. the calling of the annual meeting of local economers;

4. the prompt submission of the annual financial report and other periodic reports on forms supplied by him;

C 169, 190

5. the withdrawal from the houses of the contributions referred to in article 198 of the General Regulations.

196. Among the rights and duties of the provincial economer is also included the supervision of all building operations in the province, even when these concern a house already in existence and where the work is to be carried out under the immediate control of the local economer and the responsibility of the rector.

C 169. 190

197. The provincial economer should be solicitous in keeping the provincial and his council periodically informed about his administration, and in drawing up the annual financial budget and balance sheet which they have to approve.

The balance sheet will include the cash income and expenditure and the situation of the province in regard to capital assets and liabilities, together with a summary of the financial reports of the individual houses; a copy, signed by the provincial and his council, will be sent to the Economer General.

C 169, 190

198. The provincial with the consent of his council will decide on and inform the houses of the contributions required from them for the needs of the province, and will likewise withdraw surplus funds that may be available in certain houses.

He will draw up a periodic plan of financial solidarity among all the houses of the province, in order to help those in greater need and to provide funds for extraordinary works and purchases programmed in the provincial chapter.

He will also ensure solidarity with the world-wide Congregation, especially at moments and in ways called for by the Rector Major and his Council.

C 76, 190

The houses

199. The administration of the goods of each house is entrusted to the local economer, who will act in dependence on the rector and his council.

Every financial transaction in any sector of the house, even that of the rector, must be referred back for accounting purposes to the economer's office, which will be organized in a manner proportionate to the importance and complexity of the work involved.

Even confreres in charge of works which by statute or agreement have a separate administrative council, must render an account of their administration to the religious superiors. This must be done even when there exist separate administrations for the community and the work concerned.

C 184, 190

200. It is the economer's duty to manage affairs with diligence and precision.

In agreement with the rector he will make the necessary purchases, look after employees and take care of insurance matters; he will be watchful to see that abuses and waste of every kind are avoided, and that furnishings and rooms are kept simple, functional, clean and well ordered.

C 176, 184, 190

The rector will keep himself frequently informed of everything that relates to the financial state of the house.

201. Without prejudice to what is laid down in article 188 of the Constitutions, the rector and the economer will not make modifications, seek solutions to economic problems, or take other initiatives of any considerable importance without the consent of the local council and without the authorization of the provincial and his council.

C 184, 190

202. The rector and the economer will be solicitous in satisfying their financial obligations to the provincial in the manner laid down, and in transferring to him any surplus remaining at the end of the financial year, in obedience to article 198 of the General Regulations.

They will also diligently fulfil any other obligations they have undertaken and pay any debts contracted both with other Salesian houses and with externs.

C 176, 184, 190

203. The economer will keep himself always ready to give an account of his management to the rector and his council. He will send a report of his administration to the provincial and provincial economer annually and whenever he is asked to do so.

As opportunity offers, and especially when the programme for the year's work and the economic situation are being discussed, he will seek the involvement of the entire community with regard to the financial situation, ordinary and extraordinary, of the house.

C 184, 190

WRITINGS OF DON BOSCO

The following pages contain some writings of our Father and Founder which the 20th, 21st and 22nd General Chapters considered to be of special significance for the faithful living out of our vocation.

I.

TO THE SALESIAN CONFRERES*

The constitutions of our Society were definitely approved by the Holy See on April 3rd 1874.

We should welcome this fact as among the most glorious in the annals of our Society, since through it we have the assurance that, in observing our rules, we rest upon a firm, secure and, I may add, infallible basis, since, the judgement of the supreme Head of the Church, sanctioning them, is infallible.

Yet no matter what its inherent value may be, this approbation would be of little avail, if the rules were not known, and faithfully observed; and it is precisely that they may be easily known, read, meditated upon, and then put into practice by everyone, that I think it well to present them to you translated from the original text. [...].

Moreover, I think it useful to bring to your notice some things of a practical nature which will make it easier to understand the spirit that inspires the rules, and will help you to observe them faithfully and with love. It is from my heart that I speak, whilst briefly placing before you what experience leads me to judge to be conducive to your spiritual good and to the benefit of the whole Congregation.

* Regole o Costituzioni della Società di S. Francesco di Sales, Torino 1885, (Introduzione), pp. 3-46 passim.

The vows

The first time the supreme Pontiff, Pius IX, spoke of the Salesian Society, he said: "In a religious congregation or society vows are necessary, so that all its members may be united by a tie of conscience to their superior, and the superior holds himself united with the Head of the Church, and as a consequence with God himself."

Our vows therefore may be called so many spiritual cords by which we consecrate ourselves to God, and place our will, our goods, and our spiritual and moral faculties in the power of the superior, so that we may all form but one heart and one soul, in order to promote, according to our constitutions, the greater glory of God: precisely as the Church invites us when in prayer she says: "*That the faith in their minds and the piety of their actions may be one.*"

The vows are a generous offering by which the merit of our works is greatly increased. St Anselm teaches that a good work without vow is like the fruit of a tree. He who does it by vow offers up to God the fruit and the plant itself. St Bonaventure likens the work done without vow to the offering up of the interest without the capital, but with a vow both interest and capital are offered to God. The holy Fathers of the Church unanimously teach that every act performed by vow has a twofold merit, that of the good work itself, and that of carrying out the vow which has been made.

Furthermore, the act of pronouncing the vows restores to us once again, according to the teaching of St Thomas, our baptismal innocence, that is to say, puts us in the state as though we had just received baptism. The Doctors of the Church compare the religious vows to martyrdom, saying that the merit of one who takes his vows is that of one who receives martyrdom, because what the vows fall short of in intensity, is made up for in duration.

If the religious vows so greatly increase the merit of our works and make them so acceptable to God, then we ought to strive with earnestness to fulfil them. He who feels that he is not able to keep them should not make them, or should defer his profession until he feels in his heart that he is firmly resolved to abide by it. Otherwise, he makes to God a faithless and foolish promise, which cannot but displease him: "... *for he will have no light and rash promises*,"[1] says the Holy Spirit. Let us therefore prepare ourselves well for this heroic consecration. Once we have made it, let us be prepared to keep it even at the cost of long and burdensome sacrifice: "... *pay your vows to the Most High*,"[2] this is what he himself commands.

Obedience

"In true obedience," says St Jerome, "*lies the perfection of every virtue.*" "*All religious perfection*," says St Bonaventure, "*consists in suppressing one's own will, in other words, in the practice of obedience.*" "... *The speech of the obedient will always be heard*,"[3] says the Holy Spirit. St Gregory concludes that "*obedience leads to the possession of all other virtues and likewise preserves them all.*"[4]

This obedience moreover ought to be after the example of our divine Saviour, who practised it even in things most difficult, even to the death on the cross[5], and should the glory of God demand as much from us, we ought also to be obedient to the sacrifice of our own lives.

1 Qo 5:3.
2 Ps 49:14.
3 Prov 21:28. (JB.)
4 Moral. 1, 35.
5 Phil 2:8.

The express orders therefore of the superior, and the rules of the congregation and also the customs of each house, ought to be carefully observed; and should anyone at times be guilty of failing in them, let him readily ask pardon of the one whom he has disobeyed. This act of humility helps immensely towards obtaining forgiveness for the fault committed, and obtains grace from God for the future, and also keeps us on our guard against falling into the same fault again.

The apostle St Paul, in recommending the practice of this virtue says: "*Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully and not sadly, for that would be of no advantage to you.*"[6]

It should be noted that doing only those things which are pleasing to us, and which turn to our own gratification, is not true obedience, but is merely following our own will. True obedience, which makes us dear to God and to our superiors, consists in doing cheerfully whatever is commanded by the constitutions or by our superiors themselves; for as St Paul affirms: "*God loves a cheerful giver.*"[7] It consists too in showing ourselves docile, even in things which are most difficult and contrary to self-love, and performing them courageously even at the cost of pain and sacrifice. In these cases obedience is more difficult, but it is also more meritorious, and leads us to possession of the kingdom of heaven, according to the words of our divine Redeemer: "*... the kingdom of heaven has suffered violence, and men of violence take it by force.*"[8]

If you practise obedience in this way, I guarantee, in the name of God, that you will lead a peaceful and happy life in our Society. But this also I must tell you, from the day you choose

[6] Heb 13:17.
[7] 2 Cor 9:7.
[8] Mt 11:12.

to do your own will and not act obediently, you will begin to feel disconnected with your life; and if in religious orders some are found to be discontented or to whom community life is a burden, it will be seen on close observation that this springs from the want of obedience and of submission of their own wills. If you become discontented reflect on this and know how to remedy it.

Poverty

If we do not leave the world for the sake of God, one day we shall have to leave it of necessity. Those, on the other hand, who leave it spontaneously, will receive a hundredfold of grace in the present life and an eternal reward in the life to come. He who cannot make this sacrifice voluntarily, will have to make it at the point of death, yet without recompense for it, and with the obligation of rendering to God strict account of all the things he has possessed.

It is true that our constitutions admit the possession and use of all civil rights; but after entering the Society one cannot any longer administer and dispose of things that are his own without the consent of the superior, and then only within the limits prescribed by him, so that in the Society one is considered as literally possessing nothing, having made oneself poor to become rich with Jesus Christ. He is following the example of our Saviour, who was born in poverty, lived deprived of all things, and died stripped of his clothes on the cross.

Let us then listen to what our divine Master says: "*So therefore, whoever of you does not renounce all that he has cannot be my disciple.*"[9]

[9] Lk 14:33.

To another who desired to be numbered among his followers, he said: "*Go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.*"[10]

To his disciple he used to say that they should not have more than one garment, nor give thought to what they might need in their preaching. In fact, we do not read that Jesus Christ himself, or his apostles, or any of his disciples possessed land, houses, furniture, clothes, meat or drink, or the like. And St Paul says clearly that the followers of Christ, wherever they go and whatever they do, ought to be content with the food which is strictly necessary for life and with clothing to cover them: "*But if we have food and clothing with these we shall be content.*"[11]

All that is beyond food and clothing is superfluous for us, and contrary to a religious vocation. It is true that at times we shall have to suffer some inconvenience on our journeys, in our work, in time of health and of sickness; we shall sometimes have food, clothing and other things not to our liking, but it is precisely then that we ought to bear in mind that we have made profession of poverty, and that if we wish to have its merit and reward, we ought to bear with its consequences. Let us be on our guard against the sort of poverty censured by St Bernard, who says: "*There are some who glory in being called poor, but who will not bear the consequences of poverty; there are those too, who are content to be poor, provided they want for nothing.*"

Should our state of poverty however cause us any inconvenience or suffering, let us rejoice with St Paul, who declares that he is overjoyed with all his affliction.[12] Or again let us do as did the apostles, who were filled with happiness when they returned from the Sanhedrin, because they had been counted worthy to suffer reproach for the name of Jesus.[13] It is precisely to this sort

[10] Mt 19:21.
[11] 1 Tim 6:8.
[12] 2 Cor 7:4.
[13] Acts 5:41.

of poverty that heaven is not only promised but assured by our divine Redeemer when he said: "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*"[14] Moreover to live in such a state, to dwell willingly in a room that is uncomfortable, or poorly furnished, to wear plain apparel, to eat coarse and common food, greatly honours him who has made the vow of poverty, because it makes him like Jesus Christ.

It is also part of poverty not to damage anything, to take care of books, clothes, shoes etc., and also not be ashamed of using things or of wearing garments that are old, or mended, or getting somewhat threadbare.

Chastity

The virtue that is supremely necessary, the great virtue, the angelic virtue, the one to crown all others, is chastity. He who has this virtue, can apply to himself the words of the Holy Spirit: "*All good things came to me along with her.*"[15] Our Saviour assures us that those who gain this priceless treasure become, even in this life like the angels of God.[16]

But this spotless lily, this precious rose, this pearl beyond price is everywhere beset by the enemy of souls, because he well knows that, if he succeeds in snatching it from us, the whole affair of our sanctification may be said to be ruined. Light is changed into darkness, flame into black coal, and the angel of heaven into Satan, so that every virtue is lost. Here, my dear sons, I believe it will be spiritually useful, if I single out things, which if put into practice, will be to your great advantage; indeed I feel

[14] Mt 5:3.
[15] Wis 7:11.
[16] Mt 22:30.

that I can assure you they will preserve this virtue for you, and all others as well. Bear well in mind then what follows.

1. Do not enter into the Society before you have consulted some prudent person, who will judge if you are likely to be able to keep this virtue.

2. Avoid familiarity with persons of the other sex, and never indulge in a special friendship with any of the boys divine providence entrusts to our care. Charity and good manners to all but sentimental attachment to none. On this point St Jerome says: "*Either love none, or love all equally well.*"

3. After night prayers go straight to rest, and hold no further conversation with anyone until after holy Mass the next day.

4. Keep the senses under control. The Holy Spirit clearly says that a perishable body weighs down the soul.[17] St Paul therefore, although worn out by his labours, subdued his body by severe self-discipline, and wrote: "*I pommel my body and subdue it.*"[18]

I recommend to you special moderation in eating and drinking; wine and chastity cannot go together.

5. The haunts, the persons and things of the world present grave dangers for chastity. Keep away from them with all care, and not only in body but also in mind and heart. I do not remember to have read, or to have heard it said that a religious had visited his native place and brought back any spiritual advantage. Thousands and thousands on the contrary there are who, showing themselves unconvinced of this, have tried the experiment, but were bitterly deceived; while not a few found themselves the unhappy victims of their own imprudence and temerity.

