



Communion and attendance at Holy Mass; bring *Viaticum* to the dying" (art. 4);

- » make great efforts "never to blaspheme or engage in talk contrary to religion, and do their utmost to prevent those under their charge from doing likewise; they will also do all they can to remove obstacles in the way of the sanctification of Sundays and Feast days" (art. 5).

The means were basically an intense life of personal piety: "Sacraments of Confession and Communion once a fortnight or once a month, and assist at daily Mass if one's duties permit" (art. 6); for the ordinary faithful, suitable brief prayers were suggested in the morning and evening, and for priests, the intention of praying at mass for all the members of the pious Association: "These prayers", he pointed out, "will serve as a bond to unite all the members so that they form a single mind and soul and give due honour to Jesus hidden in the Eucharist and his august Mother, and participate in all the good works done by each member" (art. 7). Eight articles under the heading 'Spiritual Advan-

*"Those united in the same spirit of prayer and piety paying homage to the great Mother of the Saviour invoked under the beautiful title of the Help of Christians".*

tages' dealt at length with the spiritual growth of the members.

To increase the expansion of the Association Don Bosco managed to have it erected as an Archconfraternity, with the faculty of aggregating to it similar associations already in existence or later to be erected. This was granted by Pius IX with the brief *Sodalitia Fidelium* of 5 April 1870, which, however, limited the aggregation to the archdiocese of Turin. With a subsequent brief *Expositum Nobis* of 2 March 1877 the faculty was extended to all the dioceses of Piedmont. After the death of Don Bosco, Leo XIII, first with the brief *Admotae Nobis preces* of 25 June 1889, granted the faculty of aggregation to all the similar associations "erected or to be erected in any church or public

oratory belonging to the Salesian Society wherever they may be"; then with the brief *Cum multa* of 19 January 1894 he conferred *in perpetuo* on the Rector Major of the Salesians and his successors the faculty of being able "to validly and lawfully erect other associations of the same name, and institute them in any place where houses and churches of the Congregation existed and aggregate the associations erected to the above mentioned Archconfraternity"; two years afterwards with the brief *Sodalitas* of 25 February 1896 he granted the Rector Major and his successors the faculty of "aggregating to the same Archconfraternity", established in the church of Mary Help of Christians in Turin, other associations with the same aims and of the same kind canonically erected in any church or diocese.

Finally, the Sacred Congregation for Religious with a rescript of 31 July 1913 granted the privilege that the Rector Major might canonically erect the Mary Help of Christians Association also in the houses of the Institute of the FMA and aggregate them to the Primary Centre in Turin.

