

## **GENERAL REGULATIONS**

### **FIRST PART: First Part:**

#### **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 should study the situation and condition of youth and the common people, 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 should encourage a commitment to the education of young workers. They should take part in the pastoral activity of the particular Churches by offering initiatives and special services. They should try to be well informed about the world of work and the conditions in which young people are working. They should see that centres of professional training pay heed to pastoral, pedagogical and technical aspects, and adequate programmes should be drawn up to educate the youngsters to the spiritual aspects of work.

*C. 27*

3. Our activity is directed to boys and young men.

A youth centre may nevertheless admit girls to those activities which, in accordance with the criteria and norms of the province and the diocese, may be considered appropriate.

In cases of necessity and with due regard to the dispositions of the particular Church, the provincial, with the consent of his council and in dialogue with the Rector Major, may authorize the opening of our schools to girls.

*C. 26*

##### **II Our pastoral educational service**

4. Each provincial community should draw up its educative and pastoral plan, based on the preventive system, to respond to the youth situation and to the conditions in poor areas.

A local plan should also be drawn up with the involvement of all the members of the pastoral and educative community and in harmony with that of the province, for the purpose of directing all initiatives to the task of evangelisation.

*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 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 suitable processes; such aspects are: the active and responsible involvement of the young people themselves ; a sensitive education for love; as serious cultural, social and professional preparation; communication in its artistic and recreational expressions.

C. 32.33

7. A central nucleus of the plan should be an explicit programme of education to the faith, which will accompany the general development of the youngsters, and coordinate the different forms of catechesis, celebrations and apostolic undertakings.

C. 34.36

8. In our educational work and pastoral settings the formation of groups and associations should be encouraged, according to age and interests, and their continuity should be ensured. Special care shall be taken of groups having a Christian commitment, and those shall be fostered which share the salesian mission and live in its spirit.

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

C. 35

9. With the help of trained educators and a programme of suitable activities, due attention should be given to the vocational guidance of young people.

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.

C. 37

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

### **III. 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 men.

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

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

C. 42

12. The youth centre is an environment intended for older boys 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.

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

### **The salesian school and centres for teaching trades**

13. The salesian school fosters 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 teaching ability, 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 examination 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 poorer people: this should be reflected in its siting, its culture, its curriculum and its choice of students. Services to meet local needs should be provided, such as courses for cultural and professional training, literacy and remedial programmes, scholarships and other initiatives.

C. 29.33

### **Hostels and boarding schools**

15. 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 the responsibility for the organisation for their daily 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.

C. 42

### **Initiatives at the service of vocations**

16. 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 inserting young people in one of our communities.

C. 6.28.37

17. 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**

18. It is the duty of each provincial with his council to lay down norms 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 cultures not yet evangelised, even though they represent ethnic minorities.

C. 30

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

C. 30.118

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

C. 49

21. 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 pass his time 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.

22. 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.

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.

C. 30

23. In accordance with the prescriptions of the Congregation for the Evangelisation of Peoples, formal agreements are to be drawn up with the ecclesiastical authorities in the territories where an apostolic work is entrusted to us.
24. To support our 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 statute made previously with the Rector Major, and in agreement with the councillor general for the missions.

For the setting up of local offices or the marking of twinning arrangements the provincial is competent, with the consent of his council and in agreement with the councillor general for the missions.

C. 30.138

### **Parishes**

25. 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 to the poor.

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.

C. 29.42

26. 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.

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 evangelisation is linked with human advancement, and should favour the vocational development of each individual.

C. 29.31.33.44

27. The parish priest or moderator 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

28. The confreres attached to the parish should have that 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

29. 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 stimulate the sharing of responsibility of the confreres in the realization of the parish pastoral plan.

C. 44.176

30. In respect of administrative operations, the prescriptions of article 190 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 appropriate registers and documentation, between what belongs to the parish *qua talis* and to the Congregation.

C. 190

### **Social communication**

31. 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, the 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 secure juridical and economic foundations, and there should be liaison and co-operation between those in charge of them and the councillor general for the Salesian Family and social communication.

C. 6.43

32. Salesians should take care to educate their charges to an understanding of the language of the social communication field, and to a critical aesthetic and moral sense. They should also encourage musical and dramatic activity, and promote reading circles and cine forum groups.

C. 6.43

33. 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.

C. 6.43.59

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

### **Service in non-salesian structures**

35. 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.

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.

C. 41.42.44

## **IV. Service to the salesian family**

36. 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

37. In response to their requests and as far as lies within our power, we offer to 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

38. Every community should feel it its duty to increase and support the Association of Salesian Co-operators 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 collaborators.