6. The exact observance of our holy rules, and especially of the vows and the practices of piety, triumphs over every vice, and is

[17] Wis 9:15.
[18] 1 Cor 9:27.

the faithful guardian of chastity. The Christian religion may justly be compared to a strong and fortified city. Isaiah says: "*We have a strong city: he sets up salvation as walls and bulwarks.*"[19] The vows and rules of a religious community may well be regarded as so many lesser strong points in advance. The walls and the ramparts of religion are the commandments of God and of his Church. To cause their violation the Devil makes use of every stratagem and deception. But in order to induce religious to transgress, he contrives in the first place to level to the ground the outposts and forts in advance, the rules and constitutions of their order. When the great enemy of souls seduces a religious, and makes him violate the divine commandments, he first causes him to be careless in things of less importance, and then in those of greater moment; afterwards he leads him readily enough to break the law of God, so proving the truth the Holy Spirit proclaims: "*He who despises small things will fail little by little.*"[20]

Let us then, dear sons, be faithful to the exact observance of our rules, if we are to be faithful to the divine precepts, especially to the sixth and ninth. Let us also with constancy and diligence be solicitous for the exact observance of the practices of piety, which are the foundation and support of all religious orders, and then we shall live chaste, almost angelic lives.

Brotherly Charity

We cannot love God without also loving our fellow man. The same precept which commands us to love God commands us also to love our neighbour. In the first epistle of St John the evangelist we read in fact these words: "... *And this commandment we have from him, that he who loves God should love his brother also.*"

[19] Is 26:1.
[20] Sir 19:1.

In the same verses the apostle warns us that "*if one says, 'I love God,' and hates his brother, he is a liar.*"[21]

When this brotherly love reigns in a community towards one another and all rejoice in another's good just as though it were their own, then that house becomes heaven itself, and justifies the words of the Prophet David: "*How good and pleasant it is when brothers live in unity.*"[22] But as soon as self-love gains dominion there, and disagreements and dislikes arise among the members, then that house quickly resembles hell. Our Lord takes great pleasure in seeing brethren dwelling in his house *in unum*, that is, united in heart and mind, serving God and helping one another in charity. This is the praise given to the early Christians by St Luke, that they so loved one another that it seemed that they had but one heart and soul.[23]

A great deal of harm is done in religious communities by fault-finding which is directly opposed to charity. "*A whisperer defiles his own soul and is hated in his neighbourhood.*"[24] On the contrary, what edification that religious gives, who always speaks well of his fellow religious, and when occasion arises seeks to excuse his failings. Be careful therefore to avoid all that savours of fault-finding, especially against your companions, and still more against your superiors. It is also a form of fault-finding and rather worse, to put a bad interpretation on virtuous actions or to say they were done with a bad intention.

Be on your guard against telling a companion the evil another may have said of him, for such trouble and rancour arise that may last for months and even for years. What an account these talebearers in communities will have to render to God. "*A man*

[21] 1 Jn 4:20, 21.
[22] Ps 132:1.
[23] Acts 4:32.
[24] Sir 21:28.

who sows discord among brothers ... is an abomination to him."[25] If you hear anything against another do what the Holy Spirit enjoins: "*Have you heard a word? Let it die with you.*"[26]

Be careful not to vex anyone of your brethren even though it be in jest; jokes which cause displeasure to our brother and give him offence are contrary to charity. Would you like to be derided and laughed at by others as you hold up your brother to be?

Be on your guard too against disputes. About trifles which are mere nothings, diagreements will sometimes arise, from which it is easy to pass to insults and wrangling which destroy unity and offend deplorably against charity.

If you love charity, strive to be affable and gentle in manner to everyone. Meekness is a virtue well loved by Jesus Christ: "*Learn from me," he said, "for I am gentle and lowly in heart.*"[27] Whatever you do or say, show well-mannered kindliness, not only towards superiors but towards all, especially towards those who have offended you in the past, or who look upon you now with an unkindly eye. "*Love bears all things.*"[28] So that he who will not bear another's defects will never have true charity. There is no man on earth who has not his faults however good he may be. If therefore he wishes others to bear his defects he should begin by bearing those of others, and thus as St Paul enjoins, fulfil the law of Christ. "*Bear one another's burdens and so fulfil the law of Christ.*"[29]

We now come to the practice: in the very first place, control of one's temper, so easily lost when there is disagreement; then be careful not to use words which displease; and still more

[25] Prov 6:16, 19.
[26] Sir 19:10.
[27] Mt 11:29.
[28] 1 Cor 13:7.
[29] Gal 6:2.

guard against crude and harsh ways of dealing with people, for a rude manner can often be more offensive than insulting words.

Whenever a brother who has offended you comes to ask your pardon receive him well, do not treat him curtly and give a harsh reply; quite otherwise, show true kindness, affection and goodwill.

If it should happen that it is you who offended another, put things right at once and try to remove from the heart of the other all feeling against you, mindful of the teaching of St Paul: "*Do not let the sun go down on your anger,*"[30] and do this as soon as you can, overcoming the repugnance that you have in your heart.

Do not be satisfied with just loving your companions with words only, but go out to help them. St John, the apostle of charity, advises: "*Let us not love in word or speech, but in deed and in truth.*"[31]

Charity also requires the compliance with the reasonable requests of others. But the best of all acts of charity is to have zeal for our brother's spiritual good. Whenever an occasion arises for doing good, never say: 'This is not my business, I shall not meddle with it.' This is the answer made by Cain, who dared to give answer to God: "*Am I my brother's keeper?*"[32] Everyone is bound when he can do so to save his brother from ruin. God himself commands that we take due care of our fellowman.[33] Endeavour therefore to help all, both by word and deed and especially by prayer.

It is a great stimulus to charity to see Jesus Christ in the person of our neighbour, and to recall that the good we do to him is regarded by our Lord as done to himself: "*Truly I say to you, as*

[30] Eph 4:26.
[31] 1 Jn 3:18.
[32] Gen 4:9.
[33] Sir 17:14.

you did it to one of the least of these my brethren, you did it to me."[34]

From what has been said you see how necessary, and how desirable is this virtue of charity. Practise it and you will receive blessings in abundance from heaven.

Practices of piety

Just as food nourishes and preserves the body, so do the practices of piety nourish the soul and make it strong in time of temptation; as long as we observe our practices of piety, we shall live in harmony with everyone and we shall see the salesian cheerful in spirit and happy in his vocation. If on the other hand he neglects them, he will begin to have doubts about his vocation and will undergo strong temptations. Church history shows us that religious orders and congregations have all flourished and promoted the good of religion, as long as piety was maintained in vigour among them; on the other hand, we have seen not a few fall into decay, and others cease to exist – and when? Only when the spirit of piety grew lax and their members began to seek the things that were their own, and not the things which are of Jesus Christ,[35] as St Paul lamented concerning certain Christians.

If therefore, my sons, we value highly the glory of our Society, if we want it to spread and keep its prosperity for the good of our own and for our neighbours' souls, let us be really solicitous never to omit our meditation or spiritual reading, our daily visit to the most holy Sacrament, our weekly confession, our frequent and devout holy communion, the rosary of Our Lady, the litle mortification of Friday and similar things. Although each one of these practices, taken by itself, does not seem to be a thing of

[34] Mt 25:40.

[35] Phil 2:21.

any great necessity, nevertheless it contributes efficaciously to the building up of our Christian perfection and salvation. "*If*," says St Augustine, "*you would increase and grow great in the sight of God, begin with things that are the least.*"

The fundamental practice of piety which in some way embraces them all, consists in making the spiritual retreat each year, and the *Exercise for a Happy Death*, every month.

He who cannot make this latter exercise in common, should with the permission of his superior make it by himself, and he whose occupations will not allow him to employ a whole day upon it, should employ at least a part, putting off such work as is not strictly necessary to another day. But let all, more or less, follow these rules:

1. Besides the usual morning meditation, let there be made as well a half-hour's meditation, or conference be given in the evening, and this should deal with one of the four last things.

2. The Confession which all should make on that day should be more than ordinarily exact, having in mind that it may indeed be the last, and holy communion should be received as though it were Viaticum.

3. Let each one reflect for at least half an hour on the progress or otherwise in virtue achieved during the month, and this especially with regard to the observance of rule; and let firm resolutions be made.

4. Let all the rules of the Society, or at least part of them, be read through on the day.

5. It would be well to choose on that day some saint as a protector for the coming month.

It is my belief that the salvation of a religious may justly be said to be assured, if he approaches the sacraments every month and puts his conscience in order as if he were really about to leave this life for eternity.

If therefore we hold the honour of our Society dear, if we really desire the salvation of our soul, let us be observant of our rule and let us also be exact in the most ordinary things, for he who fears God neglects nothing which contributes to his greater glory.[36]

The "Rendiconto" and its importance

Confidence in superiors is one of the things which contribute in a special way to the well-being of a religious society, and to the peace and happiness of each member.

By this confidence the members open their hearts to their superior to find relief for the troubles they may have, anxieties connected with their duties cease, and the superiors are able to make provision to avoid unpleasantness and discontent. They get to know the moral and physical strength of the confreres and in consequence can give them those tasks for which they seem best suited. Should any disorder creep in, it is at once discovered and a remedy applied. For this reason it has been laid down that each one should meet with his superior at least once a month. In this connection our Constitutions say that each member should make known with simplicity and readiness his external faults against the rule, progress made in virtue, difficulties met with, and whatever else he feels the need to reveal to receive counsel and comfort.

The chief points with which such a *rendiconto* ought to deal are:

1. health;

2. study or occupation;

3. whether he is able to fulfil his obligations and what diligence he shows;

4. whether he has sufficient time to perform his religious duties and what diligence he shows in fulfilling them;

5. how he manages at prayer and meditation;

6. with what frequency, devotion and fruit he approaches the sacraments;

7. how he observes his vows, and whether he has any doubts about his vocation. But, it should be noted well, that the *rendiconto* concerns external matters only and not matters for confession;

8. whether he has any vexations or troubles, or feels any coolness towards anyone;

9. whether he knows of any disorder to which a remedy can be applied, and especially if it is a case of preventing some offence against God.

Here now, are some words of St Francis de Sales on this subject:

"Every month let each one, in a brief and concise manner, open his heart to his superior, and in all simplicity and faithful confidence lay before him all his secrets, with the same simplicity and candour that a child has, when it shows its mother the scratches, bruises, wasp stings it may have received. In this way each one shall give an account, not so much of his acquisitions and progress, as of his losses and failings in the exercise of prayer, virtue and the spiritual life, indicating also his temptations and interior troubles not only for his consolation, but for his humiliation too. Happy are those who sincerely and devoutly practise this rule, which contains a portion of that holy infancy, which is so much recommended by our Lord from which proceeds and by which is preserved all true tranquillity of mind."

Rectors are earnestly recommended never to omit receiving the *rendiconto* of the members, and let all be persuaded that if they make it well, with perfect openness and humility, they will find in it great relief of soul, and a powerful aid to progress in virtue, and the whole Congregation will greatly profit by it.

One point in which I recommend the greatest clearness is that of vocation. Let no mystery be made about this with superiors. This is the most important point of all, because on it depends the thread of the life we have to lead. Unhappy he who hides doubts he has about his vocation and determines to leave without seeking good advice and without the opinion of his spiritual director. Such a one might endanger his eternal salvation.

The first reason why it is important and necessary to deal with superiors in all sincerity is because it enables them the better to govern and direct the members. The superior is obliged both to rule and direct; this is his office. To be a Rector and superior is precisely this. But if he does not know them because they are not open with him, he cannot possibly direct and help them with counsel and suggestions.

The second reason which makes what has gone before the more obvious, is that the greater the knowledge the superiors have of the confreres, the greater will be their care and concern to guard and guide them in times of danger and in difficulties of all kinds arising from time and place.

There is a third reason why sincerity and confidence with superiors is important: they are thus the better enabled to arrange for and provide what is best for the whole Congregation of whose wellbeing and honour, together with the honour of each member, by their office they have the duty to take care. When anyone therefore deals frankly with them and gives a full account of himself, the superior while safeguarding the member's honour and never compromising him, can then have regard for the general good of the whole Congregation. But if the member does not so open his heart, he could perhaps expose to danger both his own honour and his own soul, and also the honour of the community itself which depends in some measure on his own.

Very great indeed is the happiness and the satisfaction of a religious who is as an open book to his superior to whom all that disturbs him is well known; if he is charged with office, then he can put his whole trust in God who will come to his aid and keep him free from trouble. "Lord," he will be able to say, "I did not put myself here; I made known my lack of qualities, my too small spiritual worth: you, Lord, it is who have sent me; you have commanded it. Do you therefore supply for my own shortcomings." With this trust he can say with St Augustine: "Lord, give me what you command and command what you will." God is placed, as it were, under an obligation of giving what he asks. But he who is not open, who does not reveal his weaknesses, what consolation can he expect? It is neither God nor obedience that sends him, but his own will to put himself forward; he is an intruder, neither called nor bidden and he will not succeed.

Five faults to be avoided

Experience shows us five faults, which like woodworm destroy religious observance and ruin religious Congregations. They are: an itching for reform; personal selfishness; complaining; neglect of duty; forgetfulness that we work for God.

1. Let us fight shy of all itching for reform. Let us instead apply ourselves to the observance of the rule without being preoccupied with its improvement or reform. "If the Salesians," said our great benefactor Pius IX, "without pretending to make their constitutions better, take care to observe them exactly, their Congregation will flourish ever more and more."

2. We renounce our own self-interest. Therefore, let us not seek our own personal good, but rather let us work with zeal for the common good of the Congregation. We have to love one another, help one another by counsel and prayer; we have

to advance the honour of our confreres not as if it concerned just one alone, but as a noble and essential heritage in which we all share.

3. Let us not complain about superiors nor disapprove of the arrangements they make. Whenever we become aware of something materially or morally wrong, with humility let us point it out to the superiors. They have the duty before God to watch over both persons and things, so that they, and they alone, have to give an account of their government and administration.

4. Let no one neglect his own duty. The Salesians considered together form one single body – the Congregation. If all members do what is expected of them, then things will proceed with order, and give satisfaction; otherwise there will be disorder, disunion, rupture and the final undoing of the body itself. Let everyone do his duty well, with zeal and humility, with confidence in God; let him not yield in defeat if he is called to some sacrifice which costs much. Let him take heart that his endurance and fatigue benefits the Congregation to which we are all consecrated.

5. In all we do, our duty, work, troubles or sufferings, we must never forget that we are consecrated to God; it is for love of him alone we work and from him alone we hope for the reward. The least thing done for his name's sake is not left forgotten; it is of faith that in his own good time he will give us rich recompense. At the end of our lives as we stand before his judgement seat, he will say, radiant with love: "*Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.*"[37]

[37] Mt 25:21.

II.

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.

* Regolamento per le case della Società di S. Francesco di Sales, Torino, Tipografia Salesiana, 1877 p. 3-13; [OE XXIX, 99-109].

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 threatening. 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 has 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 who follows them as they grow up knows that the reminiscences of youth are terrible; they easily forget punishments by their parents but only with great difficutly those inflicted by their teachers, 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.

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.*[1] "Love is patient and kind. ... Love bears all things... hopes all things, endures all things." Hence only a

[1] 1 Cor 13:4, 7.

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 conversations 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. St 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 educators, 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 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.

III.

LETTER FROM ROME*

Rome, 10 May 1884

My dear sons in Jesus Christ,

Whether I am at home or away I am always thinking of you. I have only one wish, to see you happy both in this world and in the next. It was this idea, this wish of mine, that made me write this letter. Being away from you, and not being able to see or hear you, upsets me more than you can imagine. For that reason I would have liked to write these few lines to you a week ago, but constant work prevented me. And so, although I shall be back very soon, I want to send you this letter in advance, since I cannot yet be with you in person. These words come from someone who loves you very dearly in Christ Jesus, someone who has the duty of speaking to you with the freedom of a father. You'll let me do that, won't you? And you will pay attention to what I am going to say to you and put it into practice.

I have said that you are always and exclusively in my thoughts. Well, a couple of evenings ago I had gone to my room, and while I was preparing for bed I began to say the prayers my good mother taught me, and whether I simply fell asleep or became distracted I don't know, but it seemed that two of the former pupils of the Oratory in its early days were standing there before me. One of them came up to me, greeted me warmly, and said: "Do you recognize me, Don Bosco?"

* DB, Ricordi ai primi missionari, ASC 132, quademi-taccuini 5.

"Of course I do", I answered.

"And do you still remember me?", the man went on.

"I remember you and all the others. You're Valfré, and you were at the Oratory before 1870."

"Tell me", went on Valfré, "would you like to see the youngsters who were at the Oratory in my time?"

"Yes, let me see them", I answered, "I would like that very much."

Valfré then showed me the boys just as they had been at that time, with the same age, build and looks. I seemed to be in the old Oratory at recreation time. It was a scene full of life, full of movement, full of fun. Some were running, some were jumping, some were skipping. In one place they were playing leap-frog, in another tig, and in another a ball-game was in progress. In one corner a group of youngsters were gathered round a priest, hanging on his every word as he told them a story. In another a cleric was playing with a number of lads at "chase the donkey" and "trades". There was singing and laughing on all sides, there were priests and clerics everywhere and the boys were yelling and shouting all round them. You could see that the greatest cordiality and confidence reigned between youngsters and superiors. I was overjoyed at the sight, and Valfré said to me: "You see, closeness leads to affection, and affection brings confidence. It is this that opens hearts and the young people express everything without fear to the teachers, to the assistants and to the superiors. They become frank both in the confessional and out of it, and they will do everything they are asked by one who they know loves them."

At that moment the other past pupil, who had a white beard, came up to me and said: "Don Bosco, would you like to see and know the boys who are at the Oratory at the present time?" This man was Joseph Buzzetti.

"Yes", I replied, "It is a month since I last saw them." And he showed them to me.

I saw the Oratory and all of you in recreation. But no more could I hear the joyful shouts and singing, no longer was there the lively activity of the previous scene. In the faces and actions of many boys there was evident a weary boredom, a surliness, a suspicion, that pained me. I saw many, it is true, who ran about and played in light-hearted joy. But I saw quite a number of others on their own, leaning against the pillars, a prey to depressing thoughts. Others were on the steps or in the corridors, or up on the terraces near the garden so as to be away from the common recreation. Others were strolling about in groups, talking to each other in low tones and casting furtive and suspicious glances in every direction. Sometimes they would laugh, but with looks and smirks that would make you not only suspect but feel quite certain that St Aloysius would have blushed to find himself in their company. Even among those who were playing, there were some so listless that it was clear they were not enjoying their games.

"Do you see your boys?", asked my former pupil.

"I can see them", I replied with a sigh.

"How different they are from what we used to be", went on the past pupil.

"Too true! What an apathetic recreation!"

"This is what gives rise to the coldness of so many in approaching the sacraments, to neglect of the prayers in church and elsewhere; to their reluctance to be in a place where Divine Providence heaps every possible blessing on their bodies, their souls and their minds. This is why so many do not follow their vocation, why they are ungrateful to their superiors, why they are secretive and grumble, with all the other regrettable consequences."

"I see, I understand", I said. "But how can we bring these youngsters to life again, so that we can get back to the liveliness, the happiness, the warmth of the old days?"

"With charity!"

"With charity? But don't my boys get enough love? You know how I love them. You know how much I have suffered and put up with for them these forty years, and how much I endure and suffer even now. How many hardships, how many humiliations, how much opposition, how many persecutions to give them bread, a home, teachers, and especially to provide for the salvation of their souls. I have done everything I possibly could for them; they are the object of all my affections."

"I'm not referring to you."

"Then to whom are you referring? To those who take my place? To the rectors, the prefects, the teachers, the assistants? Don't you see that they are martyrs to study and work, and how they burn out their young lives for those Divine Providence has entrusted to them?"

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

"All right then. What is it that is missing?"

"That the youngsters should not only be loved, but that they themselves should know that they are loved."

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

"No, I repeat: it is not enough."

"Well, what else is needed?"

"By being loved in the things they like, through taking part in their youthful interests, they are led to see love in those things too which they find less attractive, such as discipline, study and self-denial, and so learn to do these things too with love."

"I'm afraid you'll have to explain that more clearly."

"Look at the youngsters in recreation."

I looked, and then asked: "Well, what is special about it?"

"You've been educating young people for so many years and you don't understand! Look harder! Where are our Salesians?"

I looked, and I saw that very few priests and clerics mixed with the boys, and fewer still were joining in their games. The superiors were no longer the heart and soul of the recreation. Most of them were walking up and down, chatting among themselves without taking any notice of what the pupils were doing. Others looked on at the recreation but paid little heed to the boys. Others supervised from afar, not noticing whether anyone was doing something wrong. Some did take notice but only rarely, and then in a threatening manner. Here and there a Salesian did try to mix with a group of boys, but I saw that the latter were bent on keeping their distance from teachers and superiors.

Then my friend continued: "In the old days at the Oratory, were you not always among the boys, especially during recreation? Do you remember those wonderful years? They were a foretaste of heaven, a period of which we have fond memories, because then love was the rule and we had no secrets from you."

"Yes, indeed! Everything was a joy for me then, and the boys used to rush to get near me and talk to me; they were anxious to hear my advice and put it into practice. But don't you see that now with these never-ending interviews, business matters, and my poor health I cannot do it any more."

"Well and good; but if you cannot do it, why don't your Salesians follow the example you gave? Why don't you insist, why don't you demand, that they treat the boys as you used to do?"

"I do. I talk till I'm blue in the face, but unfortunately not everyone nowadays feels like working as hard as we used to."

"And so by neglecting the lesser part they waste the greater, meaning all the work they put in. Let them like what pleases the youngsters and the youngsters will come to like what pleases the superiors. In this way their work will be made easy. The reason for the present change in the Oratory is that many of the boys no longer have confidence in their superiors. There was a time when all hearts were wide open to their superiors, when the boys loved them and gave them prompt obedience. But now the superiors are thought of precisely as superiors and no longer as fathers, brothers and friends; they are feared and little loved. And so if you want everyone to be of one heart and soul again for the love of Jesus you must break down this fatal barrier of mistrust, and replace it with a happy spirit of confidence. Then obedience will guide the pupil as a mother guides her baby; and the old peace and happiness will reign once again in the Oratory."

"How then are we to set about breaking down this barrier?"

"By a friendly informal relationsip with the boys, especially in recreation. You cannot have affection without this familiarity, and where affection is not evident there can be no confidence. If you want to be loved, you must make it clear that you love. Jesus Christ made himself little with the little ones and bore our weaknesses. He is our master in the matter of the friendly approach. The teacher who is seen only in the classroom is a teacher and nothing more; but if he joins in the pupils' recreation he becomes their brother. If someone is only seen preaching from the pulpit it will be said that he is doing no more and

no less than his duty, whereas if he says a good word in recreation it is heard as the word of one who loves. How many conversions have been brought about by a few words whispered in the ear of a youngster while he is playing. One who knows he is loved loves in return, and one who loves can obtain anything, especially from the young. This confidence creates an electric current between youngsters and their superiors. Hearts are opened, needs and weaknesses made known. This love enables superiors to put up with the weariness, the annoyance, the ingratitude, the troubles that youngsters cause. Jesus Christ did not crush the bruised reed nor quench the smouldering flax. He is your model. Then you will no longer see anyone working for his own glory; you will no longer see anyone punishing out of wounded self-love; you will not see anyone neglecting the work of supervision through jealousy of another's popularity; you won't hear people running others down so as to be looked up to by the boys: those who exclude all other superiors and earn for themselves nothing but contempt and hypocritical flattery; people who let their hearts be stolen by one individual and neglect all the other boys to cultivate that particular one. No one will neglect his strict duty of supervision for the sake of his own ease and comfort; no one will fail through human respect to reprimand those, who need reprimanding. If we have this true love, we shall not seek anything other than the glory of God and the good of souls. When this love languishes, things no longer go well. Why do people want to replace love with cold rules? Why do the superiors move away from the observance of the rules Don Bosco has given them? Why the replacement little by little of loving and watchful prevention by a system which consists in framing laws? Such laws either have to be sustained through punishment and so create hatred and cause unhappiness or, if they are not enforced, cause the superiors to be despised and bring about serious disorders. This is sure to happen if there is no friendly relationship. So if

you want the Oratory to return to the happiness of old, then bring back the old system: let the superior be all things to all, always ready to listen to any boy's complaints or doubts, always alert to keep a paternal eye on their conduct, all heart to seek the spiritual and temporal good of those Divine Providence has entrusted to him. Then hearts will no longer be closed and deadly subterfuge will no longer hold sway. The superiors should be unbending only in the case of immoral conduct. It is better to run the risk of expelling someone who is innocent than to keep someone who causes others to sin. Assistants should make it a strict duty in conscience to refer to the superiors whatever they know to be an offence against God."

Then I asked a question: "And what is the best way of achieving this friendly relationship, this kind of love and confidence?"

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

"Nothing else?"

"At a dinner the best dish is a hearty welcome."

"With that my past pupil finished speaking, and I went on looking at that recreation with great displeasure. Little by little I felt oppressed by a great weariness that became worse at every moment. Eventually it got so bad that I could resist no longer, and I shook myself and woke up. I found myself standing beside my bed. My legs were so swollen and hurt so much that I could not stand up any longer. It was very late and I went to bed, resolved to write these lines to my sons.

I wish I did not have these dreams, they tire me so much. The following day I was dead tired, and I could hardly wait for the hour to come to go to bed that evening. But I was hardly in bed when the dream began again. Before me once again was the playground, with the boys at present at the Oratory and the same past pupil as before. I began to question him.

"I'll let my Salesians know what you have told me, but what should I say to the boys of the Oratory?"

"Tell them", he said, "to realize how much the superiors, the teachers, the assistants, plan and wear themselves out for love of them, since they would not sacrifice themselves so much if they didn't love them. Let them never forget that humility is the source of all peace of mind; let them be able to put up with each other's shortcomings, because there is no perfection in this world, only in heaven. Tell them not to grumble because it freezes the heart. But especially, tell them to live in the holy grace of God. If you are not at peace with God, you cannot be at peace with yourself, nor with others."

"Are you telling me then that among my boys there are some who are not at peace with God?"

"Among other reasons you already know, this is the principal cause of bad spirit. There is no need for me to tell you that you must do something about it. The one without trust is the one with secrets to guard, the one who is afraid the secrets will become known and bring him shame and trouble. 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 get upset over nothing. Everything seems to go wrong for him, and because he has no love for himself he thinks the superiors do not love him."

"But see here, my friend; look how many go to confession and communion here at the Oratory."

"It is true that many go to confession, but what is *radically* lacking in the confessions of so many youngsters is a firm resolution. They tell their sin but they are always the same, always the same occasions, the same bad habits, the same acts of disobedience, the same neglect of duty. This goes on, month in, month out, even for years and some even continue in this way till they leave school. These confessions are worth little or nothing, and so

they do not restore peace, and if a youngster in that state were to be called before God's judgement seat, it would be a serious matter indeed. But in comparison with the whole group in the house they are only a few. Look." And he pointed them out to me.