C. 5.47

39. 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.

It should help those who are more sensitive to salesian values to develop in themselves the vocation of a co-operator.

C. 5

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

C. 5

41. 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.

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

## **V. Fraternal and apostolic communities**

42. Once a year let both the local and provincial community, 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. 50.55

43. 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. 52

44. 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 of the means of social communications.

C. 84

45. The community should receive with cordiality those who come in 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.

C. 56

46. The community maintains cordial relations with the family of each confrere, 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, letters, and visits.

47. Each community, as a sign of brotherly communion, should remember in a special way all deceased confreres; 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

48. In keeping with the salesian tradition, the rector or someone in his place should address the community by way of a 'good night', preferably after evening prayer.

## VI. following christ obedient poor chaste

### **Our obedience**

49. In an atmosphere of mutual trust every confrere should frequently see his rector to let him know the state 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.

Let the rector consider as one of his principal duties that of being always available to receive and listen to the confreres.

C. 70

50. 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's norms. (cf. CIC, can. 665,1)

C. 65

### **Our poverty**

Requirements of the vow

51. The ceding of the use and enjoyment 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.

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

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

C. 74

52. 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 provincial archives. For any eventual changes in it the provisions of canon and civil law shall be observed.

C. 74

53. 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 definitely renounce the ownership of all his personal goods. This act of renunciation shall be drawn up in accordance with the prescriptions of the civil law of his own country.

C. 74

54. Should a confrere leave the society, he shall once again have full rights over the movable and immovable goods 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, but he shall not be entitled to anything for the period he has spent in the congregation.

C. 74.194

### **Personal poverty**

55. Every member lives out his poverty by temperance in the use of food and drink, by simplicity in dress and by 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

56. 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.

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.

C. 76

57. Royalties received by salesians for their publications or other productions are fruits of work which as members they fraternally place in common for the benefit of the society.

Hence every confrere, whether author or publisher, shall cede the copyrights he acquires according to the norms of the province and in the manner prescribed by the laws of the respective countries.

C. 76

### **Community poverty and service**

58. It belongs to provincial chapters to lay down norms with a view to establishing throughout the province a modest and effectively uniform level of community life, 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, and the help the communities will offer for the general needs of the province.

C. 76.77

59. 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 every case whatever has the appearance of counter-witness to poverty should be avoided, remembering that effective service can often be rendered with very simple material structures and in works we do not own.

C. 77

60. The purpose of our works is to give service to others; they should therefore be open and available for the needs of the neighbourhood. Space and facilities required for the pastoral needs of the area should not be left unused.

C. 77

61. Our tenor of life 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 good also for our Churches, while maintaining in them a proper decorum.

C. 77

62. Proper attention should be given to the maintenance of goods and property. Special importance attaches to the preservation of libraries, archives and other documentary material, because of their cultural and community value.

C. 77

63. 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. 76.77

64. 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, who will thus try to learn by experience, especially during the period of initial formation.

C. 77.78

65. The community, whether local or provincial, should examine at intervals it considers opportune its own state of poverty, both as regards its collective witness and the services it renders, and should study the means to ensure a constant renewal.

C. 77

### **Our chastity**

66. 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

67. 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

68. 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

## **VII. In dialogue with the lord**

69. 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. 85

70. The members will celebrate Lauds as morning prayer and Vespers as evening prayer in common if possible. Other vocal prayers may be substituted, according to circumstances. All the members will be faithful to the daily celebration of the Eucharist.

C. 88.89

71. Every day the members will spend in common at least half an hour 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.

C. 93

72. 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 retreat. Every year the members will make a retreat of six days in the manner laid down by the provincial chapter,

which they will conclude with the renewal of the commitments assumed at religious profession.

C. 91

73. In harmony with salesian tradition and the teaching of the Church, Friday is to be for the members a day of community penance. In lent the community should establish some common practice of mortification, which helps the members to prepare for Easter and opens them to a greater sharing with the poor.

C. 90

74. 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 the Clients of Mary Help of Christians.

C. 92

75. On the last day of each month our father Don Bosco will be commemorated. The feasts of our saints and beatified members should be celebrated as family events, and devotion to our servants of God should be fostered.

C. 9.21

76. 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 the confreres one Mass will be celebrated in every house on November 25, anniversary of the death of Mamma Margaret;
  - for deceased benefactors and members of the Salesian Family, a Mass will be celebrated in each community on November 13.

C. 94

77. Our community life of prayer will have a practical guide in the form of a manual to be prepared by the provinces, provincial conferences or regions, which will contain a common nucleus of prayers as indicated by the Rector Major with his council