I looked, and I saw those boys one by one. There were not many, but in them I saw things that brought profound bitterness to my soul. I do not want to put such things in writing, but when I come back I want to have a word with each one about what I saw. For the moment I limit myself to saying that it is time to pray and make firm resolutions, with facts and not just words, so as to show that the Comollos, the Dominic Savios, the Besuccos and the Saccardis are still among us.

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

"Preach to all, young and old alike, that they must remember they are children of Mary Help of Christians. Tell them she has gathered them here to take them away 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 behaviour. Tell them that it is Our Lady who provides them with bread and the means to study, by endless graces and wonders. Remind them that they are at the vigil of the feast of their holy Mother, so that with her help that barrier of mistrust will fall which has been raised between boys and superiors by the devil, who knows how to use it to ruin certain souls."

"And will we be successful in breaking down this barrier?"

"Certainly you will, as long as young and old are ready to put up with some small mortifications for love of Mary and do what I have told you."

Meanwhile I continued to watch my youngsters, but at the sight of those I had seen heading for eternal damnation I experienced

such heartache that I awoke. I still have to tell you many important things that I saw, but I have neither time nor opportunity at present.

And now I must finish. Do you know what this poor old man who has spent his whole life for his dear boys wants from you? Nothing else than, due allowances being made, we should go back to the happy days of the Oratory of old: the days of affection and Christian confidence between boys and superiors; the days when we accepted and put up with difficulties for the love of Jesus Christ; the days when hearts were open with a simple candour; days of love and real joy for everyone. I want the consolation and hope that you will promise to do everything I desire for the good of your souls.

You do not realize how lucky you are in having come to the Oratory. I declare before God: it is enough for a young person to enter a salesian house for Our Lady to take him under her special care. Let us all agree on this then: may the charity of those who command and the charity of those who must obey cause the spirit of St. Francis de Sales to reign among us. My dear children, the time is coming when I will have to tear myself away from you and leave 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 inexpressible affection that was evident from his face and voice; after a few moments he went on.) And so I want to leave you, my dear priests and brothers and my dearest boys, on the road the Lord himself wants you to follow. For this purpose the Holy Father, whom I saw on Friday, 9 May, sends you his blessing from the bottom of his heart.

I will be with you on the feast of Mary Help of Christians, before the statue of our loving Mother. I want this feast to be celebrated with full solemnity, and that Fr. Lazzero and Fr. Marchisio see to it that you have a good time in the dining-

room as well. The feast of Mary Help of Christians should be a prelude to the eternal feast that we will all celebrate one day together in heaven.

With much love, your friend in Christ Jesus.

Father JOHN BOSCO

IV.

SOUVENIR OF ST JOHN BOSCO TO THE FIRST MISSIONARIES

Recommendations given as a souvenir to the salesian religious, 11 November 1875, on their departure from the Church of Mary Help of Christians to travel to the Argentine Republic.*

1. Seek souls and not money, honours or dignities.

2. Be charitable and most courteous towards all, but avoid conversations and familiarity with persons of the other sex or with persons whose conduct is open to suspicion.

3. Do not go visiting, except for motives of charity or necessity.

4. Do not accept invitations to dinner, except for very grave reasons. In such cases arrange for a confrère to accompany you.

5. Take special care of the sick, of the young, of the old and of the poor; and you will win the blessing of God and the goodwill of men.

6. Show respect towards all persons in authority whether civil or religious.

7. On meeting a person in authority, take care to salute him with due respect.

8. Do the same towards ecclesiastics and persons belonging to religious institutes.

* DB, Ricordi ai primi missionari, ASC 132, quademi-taccuini 5.

9. Shun idleness and disputes, and observe great moderation in eating, drinking and sleeping.

10. Love, reverence and respect other religious orders, and always speak well of them. In this way you will be esteemed by all, and will promote the good of our congregation.

11. Take care of your health. Work well, but only do as much as your strength will allow.

12. Let the world know that you are poor in clothing, food and abode, and you will be rich in the sight of God, and will win the hearts of men.

13. Love one another, advise one another, correct one another and do not be carried away by either envy or rancour. Let the good of one become the good of all, and let the troubles and sufferings of one be regarded as the troubles and sufferings of all, and let each one strive to banish or at least to mitigate the sorrows of others.

14. Observe your rules, and never forget the monthly *Exercise for a Happy Death.*

15. Every morning commend to God the occupations of the day, especially confessions, lessons, religious instructions and sermons.

16. Constantly promote devotion to Mary Help of Christians, and to the Blessed Sacrament.

17. Recommend to the boys frequent confession and communion.

18. In order to cultivate ecclesiastical vocations, constantly inculcate: (a) love of chastity; (b) horror of the opposite vice; (c) avoidance of bad companions; and (d) frequent communion. Always be charitable, gentle and kind.

19. Hear both sides before making up your mind regarding reports and matters in dispute.

20. In time of fatigue and suffering do not forget that we have a great reward prepared for us in heaven. *Amen.*

V.

FROM THE SPIRITUAL TESTAMENT OF SAINT JOHN BOSCO*

My dear and beloved Sons in Jesus Christ,

Before leaving this world for eternity, I wish to fulfil a duty towards you and so satisfy an ardent desire of my heart. First of all, I thank you with the most ardent affection of my soul for the obedience you have given me, and for all you have done to sustain and propagate our Congregation.

I leave you here on earth, but only for a short time. I hope the infinite mercy of God will enable us all to meet one day in Heaven. There I await you.

Do not grieve over my death. This is a debt we must all pay; but afterwards, every fatigue sustained for the love of our Master, the good Jesus, will be greatly rewarded.

Instead of weeping, make firm and efficacious resolutions to remain staunch in your vocation until death. Watch, so that neither the love of the world, nor the affection of parents, nor the desire of a more agreeable life induce you to make the great mistake of profaning the sacred vows, and so transgressing the religious profession by which you are consecrated to God. Let none of us take back that which we have given to God.

If you have loved me in the past, continue to love me in the future by the exact observance of our Constitutions.

* DB, Memorie dal 1841 al 1884-5-6, ASC 132, quaderni-taccuini 6.

Your first Rector is dead. But our true Superior, Jesus Christ, will never die. He will always be our Master, our guide, our model. But remember that he, in his own time, will also be our judge and the rewarder of our faithfulness in His service.

Your Rector is dead. But there will be another elected, who will have care of you and of your eternal salvation. Listen to him, love him, obey him, pray for him as you have done for me.

Adieu, dear children, adieu. I wait for you in Heaven. There we shall speak of God, of Mary, the Mother and support of our Congregation; there we shall bless eternally this our Congregation, the observance of whose rules will have powerfully and efficaciously contributed to our salvation.

Sit nomen Domini benedictum, ex hoc nunc et usque in saeculum. In te, Domine, speravi, non confundar in aeternum.

... The God of mercy and his holy Mother came to our help in our needs. This was especially true whenever it was a case of providing for our poor and abandoned boys, and even more so when their souls were in danger.

... The blessed Virgin will certainly continue to protect our Congregation and our salesian works if we maintain our trust in her and promote devotion to her.

... Our work, the good and austere behaviour of our confrères will draw and almost compel their pupils to follow their example. Let the preventive system be practised even at the cost of personal and financial sacrifice and we shall have vocations in abundance.

... All salesians living in the same house must be one in heart and soul with the rector.

But let them keep well in mind that grumbling is a plague to be avoided at all costs. Let every possible sacrifice be made, but never tolerate criticism of superiors.

... I do not recommend any special penances or mortifications to you; you will gain great merit and give glory to the Congregation if you are able to bear the sufferings and annoyances of life with christian resignation.

... Rather than make remarks about what others do, let each one take the greatest care to fulfil the duties entrusted to him.

... All are enjoined and recommended before God to pay particular attention to morality amongst salesians themselves and amongst those who for any reason at all have been confided by divine providence to our care.

... Let no one be able to say: These furnishings do not suggest poverty; the poor do not eat or dress or have rooms like this. Whoever gives cause for remarks of this kind brings disaster upon our Congregation which must be able to pride itself on its vow of poverty.

Woe to us if those from whom we seek alms are able to say that we live an easier life than they do.

... Remember that it will always be a red-letter day when you are able to win over an enemy or make a friend by charity.

... Divine Providence has prepared a happy future for our Congregation and its glory will endure as long as the rules are faithfully observed.

When the desire for ease and comfort grows up amongst us, our pious Society will have run its course.

The world will always welcome us as long as all our concern is for the under-developed peoples, for poor children, for those members of society most in danger. This is our real wealth which no one will envy and no one will take from us.

... Let us never forget that we exist for poor and abandoned boys. Amongst those who know little or nothing of the true God you will see taking place wonders formerly thought incredible but which almighty God will make manifest to the world.

Let us not keep any property other than the dwelling places we need.

When it happens that a salesian yields up his life whilst working for souls, you can say that our Congregation has registered a great triumph and that on it will descend in abundance the blessings of heaven.

INDEX

INDEX

- Numbers in **bold type** indicate articles of the Constitutions.
- Numbers in ordinary type indicate articles of the General Regulations.

Absences

- "a domo" **165.10** 166.3
- occasional of confreres 51
- of the provincial from the province 154
- of chapter members from the General Chapter 124
- lawful — from one's own province 167
- of the rector from his house 173

Action

- apostolic — and vows **61**
- Don Bosco, contemplative in **12**

Acts

- of General Chapter, validity of **152**
- of General Council, official organ 111

Administration

v. Temporal goods; Economy; Economer

Admissions

- general procedure **108 165** 82
- to novitiate **165** 91
- to first profession **165** 94
- to temporary and perpetual profession **108 117 165**
- to ministries and ordinations 94
- from another institute 95

Adolescents

- and Dominic Savio **9**

- in the aspirantate 18

Adults

- their place in the educative and pastoral community **47**

Advancement

v. Development

Advisory groups

- economic and adminstrative 186
- at provincial level (offices, secretariats) 158 161
- at service of General Council (administrative-technical offices) 108
- at interprovincial level 143

Affection

- for aged and sick confreres **53**

Aged

- confreres in the community **53**
- care of 177

Agreements

- for parishes 26
- for mission territories 24

Alienation

- of the goods of the Congregation **132§1 188**

Animation

- of groups and youth movements **35**
- of Salesian parish 27
- a duty of Salesian authority
  - at every level **121**
  - of the RM with his council **130-138**
  - of the provincial with his council **161**
  - of the rector with his council **55 176 178**

- of the director of novices **112**
- provincial services for 143.5

Apostle(s)

- Christ - of the Father **11**
- Salesians - of the young **35 96**
- imitation of **72**
- call of — by Christ **96**

Apostolic

- projects produced by Don Bosco **1**
- project of Don Bosco and ourselves **2**
- our consecration and our Society **4**
- fruitfulness in Salesian Family **5**
- charity **10**
- life and penance **18**
- animation of groups of action **35**
- renewal of - commitment **88**
- creativity **118**
- purification of — intentions **90**
- concern and prayer **93**
- Salesian — vocation **96**
- Constitutions and — project of the Society **192**

Apostolic See

- approves Constitutions and resolutions of General Chapter **148**
- supreme interpreter of Constitutions **192**
- RM representative of — for UPS and vice versa 106
- discharge of business with **145** 110
- consent of — needed for resignation of RM **128**

Appointment(s)

- of provincial (or superior of other circumscriptions) **132§1 158 162** 144
- of provincial councillors **132§2 166 167** 107.9 155

- of substitute of member of General Council **132§1 142**
- of secretary general **132 144**
- of procurator and postulator general **132§1 145**
- of rector **165 177** 155 171
- of director of novices **112 165**
- of provincial delegate **159 165**
- of vice-rector, economer and those responsible for local sectors 184
- of parish priest or administrator 28 158
- of delegate for a delegation of RM 107 139
- of moderator (and technical commission) for General Chapter 113
- of precapitular commission 114
- of secretaries and other officials of General Chapter 117
- of moderator of provincial chapter 157 169
- of provincial secretary 158 160

Archives
- central, responsibility for **144**
- of a province 63 160
- of a house 63 147 179 181 191

Ascesis
- daily **18**
- community **52 53** 74
- and obedience **69**
- and poverty **73 75** 59
- and chastity **84** 67
- and reconciliation **90**
- as a response to the Word of God **90**
- in the formation experience **98**
- in the use of the means of social communication 45 67

Aspirantate
- characteristics and functions of 18

Assistance, educative
- as an attitude and method **39 115**

v. also **Presence**

Associations
- and groups: promotion of 8

v. also **Groups**

Atmosphere
- Salesian — as family **16 37** 5
- of oratory of Don Bosco, a permanent criterion **40**
- Salesian community — of orientation and vocational growth **37 49 109**

Attitudes
- and means of growing in chastity **84**

Authority
- service of —
  - style **65 121**
  - method **66 121**
  - unity **122**
  - sharing in **123**
  - subsidiarity **124**
  - and priestly ministry **121**
- of Sovereign Pontiff **125**
- of Rector Major **127 104** 106
- of General Chapter **120 147** 105
- of provincial **162**
- of superior of vice-province **158**
- of extraordinary visitor **104**
- of provincial chapter **170**
- of rector **176**
- of provincial conferences 140

Authorizations

– concerning: real estate; loans; legacies, bequests or donations with obligations attached; establishing annuities, student scholarships, Mass obligations, foundations; construction, demolition, transformation of buildings **188 165** 157.9

– opening or closing houses, modifying scope of existing works or starting unusual works **132 165.5**

– new experiments, and substantial changes in the nature of a work **181**

– living away from religious house **165.10**
– opening our schools to girls 3 157.1
– accepting parishes 26
– accepting obligations outside the community **69** 36 157.4
– acts of administration of goods after profession 52
– permanent change of province 152
– change of location of provincial house 154 157.5
– approval of modifications, solutions to economic problems, or other initiatives of importance in the houses 157.12 201
– contracting debts or loans 192

Balance

– of the Salesian **15**
– of Don Bosco and the Salesian **19**
– psychological — and chastity **82**

Balance sheet
v. **Financial report**

Banks

– title of account-holders in 188

Baptism

– Salesian life a development of **2 60**

- religious profession a confirmation of **23**
- in the profession formula **24**
- development of in the young by service of education **37**

Beatification

- causes of **145**

Beatitudes 25 62 75

Bequests, legacies and donations 188.3

Bishop

v. **Local Ordinary**

Boarding establishments

- form part of works of the Society **42**
- characteristics and services **42** 16

Bosco, Don

- founder **1 4 8 96 100 192**
- at origin of Salesian Family **5**
- our model **21 97 196**
- fidelity to **6 118 146** 104
- and Mary **8 9**
- at origin of Salesian spirit **10-21**
- and pastoral charity **10**
- and union with God **12 95**
- and prayer **86 89 91**
- and the Church **13**
- and predilection for the young **14**
- and loving kindness **15**
- and family spirit **16** 174
- and the preventive system **20 38 39**
- and those for whom we work **26 27 30**
- and integration and social advancement **31 33**

- oratory of - the permanent criterion **40**
- and social communication **43**
- and the vows **61 71 73 78 79 81 82**
- and formation **97**
- study of **21** 38 86 92
- monthly commemoration of 76

Brother

v. **Salesian Brother**

Budget

v. **Financial Report**

Buildings 188.5

Bulletin, Salesian

- function of 42

Bursar

v. **Economer, local**

Canonization

- causes of **145**

Catechesis

- fundamental dimension of our mission **34**
- in the local educative and pastoral plan 7
- and the Salesian parish 27
- study of — in initial formation 83

v. also **Evangelization**

Causes

- of beatification and canonization **145**

Censorship

- of publications 35

Centre(s)

- for pedagogical and catechetical services **42**
- for vocational guidance 17
- Salesian — of studies 85
- youth —
  - characteristics **42** 12
  - and Salesian parish 27
- vocational training - **42** 13
- for social communication **137**
- publishing —
  - setting up of 32
  - collaboration between 34
- for audiovisual production and transmission 32

Chapter, General

- ordinary and extraordinary **149**
- nature and scope of **146**
- authority and tasks of **120 147**
- resolutions of **149**
- convocation of **132 §1 143 150** 112
- members of **151** 115
- preparation of (moderator and technical commission) 113 114 116
- opening of and first official acts 117-120
- presidency of **150** 121
- course of work of 122-124
- transmissions of news of - to conferes 125
- experts and observers at 126
- election of RM and members of General Council v. **Elections**
- constitution of groups of provinces by **154**
- requisite numbers of those present **152**
- interpreter of Constitutions **192**
- closing of 135

Chapter, provincial

- nature and resolutions of **170 132 §1**
- convocation of **165.6 172**
- competence of **120 171** 168
- ordinary and extraordinary **172**
- members of **173-174**
- electors of delegates **174**
- election of delegates and substitutes **174** 162-167 170
- moderator of — and those who can be invited 169

Charism

- of Founder, principle of unity **100**
- fidelity to — of Founder **126 146**
- Marian dimension of Salesian 38
- missionary dimension of Salesian **30**

Charity

- of Christ source of our **15 20 41 95**
- pastoral — in Salesian spirit **3 10 14**
- Mary model of pastoral **92**
- pastoral — and evangelical counsels **61**
- and preventive system **20**
- and mission to poorer areas **29**
- inspiration of activities and works **41**
- fraternal — in Salesian community **50 54 61 194**
- and obedience **65 67**
- and chastity **83**
- and authority **121 161**
- in friendly talk with rector 50
- and scrutinies 82
- continual growth in **25**

Chastity

- and Salesian loving-kindness **15**
- evangelical meaning of vow of **80**
- and Salesian mission **81**
- and human maturity **82**
- and community life **83**
- and relationships and friendships 69
- means of approach for growth in **84**
- and insertion in the world 67
- employment of female personnel 68

Christ

v. **Jesus Christ**

Chronicle

- of the house 180

Church

- our Society in the **4 6 146**
- sense of — an element of Salesian spirit **7 13 24**
- educative initiation to life of the **35 47**
- the community, expression of **85**
- knowledge of documents of 176

Church, particular

- solidarity with and service to **42 48 57 157** 2 3 85 136
- service to — in non-Salesian structures 36

Coadjutor

v. **Salesian Brother**

Coeducation 3 157.1

Collaboration

- with God's design **37**

- in the Salesian Family **5**
- between confreres **66**

Commemorations, monthly

- of Don Bosco 76
- of Mary Help of Christians 75

Communal reflection

- in General Chapter **146**

Communication

- brotherly — in community life **51**
- regarding confreres' work **59**
- social — v. **Social communication**

v. **also Information**

Communion

- unity of — in the Salesian spirit **11**
- with all forces in the Church **13**
- fraternal — (commitment) **24 49 51**
- bonds of fraternal — **50 88 90**
- of the Society in the universal Church **59**
- fraternal — and profession of the counsels **61**
- of goods **73 76**
- with deceased confreres **94**
- in the exercise of a single authority **122**
- within a province **157**

Community day

- annual (local and provincial) 43

Community, educative and pastoral 47 5

Community, formation 103 109 110

Community, local
- identity of **175**
- number of confreres in 151
- roles in **183-185**
- fraternal and apostolic:
  - its value **49**
  - bonds **50**
  - relationships **51**
  - the confrere in **52 53 94**
  - the rector in **55**
  - open **57**
  - expression of mystery of the Church **85**
  - listening to the Word **87**
  - united by the Eucharist **88**
  - in continual conversion natural setting for vocational growth **99**
- balance in work of 44
- welcoming of visitors to **56** 46
- sectors reserved for confreres **56**
- relationship of — with families of confreres 47
- feast day of (community day) 43

Community, parish 21

Community, provincial
- annual — feast day 43

Complementarity
- between priests and lay members in Salesian vocation and mission **4 45**
- in composition of chapters and councils 170

Concelebration 85

Conferences
- episcopal — and Salesian mission **48**

- provincial:
  - nature, scope and constitution of **132§1 155**
  - meetings 140
  - participants 141 142
  - tasks of 143

Confession

v. **Reconciliation**

Congregation

v. **Society, Salesian**

Consecration
- nature of our apostolic **3 195**

Constitutions
- a way that leads to love **1 64 196**
- particular law of the Society **191**
- authentic interpretation and sense of **192**
- and vow of obedience **68**
- binding quality of **193**
- modification of text of **148 152**
- study of — in the novitiate 92
- fidelity to **55** 104
- and resolutions of General Chapter 148

Consultations
- and principle of shared responsibility **123**
- for appointment of provincial **162** 144
- for appointment of provincial councillors **167** 155
- for appointment of rectors **177** 171 157
- for constitution of juridical circumscriptions **156**

Consultative vote
v. **Vote, consultative**

Contemplative

– the Salesian a — in action **12**

Contracts
v. **Authorizations, Agreements**

Contributions

from houses 195 198 202

Conversion

– community in continual **90**
– confreres in continual **99** 100
– and retreats **91**

Cooperators, Salesian

– in the Salesian Family **5**
– duties of each community to 39 40

Copyrights and royalties 58

Co-responsibility

v. **Shared responsibility**

Correction, fraternal 52 90 121

Council, General

– function and duties of **130 131**
– cases in which deliberative vote of is required **132** 107
– composition of **133**
– election of members of **132§1 141 153**
– duration in office **142**
– administrative-technical offices and advisory boards 108
– central secretariats 109
– acts of 111

v. **also Councillors, general**

Council, local

- convocation and duties of **178**
- members of **179**
- composition of **165.8 178 180**
- deliberative vote of **181**
- possible modification of structure and roles in **165.9 182**
- meetings of 181

Council, provincial

- composition and duties of **164** 156
- cases in which consent of is required **165** 157
- cases in which consultative vote is required 158 159
- secretary of 160
- other offices 161

v. also **Councillors, provincial**

Councillors, general

- for formation **135**
- for youth ministry **136**
- for social communication **137**
- for the missions **138**

v. also: **Council, general; Councillors, regional**

Councillors, provincial

- appointment and duration in office **132§2 167**
- requirements for eligibility **166**
- functions and tasks of **168 169**
- consultation preceding appointments 155

v. also **Council, provincial**

Councillors, Regional

- duties of **140 154** 136-138
- election of **141.1**

Counsels, evangelical

v. **Vows**

Covenant

- religious profession a confirmation of baptismal **23**
- Faithful response to **195**

Creativity and flexibility

- components of the Salesian spirit **19**
- apostolic **118**
- in prayer **86**

Cross

- and obedience **71**
- acceptance of daily **90 92**

Culture

- formation of — in educative and pastoral plan 6
- formation of youth to **32** 6 13
- and 'poverty' of youth 1
- and social communication **43**
- attention to — of socially and economically disadvantaged 14
- and the preservation of documentary material 63
- centres for the animation of 85
- and the duties of the Regional Councillors 137.3
- integration of — with faith and life **114**

v. **also Formation, intellectual; Updating**

Culture, Salesian

- during initial formation 86 92 99

Cultures, local

- and Salesian mission **7 30**
- attention to context of **57 77**
- unity of Salesian formation and **100 101**

"Da mihi animas" 4 85

Daughters of Mary Help of Christians
- in the Salesian Family **5**
- service to and collaboration with 38

Deacons, permanent
- formation of **106**

Death
- of Salesian **54**
- of R.M. **143**
- of a member of General Council **132§1 7**
- of provincial **168**
- of rector **183**

v.**also Suffrages**

Debts 192 202

Deceased confreres
- memory of confreres **25 54 58 94**
- reading of necrology 48
- suffrages for 77
- obituary letters of confreres 178

Decentralization
- and subsidiarity **124**

Decoration
- of houses **77** 62 200
- of members' rooms 56

Degrees and qualification
- obtaining of — during initial formation 84

Delegates
v. Elections

Delegation

– of R.M.: scope, nature and constitution of **154** 139
– provincial: constitution and government of **159 165**

Deliberations

v. **Resolutions**

Departure

v. **Separation from the Society**

Detachment

– of heart in Don Bosco and Salesians **73 75**

Development, total

– in the Salesian mission **31**
– of young workers **27**
– in poorer areas **29**
– in the preventive system **38**
– inspirational criterion for our works **41-43**
– in Salesian parishes **27**
– in Salesian schools **13**

Development, personal

– of the young **32**

Development, social and collective

– of the young **26 27 33**
– collaboration with civil organizations for **48** 15

Devotion

– to Mary **92**

Dialogue

– in Salesian Family **5**
– superiors animators of **44** 124

- and shared responsibility in obedience **66** 104
- friendly talk a privileged moment for **70**
- ability or capacity for **104 112** 103
- with God and personal freedom **105**
- with culture **114**
- with cultures not evangelized 19
- with the R.M. 104
- opening of the young to 32
- in the educative community **38**
- with God v. **Prayer**

Difficulties

- of the Salesian and trust in God **17**
- of the Salesian and community **52**

Diocese

v. **Church, particular**

Direction, spiritual

v. **Spiritual direction**

Director

- of community (USA) v. **Rector**

Director of novices

- duties of **110**
- qualities in and appointment of **112 165.3**
- member of provincial chapter **173.6**

Directory, provincial 191

- provincial chapter and **171**
- for the practices of piety 75
- for formation 88 89 107

Discernment

- community (pastoral) **44 66**

- efforts at **119**
- responsibility for **69**
- of personal gifts **69**
- of God's will **66 87 91 107 146**
- of the values of cultures **100**
- Don Bosco's oratory the permanent criterion **40**

Discipline

- concern of the Vicar of the Rector Major **134**
- role of vice-provincial **168**

Dismissal

- of a novice 91
- of a member **132§3 194** 158.6

Dispensation

- from the obligations of profession **132§2 194**

Dominic Savio, St

- protector of the Society **9**

Donations 188.3

Don Bosco

v. **Bosco, Don**

Dress

- manner of **62** 56

Duration in office

- of Rector Major **128**
- of members of General Council **142**
- of provincial **163**
- of provincial councillors **167**
- of rector **177**
- of director of novices **112**
- of elected local councillors **179.3**

- of parish priests 29

Duty, duties

- to promote and guide shared responsibility **123**
- moral — in use of means of communication **44**
- of rector to be available to members **49**
- of chapter members to be present at General Chapter 124
- of assembly of the confreres 185

Dwellings

- conditions of **77** 56
- parts reserved to confreres **56**

v. also **Decoration; Furniture**

Economer General

- general norms concerning 186-190
- duties of **139 190** 193
- election of **141**
- period of office 143

Economer, local

- appointment of 183
- functions of **184**
- member of local council **179**
- general norms concerning 188-192
- norms for local administration 199-203
- training courses for 187
- annual meeting of 194.3

Economer, provincial

- general norms for 186-190
- duties of **164 169** 194-197
- member of the local council **179**
- appointment of **167** 155
- training courses for 187

– administrative norms left to the provinces 191

Economic administration

v. **Administration**

Ecumenism 9 23

Education

– our educative and pastoral service **31-39** 4-14
– and integral development **31**
– and personal development **32**
– and social and collective development **33** 15
– to the faith **6 29 34 35 38 45** 7 13
– to the faith in non-Christian countries 23
– and educational works **41 42** 11-18
– and social communication **43**
– and Salesian formation **99 102** 83 87
– to love **81** 6
– to commitment and hope **63**
– to vocational choice **38 42** 9 17-18
– collaboration with civil organizations for **48** 15

Educative project

v. **Project**

Election(s)

– of R.M. and members of General Council **128 129 141 143 147 153** 127-134
– of delegates and substitutes to General Chapter **171.5** 115 116-119 162-167 170
– of delegates and substitutes to provincial chapter **174 186** 162-167 170
– of members of local council **180 186**
– of chairmen in General Chapter 121
– of central commission of General Chapter 122

Energy
- in work **65**

Entrustment
- to Mary most holy **8**

Environment
v. **Neighbourhood; Setting**

Estate, real
v. **Goods, immovable**

Episcopal conferences
v. **Conferences, episcopal**

Eucharist
- unifying strength of community **88**
- and chastity **84**
- and obedience **66**
- in youth ministry **36**
- daily celebration of **88** 71
- presence of — in our houses **88**

Evaluations
v. **Scrutiny, scrutinies**

Evangelical counsels
v. **Vows**

Evangelization
- and catechesis in our mission **6 34**
- and joy **17**
- and preventive system **20**
- and social communication **43**
- and Salesian works **41** 11 12 13
- in lower socio-economic areas **29**

- and missionary activity **30** 23
- and integral advancement **31** 13 27
- and complementarity of vocations **45**
- and practice of the counsels **62 63**
- and Salesian vocation **96**
- central nucleus of educative and pastoral plan 7
- care of lay people responsible for **29**

v. also **Education to the faith**

Examination of conscience

- daily **90**

Exercise for happy death

v. **Retreats**

Exercises, spiritual

v. **Retreats**

Experience

- of ecclesial life for the young **35**
- of life for educators and youngsters in preventive system **38**
- formation experience v. **Formation experience**

Experimentation 181.2 143.4

Faith

- in origin of our Society from God **1**
- in the presence of Mary **8**
- of Mary and ours **92**
- and mutual relationships in the community **16 37 66 94 103**
- of Don Bosco our model **21**
- and witness of life **62**
- and obedience **67 69**
- and chastity **80**
- and the Word of God **87** 92
- deepening of the life of **114**

- and old age and sickness **53**
- education to **6 29 34 35 38 45** 7 13 23
- of the people and social communication **43**
- in human resources **17**
- formation personnel, men of **104**
- and Constitutions **196**
- and elections 128
- and communion with deceased confreres **94**

Family

- spirit: component of Salesian spirit **16 51 65**
- atmosphere in communities and works **37 38 49 53 56 61 83 103** 137.1
- atmosphere in educative and pastoral community **47**
- rector and — of confreres 174
- relationship of confreres with their own 48 177
- pastoral action in respect of the **29**

Family, Salesian

Mary, guide of **92**
Don Bosco at origin of **5**
our Society in the **5**
vocational service and **28**
Rector Major centre of unity of **126**
provincial and 148
sharing of mission in **47 48**
and particular Church **48**
service to —

- sensitizing and service of the community 37
- service and collaboration with the FMA 38
- duties of each communty to Cooperators 39
- relationship with past pupils 40
- spiritual assistance to VDB and other institutes who are members of 41

- function of the Salesian Bulletin in 42
- recognition of membership of 41

Fatherhood, fatherliness

- of God v. **God**
- of Don Bosco **1 21**
- of R.M. **126**
- of rector **55**
- of Salesian **15**

Feast(s)

- sense of celebration **17**
- Marian **92**
- of our saints and beatified members 76

Fidelity

- God the source of our **1 24 195**
- as response to God **22 195**
- to the gospel **146**
- to our mission **6 44 94**
- to charism of founder **118 126 146**
- to the Constitutions **104**
- daily pledge of **84**
- comfort and easy life a threat to **75**

Financial administrator

v. **Economer, local**

Financial report

- of Economer General 107
- of provinces 193, 197
- of Houses **181.3** 195 203

Flexibility
- component of Salesian spirit **19 41**
- v. also **Creativity**

F.M.A.
v. **Daughters of Mary Help of Christians**

Following of Christ
v. **Jesus Christ**

Food 56 62

Forgiveness
- daily **16 90**

Form of our Society 4

Formation community 103 109 110

Formation experience
- nature and manner of Salesian **98 102 104 109 110 114 119**

Formation guides
v. **Formation personnel**

Formation, initial
- complexity and unity **102**
- formation communities **103** 79
- formation personnel: role of **104**
- the Salesian in **105**
- similarity of curricula **106**
- periods/phases of **107** 89-103
- Friendly talk during 80
- flexible timetable during 81
- scrutinies or assessments during 82
- intellectual formation in 83-86

– pastoral experiences in 87

Formation, intellectual

– of the Salesian:
  • at all levels 83
  • in initial formation **102 104 105** 84-86
  • in novitiate 92
  • in immediate postnovitiate **114** 96
  • in specific formation period **116** 98 99
  • ongoing **118** 100-102
– of the young 7
v. also **Culture**

Formation personnel

– preparation of **101** 79
– role of in formation communities **103** 79
– role of 100
– and pastoral experience 87

Formation, Salesian

– vocation and **96**
– specific direction of **97**
– formative experience **98**
– personal and community commitment to **99**
– unity and diversity in **100**
– provincial community and **101 161**
– 'Ratio' and provincial directories 88
– General Councillor for **135**

Formation, specific

– of the Salesian priest and Salesian brother **116**
v. also **Salesian priest; Salesian brother**

Francis de Sales, St

– Salesian Society and **4 9**

- the Salesian and **17**
- in profession formula **24**

Fraternal correction 52 90 121

Freedom

v. **Liberty**

Free time 11 13

Friday

- community penance 74

Friendly talk

- with the superior **70** 50
- during initial formation 80

Friendship

- and Salesian loving-kindness **15 38 39**
- relationships of fraternal — in the community **51 110**
- with past pupils 40
- consecrated chastity and **83** 69

Frugality

- of life **77**

Furnishing

v. **Decoration**

General Chapter

v. **Chapter, general**

General Council

v. Council, General

Generosity

- of young Salesians **46**

God

- action of, in our Society and its foundation **1 20 22 23 25 31 38 50 60 67 85 105 195**
- union with, an element of Salesian spirit **12 95**
- fidelity of —, foundation of our perseverance **195**
- meeting with — in people **95**
- need of **38 95**
- service of — in pastoral charity **10**
- relationship of Salesian with **11 12 17 20 55 67 72 80 86 89 90 92 93**

v. also **Jesus Christ; Holy Spirit; Trinity**

Goodnight 49 176

Goods, real estate

- acquiring and keeping of **187**
- operations concerning **188**

Goods, temporal

- the Salesian and **74**
- administration of — for whole society **139**
- relationship with the Society **187**
- ownership and preservation of **187**
- general norms concerning 187-203
- administrative duties of Economer General 193
- operations requiring authorization of R.M. **188**
- limits of provincial competence concerning **189**
- administrative duties at local level 199-203
- administrative duties at provincial level 191 194-198
- administrators of 191

v. also **Poverty**

Gospel

- Salesian reading of **11 98**

- and profession of counsels **25 60 72**
- preventive system and **20 34**
- and integral advancement **31 41 42**
- and vocational guidance **37**
- and formation experience **98**
- General Chapter and fidelity to **146**
- Jesus Christ in —, our supreme rule **196**

v. also **Evangelization; Word of God**

Government

- fundamental structure of **120**
- of communities **121**
- unity in **122**
- shared responsibility in **123**
- subsidiarity in **124**
- of vice-province **158**
- of provincial delegation **159**
- power of — of R.M. **127** 106
- power of — of vicar of the RM **134 143**
- power of — of provincial **162** 150
- power of — of vice-provincial **168**
- power of — of rector **176**
- power of — of vice-rector **183**
- 'ad interim' of the Society **144**
- contributory function of councils in: v. **Council**

Grace

- our life a — of the Father **3**
- and nature in Don Bosco **21**
- and nature in the Salesian **52 67**
- assistance of — in life of Salesian **24 96**
- the Holy Spirit, source of **25**
- celibacy a gift of **80**
- recognition of action of **86**

- retreats, moments of **91**
- development of gifts of **99**

Gratitude

- to God the Father **1 11 52 80 93**
- to the Lord **195**
- to the Holy Spirit **95**
- to benefactors **79** 77
- to deceased confreres **94** 77
- celebrated on annual community day 43
- to family of each confrere 47 77

Guests

- welcoming of **56** 46

Guidance

- vocational, of the young **37** 9
- centres and vocational services 17 18

Guides

- of those in formation v. **Formation personnel**

Habit

v. **Dress**

Happiness

v.**Joy**

Health

- care of **85** 44 177
- friendly talk and 50
- required for admission to the Society 91

Heart

- of Don Bosco **1 21**
- of Church **6**

- of Christ **11**
- of Salesian **15 21**
- promptings of — regulate relationships **16**
- custody of **18**
- sacraments and conversion of **36**
- appeal to — in preventive system **38**
- aspirations of **49**
- Salesians one — and soul **50**
- open — of community **52**
- purification of **61 91 93**
- formation of **63**
- detachment of **73**
- undivided **80**
- pondering in **87**
- of Don Bosco's community **97**
- service to be kept at 19

Help of Christians

- presence in our Society **8**
- in formula of profession **24**
- recourse to — for growth in chastity **84**
- our devotion to **92**

v. also **Mary**

Holidays

- of confreres 51 56 59

Holiness

v. **Sanctification; Sanctity**

Holy See

v. **Apostolic See**

Holy Spirit

v. **Spirit, Holy**

Hope

– sustained by Holy Spirit **1**
– given us by Mary **34**
– death of Salesian and **54**
– the Salesian, an educator who awakens **63**
– liturgical year, time of **89**

Hospitality

v. **Reception**

Hostel

– characteristics and services of 16

Houses

– opening or closing of **132 165**
– maintenance of and hygiene in 195

v. also **Educative community; Formation community; Neighbourhood; Dwellings; Atmosphere; Setting(s); Works; Community, local**

Identity 2 4

Illness

–v. **Sick**

Information

– promotion of — for shared responsibility **123**
– inside and outside Salesian Family 34 42
– internal:
  • at world level **59** 104
  • at provincial level 180 197
  • at local level 176 181 183 185
  • on local financial situation 185.5
  • on work of General Chapter 125
  • for elections in General Chapter 128

Initiation of the young
- to ecclesial life **35**
- to liturgical life **56**

Institutes, other religious
- collaboration with **13 48** 85

Insurance 76 190 200

Interpretation
- of Constitutions **192**

Jesus Christ
- our living rule **196**
- of the gospel, source of Salesian spirit **11**
- personal call by **96**
- radical following of **3 30 60 71 72 80**
- and mission of Salesian **31 33 34 36**
- presence of in the community **52 61**
- enthusiasm for **103**
- participation in paschal mystery of:
  - in life according to the counsels **60 63 71**
  - in prayer and the liturgy **85 88 89**
  - in death **54 94**
- community a sign of **57**
- and the formative experience **98 104**
- and the significance of obedience **64 71**
- and the significance of poverty **72**
- witnesses to predilection of — for the young **81**

v. also **Eucharist**

Joseph, St
- patron of our Society **9**
- in profession formula **24**

Joy

- our — like that of Mary **92**
- in revealing the mystery of Christ **34**
- component of Salesian spirit **17 40**
- in the community **37 51 110**
- in obedience **65**
- in poverty **75**
- in chastity **83**
- in prayer **86**
- in forgiveness **90**
- Sunday, day of **89**

Juridical circumscriptions

- constitution and variety of forms of **156**
- insertion of members in, and transfer between **160**

Justice

- witness to and commitment for **7 27 33 73 79** 15
- rejection of justice **33**

Kindness

- St Francis de Sales the model **4**
- in fraternal friendships **51**
- with the young **15**

v. also **Charity; Loving kindness**

Kingdom of God

- we work for building of **3 11 18 28 31**
- promotion a sign of presence of **33**
- evangelical counsels and **63 80**

Law, particular

- of the Society and universal law **191**
- Society is of pontifical right **4**

Lay people
- collaboration with — in Church **13**
- associated with our work **29 47 55**
- interest of provincial in 149
- opening of our study centres to 85
- care of — in Salesian houses **55** 200
- and Cooperators 39

Legacies 188.3

Lent
- community practice during 74

Letters, obituary 178

Liberty
- and religious profession **63 67**
- and initiative of God **105**
- atmosphere of — in community 174
- education for **32 36 38 39**
- and economic help **79**

Library
- maintenance of 63

Life in community
- importance of **49**

Liturgical year 89

Liturgy
- initiation of young to **36**
- of the Hours and liturgical year in Salesian community **89** 71
- of life 95

v. also **Eucharist, Reconciliation**

Living standard 56 62

Loans 188.2 189 192

Local Church

v. **Church, particular**

Local community

v. **Community, local**

Local council

v. **Council, local**

Local economer

v. **Economer, local**

Local Ordinary

- collaboration with **13 48** 2 26 28 29 36 145 157

v. also **Church, particular; Parishes**

Love

- of God and Christ for the young **2 8 20 81**
- of God for us **15 23 195 196**
- undivided for God and confreres **3 25 61 80 81**
- for Christ and for the Church **13 84**
- for the young and for the poor **2 8 14 15 20 61 79 81 195**
- "make yourself loved" **20**
- religious profession a sign of **23 24 62**
- growth in **25**
- liberating — of Christ realized in work of development **33**
- community a sign of **49 50**
- brotherly — and practise of vows **61**
- and consecrated chastity **63 83**
- Constitutions, a way that leads to **196**

v. also **Charity**

Loving kindness
- source of Salesian **2 20 49 61 81**
- component of Salesian spirit **14 15 20**
- recipient of **26 61 195**
- in preventive system **38 39**

Manual of prayer 78

Mary
- in foundation of Society **1**
- presence of, in our Society **8 20**
- principal patroness of our Society **9**
- in evangelization **34**
- in Salesian life and prayer **84 87 92 74**
- in Salesian formative experience **98**
- model of pastoral work **95**
- FMA and Marian dimension of Salesian charism 38

Mass

v. **Eucharist**

Mass media

v. **Social communcation**

Master of novices

v. **Director of novices**

Maturing
- of the young for whom we work **28 32 38**
- of confreres **46 52 67 82 98 102 109 113 114 117 118** 82 87 91

Meaning
- pastoral, of religious life **119**
- and interpretation of Constitutions **192**

Means

- of social communication v. **Social communication**
- of transport 64
- of work **77**
- of formation **119**
- of growing in chastity **84**

Meditation, daily 93 72 100

Meetings

- and family spirit **51**

Mission, those to whom addressed

- primarily and principally poor youth **26**
- young workers **27** 2
- the young with a call to service in the Church **29**
- in lower socio-economic areas **29**
- those not yet evangelized **30**
- periodic verification concerning 1
- male and female youth 3
- meeting God in **95**

Mission Offices 25 157

Mission, Salesian

- of Salesian Society **2 3 26**
- element of consecration **3**
- Salesian Family continues — of Don Bosco **5**
- those to whom — is directed **26-30**
- criteria of action for **40-43**
- shared responsibility for **44-48 99 175**
- and initial formation 83
- and brotherly communion **50**
- and old or sick confreres **53**
- and obedience **64**

- and poverty **73**
- and chastity **82**
- and prayer **85**
- and service of authority **121 126 130**
- educative v. **Education**

Missionaries

- specific preparation and updating of **138** 20
- communities of 21
- home leave for 22

Missions

- one of our standard works **6 30 42**
- General Councillor for **138**
- activity for in every province 19
- various forms of missionary activity 23
- contracts with ecclesiastical authorities 24
- mission offices and twinning arrangements 25

Mixed schools

v. Coeducation

Moderator

- of General Chapter 113 114 116 118 119 121 122 123 135
- of provincial chapter 157 169

Monthly commemorations

v. **Commemorations**

Mortification

v. **Ascesis; Penance**

Movements

- promotion of **35** 9

v. also **Youth groups**

Music 33

Nature

- and grace in Don Bosco **21**
- and grace in the Salesian **52 67**
- of Salesian Society **2**

Necrology, daily reading of 48

Neighbour, love of **80**

Neighbourhood

- attention to cultural context of **41 57 77** 23
- promotion **33**

Novitiate

- nature and objectives **110**
- erection of **11 132§1**
- place 90
- duration and absences **111**
- admissions and dismissals 91 94
- studies during 92
- retreat 93

v. also **Director of novices**

Obedience

- gospel meaning of **64**
- Salesian style of **65**
- shared responsibility and **66**
- and freedom **67**
- requirements of the vow **68**
- and personal gifts **69**
- and mystery of the cross **71**
- norms for absence and work outside community **69** 51

Obituary letters 178

Offices, administrative-technical and advisory boards
- at service of General Council 108
- at interprovincial level 143
- at provincial level 158 161
- for administration of temporal goods 186

Old age

v. **Aged**

Older Youth 12

Ongoing formation

v. **Formation, ongoing**

Opinion

- of councils v. **Vote, consultative**

Optimism

v. **Joy**

Oratory

- of Don Bosco, permanent criterion for Salesian activity **40**
- among the activities of our mission **42**
- characteristics of 11
- and Salesian parish 27

Orientation

- of Salesian formation **97**

Pardon

v. **Forgiveness: Reconciliation**

Parents

- of the young in educative community **47** 5
- relationship of confrere with his 47
- suffrages for 76

Parishes

- one of works in which our mission is realized **42**
- acceptance of 26
- characteristics of Salesian 27

Parish Priest

- appointment and responsibilities of 28
- stability and rotation of 29
- relationship between rector and 30
- administrative relationships 31

Participation

- in action of God **18**
- in paschal mystery of Christ **54 60**
- in life and mission of Church **24 31 33 73 80** 15
- in Salesian world communion **59**
- of superiors in a single authority **122**
- in preparation of General Chapter 113
- in choice of those responsible for government and in decisions **123**
- of confreres in initial formation 79
- in the beatitude of the poor **75**
- in life and action of local community **123**
- superiors animators of — in community **44 66**
- community — and prayer **86 95**
- in Salesian mission **5 45 47 53** 8
- in educative and pastoral plan for the young 5
- in educative and pastoral plan for the confreres 185
- characteristic aspect of our pedagogy 6
- initiation of young to ecclesial **35 36**
- in the life of the young **32 39 95**

Particular Church

v. **Church, Particular**

Paschal mystery

v. **Jesus Christ**

Pastoral activity

- in initial formation period **115**

v. also **Pastoral work**

Pastoral animation, charity, service, work etc.

- motives for **7**
- charity at centre of Salesian spirit **10 14**
- for the young and working classes **26 29**
- our educative and — service **31**
- preventive system in our **38**
- educative and — project v. **Project**
- educative and — community **47** 5
- discernment **44**
- and evangelical counsels **61 62 83** 50 60 67
- and prayer **95**
- and formation **102 115 116 118** 81 84 86
- and service of authority **121 161 176** 104 143 147 185
- interprovincial coordination of 143
- collaboration in — of particular Church **42 48 57** 2 24 35
- Mary, model of **92 98**
- General Councillor youth ministry **133 136**
- preparation and updating for **115 119** 10 20 84 101 102 143.3
- in non-Christian countries 23
- in social communication sector 32

Past pupils

- in the Salesian Family **5**
- relationship of community with 40

Patrimony

v. **Property**

Patrons

– and protectors of our Society **9**

Patterns of life 43

Peace

– commitment for **33 73**
– in the Salesian 62

Penance

– daily **18 90**
– community 74
– and obedience **71**
– and chastity **84**

Pensions 76

Permanent deacons

– formation of **106**

Perseverance 93 195

v. also **Fidelity**

Personnel, female

– employment of 68

Personnel, formation

v. Formation personnel

Piety

v. **Prayer**

Plan

v. **Project**

Pluralism; Plurality

- of forms in our apostolic action **41**
- of context in which we live **118**

Poor

- recipients of our mission **26 29 33 41 118**
- Salesian parish and 27
- Salesian school and 14
- social and collective development of 33
- solicitude of Mary and ourselves for **92**
- solidarity with **73 77 78 79 196** 74
- youth, a sector for whom we work **2 6 11 23 26 33 41** 1 15

Pope

- supreme superior of our Society **125**
- ecclesial sense and love for **13**
- acceptance of teaching of **125**

Postnovitiate, immediate

- nature and objectives of 99

Postulancy

v. **Prenovitiate**

Postulator General

- choice and duties of **132§1 145**

Poverty

- gospel significance of **72**
- and Salesian mission **73 139**
- requirements of the vow **74** 52-55
- and personal commitment **75** 56
- communion of goods **76** 57
- witness of **77**
- and work **78**
- and solidarity with poor **79**
- possession of real estate 60

- and administration of goods 52
- and service to neighbourhood 61
- food and furnishings 62
- maintenance and services 63 65
- means of transport 64
- copyrights and royalties 58
- will **74** 53
- definitive renunciation of personal goods **74** 54
- competence of provincial chapters in matters of 59
- periodic review of 66
- habits contrary to the spirit of 56

Power

v. **Government**

Practical training

- nature and objectives of **115**
- duration and requisites 97

Prayer

- gift of — and Salesian community **85**
- demands of **12**
- characteristics of Salesian **86**
- liturgical **88-90** 71
- personal **93**
- and Word of God **87**
- meditation in common 72
- community programme of 70 74 75
- characteristics of Salesian 87
- rhythm and community practices 73-77
- manual of 78
- periodic assessment of 175
- life as **95**
- to sustain vocation of confreres **54 101**
- support for vocational guidance **37**

Prayer, mental

v. **Meditation**

Predilection

- for the poor and little ones **11**
- for the young **14 81**

Preference

- for the young and the poor **2 6 24 26**

Prenovitiate

- nature and objectives **109**
- duration and method 89

Preparation, immediate

- for novitiate v. **Prenovitiate**
- for perpetual profession **117**

Presence

- of God **12 20 33 84 95**
- of Holy Spirit **1 12**
- of Mary **8**
- of Christ in Don Bosco **196**
- of Christ in community **52 57 61**
- complementarity of — in community **45**
- among the young **20 38 39 119**
- in social communication 32
- in non-Salesian structures 36
- of externs in community 46
- required for validity of acts of General Chapter **152**

Preventive System

- component of Salesian spirit **20**
- in our mission **38**
- Salesian assistance as attitude and method in **39**

- and lay people associated with our work **47**
- fidelity to **136**
- in practical training **115**

Priest

v. Salesian priest

Priority

- social communication an apostolic **43**

Procurator General

- appointment and duties of **132§1 145**

Profession, Salesian religious

- its significance **3 23 195**
- formula of **24**
- temporary **113**
- perpetual **117**
- source of sanctification **25**

v. also **Admissions**

Professional competence

- care of **119 120**

Programming, community

- responsibility **123**
- and absences of confreres 51
- of rhythm of prayer 70
- periodic, in formation communities 79
- annual, of life activities **181** 185 203
- provincial, of personnel 10 103

Project

- apostolic, of Don Bosco **2**
- of God, for Salesian Society **1**

- of life:
  - of Don Bosco **21**
  - of the Salesian 100
- educative and pastoral:
  - at provincial level **44** 4-10
  - at local level **44** 4-6 185

Promotion

v. **Advancement**

Promulgation

- of resolutions of General Chapter **148**

Property

- personal: material goods **74**

Province(s)

- nature and purpose of **157**
- change of 152
- erection or suppression of **132§1 156**
- groups of **154** 139

v. also **Conferences, provincial**

Provinces, groups of

- scope, nature, constitution of **154** 139

Provincial

- duties and responsibilities of **108 161** 145 154 161
- consultation for appointment of 144
- appointment, eligibility, powers of **132§1 162**
- period of office, transfer of **163**
- relationship of, with R.M. **161 163 167** 25 26 145
- relationship of, with Salesian parish priests 28 29
- relationship of, with rectors 146 180
- relationship of, with local ordinary 26 29

- cases needing deliberative vote of provincial council 157
- cases needing consultative vote of provincial council 158 159
- administrative duties 191 194 195 197 198 202 203
- change of location of provincial house 154
- and mission offices or twinning arrangements 25
- and promotion of social communication 32

Provincial chapter

v. **Chapter, provincial**

Provincial community

v. **Community, provincial**

Provincial council

v. **Council, provincial**

Provincial councillors

v. **Councillors, provincial**

Provincial delegation

v. **Delegation**

Provincial directory

v. **Directory, provincial**

Provincial secretary

v. **Secretary, provincial**

Publications

- censorship of 35

Qualification and requalification

- of confreres **119** 101
- of lay collaborators 149

Qualifications, study

v. **Degrees and qualifications**

"Ratio Fundamentalis Institutionis et Studiorum" 88

Real estate

v. **Goods**

Reception

- of young people **17 38 41**
- of confreres **16 23 52 56 101** 22 46 50
- of lay people associated with our work **47**
- of teaching authority **125** 102
- of the values inherent in different cultures **7 17 30 57**
- of the gifts of God **80 87**

Recipients of our mission

- first and foremost — young people **26**
- young people in situations of vulnerability or exclusion 15
- young people in the world of work **27** 2
- young people called to service in the Church **28**
- popular settings **29**
- people not yet evangelized **30**
- periodically verify 1
- male and female youth 3
- encountering God in **95**

Reconciliation, sacrament of

- sacrament of conversion **85 90**
- permission of provincial for ministry of 153

Rector

- functions and duties of **44 55 176** 173-180
- consultation for appointment of 171
- eligibility and duration in office **177** 172

- relationship with local council 174 181 182
- relationship with parish priest 30
- relationship with provincial 180 182
- and administration of local goods **184 190** 199-203
- meeting of rectors of province 146
- transfer of **165.2**

Rector Major

- function and powers of **126 127**
- eligibility requirements **128 129**
- election of **128 153**
- resignation of **128**
- relationship with Congregation and confreres 104
- relationship with UPS 106
- relationship with General Council **131**
- ordinary and extraordinary visits 105
- interpreter of the Constitutions **192**
- cases in which R.M. needs vote of General Council v. **Vote**

Redimensioning 1

Reflection

- communal in General Chapter **146**

Regional Councillors

v. **Councillors, Regional**

Regulations, General

- and competence of provincial chapters **170 171 173** 162
- and competence of rector **176**
- and administration of temporal goods **190**
- and particular law of the Society **191**

Relaxation 44

Renewal

- continual personal effort for **99 101**
- times for — of confreres **91** 103
- criteria for — of activities and works **40 41**
- of dedication to divine will **66**
- of religious sense of life **119**

Renunciation

- definitive, of personal goods **74** 54

Report, administrative

- of the Congregation 193
- of the province 197
- of the houses 203

Report, financial

v. **Financial report**

Resignation

- of Rector Major **128**

Resolutions

- of General Chapter **148 191**
- of provincial chapter **170**

Responsibility

- of Salesians in Salesian Family **5**
- in the community **99**
- and obedience **66 67**
- and poverty **75** 56 57
- of formation personnel **104**
- progressive personal — in initial formation **99 105**
- education of young to **33 35 38**
- shared v. **Shared responsibility**

Retreats

- monthly, quarterly and yearly **91** 73
- in novitiate 93
- houses for **42**

Revelation

- of God's will **47**

Reviews

- regular — by provinces on apostolic work **58**
- regarding our beneficiaries 1
- on the implementation of the resolutions of the General Chapter **171.3**
- of the guidelines of the Provincial Chapter 168.2
- regular — of poverty 66
- regular — of prayer 175
- of local annual planning 185.3
- personal regular — of one's own work 19
- regular — of formation communities 79
- evaluations (scrutinies) during Initial Formation 82
- of pastoral experiences in Initial Formation 87
- of the integration of lay people into our works 149
- regular — of the effectiveness of the Salesian school 13
- regular — of the effectiveness of the various works **41**

Revision, ecclesiastical

- of publications 35

Rosary, daily 92 75

Royalties and copyrights 58

Sacraments

- meeting with Christ in **36**

v. also **Baptism; Eucharist; Reconciliation**

Sacrifice
- in obedience **69 71**
- in poverty **75**
- in work **78**

Salesian Brother (Coadjutor)
- his specific contribution to Salesian mission **45**
- equivalent formation curriculum **106**
- specific formation of **116** 99
- in chapters and councils 170

Salesian Bulletin
v. **Bulletin, Salesian**

Salesian Cooperators
v. **Cooperators, Salesian**

Salesian deacon (permanent)
- formation of **106**

Salesian Family
v. **Family, Salesian**

Salesian formation
v. **Formation, Salesian**

Salesian priest
- his specific contribution to Salesian mission **45**
- specific formation of **116** 98
- and service of authority **121 129 162 166 177 183**

Salesian Society
v. **Society, Salesian**

Salesians, young
- specific contribution of **46**

- aspirations of **103**
- care of **162**

Salvation

- of youth **1 12 20 21**
- our work in the Church as sacrament of **6**
- our mission in God's design for **31**
- Salesian community as sign of – of Christ **57**
- Mary in the history of **92**

Sanctification, Sanctity

- typical — of Don Bosco **1 21**
- the mission a way to **2**
- profession a source of **25**
- in service of obedience and authority **65**
- initial formation a time of **105**

School, Salesian

- characteristics 13
- caters economically and socially disadvantaged 14
- provides service to neighbourhood **42**

Scripture, sacred

v. **Word of God**

Secretaries

- central, depending on R.M. 109

Secretary general

- appointment, duties, duration in office of **132§1 144**
- responsible for Acts of General Council 111

Secretary, provincial 160

Separation from the Society 194 54

v. also **Dismissal; Dispensation**

Service

- of God **10**
- of gospel **72**
- of brethren **73**
- to mission of Church **6**
- permanent — to youth **21 23**
- educative and pastoral — to youth **38 41**
- opening of young to **32 36**
- our works at — of others **77**
- of authority v. **Authority**

Setting(s)

- lower socio-economic context of our mission **6 7 27 33 119** 4
- service in particular youth **41**
- our works as educative 11 12 14 23

Shared responsibility

- for the mission **44-48 175 123** 36
- in obedience **66**
- and participation **123**
- in community commitment **99 101 123** 174
- in formation communities **103 104** 79 80 82
- of those for whom we work 5 6 16

v. also **Responsibility**

Sharing

v. **Participation**

Shepherd

- Christ, the Good **45**
- Salesian draws on love of Good **95**

v. also **pastoral animation** etc.

Sick

- community and **52 53**

– rector and 177

Signs of times

– attention to **19**
– in evaluation of works **41**
– discernment of **119 146**

Silence

– periods for 44

Simplicity

– in dress 56

Smoking 56

Social communication

– a Salesian apostolic priority **6 43**
– promotion of personnel and services in 32
– education of youth to use of 6 33
– information and collaboration concerning 34
– revision of publications 35
– vigilance concerning use of **84** 45 67
– one of tasks of provincial conferences 143
– General Councillor for **137**

Society, civil

– education of youth for **26 27**
– social import of Salesian work **33**
– cooperation for a — more worthy of human dignity **33**
– animation of groups for social action **35**
v. also **Development**

Society, Salesian

– origin of **1**
– nature and mission of **2 44**
– form of **4**

- of pontifical right **4**
- in Salesian Family **5**
- in Church **4 6**
- in contemporary world **7**
- presence of Mary in **8**
- patrons and protectors of **9**
- and personal vocation of Salesian **22 23**
- and missionary work **30**
- solidarity of provinces with **58**
- significance and style of obedience in **64 65**
- communion of goods in **76**
- chastity a distinctive sign of **81**
- fundamental structures of **120**
- authority in **121 122**
- Pope, supreme superior of **125**
- R.M. Superior of **126**
- and temporal goods **139 187**
- particular law of **191 192**
- and parishes 26 ff.
- incorporation in **23 107** 94 95
- separation from **194**

v. also **Government; Information; Unity**

Solidarity

- with the world and its history **7 57**
- between provinces and in the Salesian Family **58**
- economic — in province **76** 59 198
- and communion of goods **76**
- in apostolic initiatives **59**
- with humankind, and especially the young **39 95**
- with the poor **79**

Spirit, family

v. **Family**

Spirit, Holy

- Action of, in Don Bosco and in our Society **1 2 3 21 146**
- attention to **12 64 95 99 146**
- and formation **96 99**
- action of, a permanent source for professed **25**
- profession of counsels and **60**

Spirit, Salesian

- constituent elements of:
  - pastoral charity **10**
  - Christ of the gospel **11**
  - union with God **12**
  - sense of Church **13**
  - predilection for the young **14**
  - Salesian loving-kindness **15**
  - family spirit **16**
  - optimism and joy **17**
  - work and temperance **18**
  - creativity and flexibility **19**
  - Preventive System **20**
  - Don Bosco the model **21**
- lay people and deepening of **47**
- in formation communities **103**

Spiritual direction

- of the young **37**
- in formation communities 79 80
- openness of confreres to **84** 100
- community 176
- rector, spiritual guide of community **55 70 104** 175 176
- in preparation for novitiate **109**
- director of novices, spiritual guide **112**
- during period of temporary profession **113**

Spiritual reading 72

Statute

– for mission offices 25

Structures

– fundamental — of our Society **120**
– at world level:
  • R.M. **126-129** 104-107
  • General Council **130-145** 108-111
  • General Chapter **146-153** 112-135
– at regional level: **154-155** 136-143
– at provincial level:
  • juridical circumscriptions **156-159**
  • provincial **161-163** 144-154
  • provincial council **164-169** 155-161
  • provincial chapter **170-174** 162-170
– at local level:
  • rector **176-177** 171-180
  • local council **178-185** 181-184
  • assembly of confreres **186** 185

Studentates

– preferred settings for formation 96 98

Studies

v. **Formation, intellectual**

Subsidiarity

– and decentralization **124**

Subsidies 76

Suffrages 77

Sunday

– day of paschal joy **89**

Superior
- and salesian style of authority **65**
- and exercise of shared obedience **67**
- manifestation of God's will **67**
- and requirement of vow of obedience **68**
- and responsibility for discernment **69**
- and friendly talk **70**
- at various levels **120**
- supreme, the Sovereign Pontiff **126**
- the R.M. **126**

v. also **Government**

System, preventive

v. **Preventive system**

Temperance 18

Temporal goods

v. **Goods, temporal**

Testament

v. **Will**

Testimony

v. **Witness**

Theatre 33

Tradition(s), Salesian
- obedience and authority in **65**
- chastity in **81**
- that rector be a priest **121**
- and juridical circumscriptions **156**
- spiritual riches of **192**
- of "goodnight" 49

- and smoking 56
- to be studied in novitiate 92

Training, practical

v. **Practical training**

Transfer

- of provincial **163**
- of rector **165**
- of a member to another circumscription **160**

Trinity, Holy

- and community life **49**

Truth

- education of young to **32**

Trust

- in family spirit **16 38 65**
- of Salesian in Father **17 72**
- of Salesian in Mary **84**
- of Don Bosco in prayer **86**
- of confrere in community **99**
- atmosphere of – in novitiate **110**
- mutual – between confrere and rector 50

Twinning

- competence with regard to 25

Union with God

- in Don Bosco **21**
- in Salesian spirit **12 95**

Unity

- of spirit in Salesian Family **5**
- of Congregation and formation **97 100**

- of Congregation in diversity of cultures **100**
- and government of Society **65 120 122 124 130**
- R.M. centre of **126**
- General Chapter sign of **146**
- of fraternal communion **11**
- in local community **53 55 85 88 99 103 175**
- bonds of **50 88**
- with deceased confreres **94**
- and decentralization **124**

v. also **Unity, vital**

Unity, vital

- in Don Bosco **21**
- in every confrere **3 12 21 91 102**
- in the young **37**
- in initial formation **102 114 115**

University, Pontifical Salesian (UPS)

- relationship with R.M. 106

Updating

- theological, pastoral, educational of confreres **118 119** 10 101 143.2 174 185.3
- of missionaries **138** 20
- of works **40 41** 13
- in field of social communication 143.2

Vocations

v. **Holidays**

Values

- opening to — of different cultures **7**
- opening to — of world **17**
- of gospel, basis of our life **60**
- missionary assumes — of people not yet evangelized **30**

- opening of young to authentic **32**
- witness to — of work **78**

Vicar

- of R.M.
  - duties in General Council **134**
  - governs 'ad interim' **143 150** 113-116 121
- of provincial (vice-provincial):
  - appointment **167**
  - eligibility requirements **166**
  - consultation before appointment 155
  - functions of **164 168**
- of rector (vice-rector):
  - appointment 184
  - functions and specific duties of **179 183** 183

Vice-province

- nature of and method of government **132§1 158**

Visits, Visitations

- ordinary and extraordinary of R.M. 105
- provincial 147

Vocation(s)

- Jesus at origin of our **96**
- Salesian — and Church **6**
- Salesian — and contemporary world **7**
- one Salesian — lived in different ways **4 5 45 100**
- common — and shared responsibility **45 123**
- Salesian — and predilection for young **14**
- and Word of God **87**
- and community life **49**
- development of personal — of Salesian **22 25 98 99 101 113 119**
- and Salesian formation **96 97 98**
- development of — of the young **37**

- care of **6 28 58**
- guidance of young to vocational choice **37** 9 17
- care of adult **28**
- community, promoter of **16 57**

Vocational

- guidance **37** 9 17 18
- community setting for — growth **99**
- choice before novitiate **110**
- development in parishes 27

Volunteers of Don Bosco (VDB)

- spiritual assistance of Salesians for 41

v. **also Salesian Family**

Vote

- deliberative (consent required):
  - of General Council **132§1-2 188 107**
  - of General Council in number not less than five **132§2**
  - of provincial council **165** 157 194
  - of local council **181** 201
- deliberative (collegial) of General Council **132§3**
- consultative (opinion required):
  - of provincial council **188** 158
  - of local council **188** 182

Vows

- and following of Christ **60**
- and fraternal communion **50**
- and brotherly and apostolic love **61**
- and witness **62 63**

v. **Obedience, poverty, chastity** for individual vows

Welcome

v. **Reception**

Will (Testament) 53

Will of God

- at origin of Salesian Society **1**
- and obedience **64 66 67**
- attention to **89**
- discernment of **66 87 91 107 121 146**

Witness

- of family spirit **16**
- for justice and peace **33**
- of Salesian community for vocational guidance **37**
- to presence of God in our way of life **62**
- to world to come **63**
- of our poverty **73 77**
- to the value of work **78**
- prayer and **86**
- to love of the Father and Christ for the young **2 8 62 81 95**
- to the charity of God **95**
- to sustain and renew the vocation of brethren **101**

Women, employment of 68

Word of God

- community listening to **36 66 85 87 88**
- a call to continual conversion **90**
- special moments for hearing **91**
- during the novitiate 92

Work

- and temperance: elements of Salesian spirit **18 84**
- organized **18** 45
- as expression of poverty **78** 65
- and prayer **95**
- personal instruments of 59

- care of young people in world of **27** 2

Working class

- a sector for whom we work **6 7 119** 26

v. also **Poor**

Works of the Congregation

- permanent criterion of discernment **40**
- inspirational criteria **41 77**
- kinds of activity and work **42** 12-36
- and provincial community **58**
- modifications to scope of **132§1 165.5 181.2**

World

- Salesian mission in **6 7 35 62 76 95 130**
- opening to values of **17 39 45 57**

Young Salesians

v. **Salesians, young**

Youth; Young

- Don Bosco for **1 2 14 19 20 21**
- sent by God to **3 15 24**
- predilection for, an element of Salesian spirit **14 39**
- service to, our life project **14 21 23 96**
- our mission directed to poor **2 6 24 26 61 118** 15
- knowledge of **39 86** 2
- love of, and chastity **81**
- apostles of **21** 36
- discovery of fruits of Spirit in **95**
- in world of work **27** 2
- care of — called to service in the Church **28**
- in educative community **47**
- in difficulty **42**
- educative and pastoral service to **31 32 39 98** 143.3

- initiation of, to ecclesial life **35**
- initiation of, to liturgical life **36**
- presence among **14 20 39 119**
- the vows and our service to **61**
- and perseverance of Salesian **195**

v. also **Development**

Youth Centre

v. **Centre**

Youth groups

- promotion of **35 42** 8
- in oratories and youth centres 11 12
- in hostels and boarding establishments 16
- for vocational guidance 17

Youth movements

v. **Movements; Youth groups**

Youth Ministry

v. **Pastoral; Youth**

Zeal

- inspired by St Francis de Sales **4**
- for people not yet evangelized **30**
- of Don Bosco and Salesian to obtain help for needy **79**