

# THE SALESIAN COADJUTOR

The 19th General Chapter proposed a renewed and deeper understanding of the Salesian coadjutorship, more especially with regard to the following points:

1. The nature of this state, and its place in our Society.
2. The furthering of coadjutor vocations.
3. The formation of coadjutors.

## CHAPTER THE NATURE OF THE COADJUTORSHIP

### **Foreword.**

In accordance with the universal belief within the Congregation, and bearing in mind the many suggestions sent to it, the 19th General Chapter recognizes and reaffirms the absolute equality of the clerical and the lay confreres within the Congregation.

a) The coadjutorship is an essential part of the Salesian Society.

Without coadjutors we would not be the Congregation that Don Bosco wished.

For him, and in the tradition of the Society, the coadjutor is not what is generally meant by the term 'lay-brother', meaning a religious

I. Constitutions, article 12.

of inferior rank, but is a Salesian with all the rights this entails, and therefore a member of the Congregation in the very fullest sense. Don Rinaldi writes :

"Coadjutors are not mere helpers, within the community, but *religious*, just as truly as are the priests of the Society. They also are educators and masters, playing an important role in our work for society."

By his religious profession, the coadjutor takes upon himself knowingly and willingly those identical, fundamental rights, duties and responsibilities assumed by the clerics.'

Therefore in our Constitutions, and in our family tradition, the coadjutor does not hold a secondary place, but an essential place in the Congregation. He is an essential factor in the work of the Salesian Society,' and this not only on the human *and* religious planes, but also as regards work and apostolate. Just *as much as the cleric*,

the coadjutor is a religious, consecrated to God, a witness, a worker, an educator...

Although his priesthood is that which is common to all the faithful, essentially different from the ministerial priesthood among the People of God,' as a religious the coadjutor is in no way different from his confreres who are priests. Religious profession in our Society is one and the same for all, and it is to be lived in perfect harmony and equality.

As religious, the coadjutors and clerics together form but one family - the Congregation - and using the same means, they are bound to seek the same ends,' whether personal (sanctification and perfection), communal (in life and work), or apostolic (in the saving mission of the Church).

As a Salesian, the coadjutor lives and works inspired by the *same* principles, employing the same means, following the same methods. tending towards the same goal in his spiritual and apostolic life.

1. Constitutions, chapter 1; Constitution *De Eccliesiu*, chapter 6. 2. "Acts of Superior Chapter," 1930, page 915. 3. "Acts of Superior Chapter," 1921, page 206.

1. " Acts of Superior Chapter," 1927, page 621. 5.

Constitution *De Ecclesia*, article 10. 6. Constitution *De Ecclesia*, article 44. 7. Constitution *Dr Ecclesia*, articles 43-44.

b)- - The coadjutor therefore ought to correspond generously with the hopes of the Church, in the spirit of renewal *after* the Council, and with the demands of the religious life in the Salesian Society regarding piety, observance, and the activities obedience apportioned to him. He ought to follow with generosity the ideals set out by St. John Bosco and our traditions, and correspond to the demands of the times, *now* more than ever in need of the apostolate of the lay religious.

c)-- The position of the coadjutor

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-- Juridically.

We have authoritative statements by Rector Majors, and the opinions of recognized scholars, on which to base our judgement regarding the juridical position of the coadjutor.

Dnn Rinaldi writes that Don Bosco considered the coadjutor, "perfectly a religious, although not possessing the priestly character, since evangelical perfection is not the monopoly of any particular <sup>dignity.</sup>" "The coadjutor is neither the second, nor the right arm of the priests, but, as their confreres he is their equal, and one who might well also precede and outstrip them in religious perfection.

Coadjutors are true Salesian religious, who must carry out for youth, the same apostolate as that carried out by the priests, saving only the specifically priestly ministrations.'

- Educationally.

Don Ricaldone writes: "The coadjutor, although not a priest is still, or should be, before all else, an educator."

Life and work together on a basis of absolute equality (within the Congregation) are essential for us, if we are to solve the problems of educating the young according to the preventive system.

in a Salesian community, each one is an educator no matter what his office, no matter what his state, cleric or lay person. This is demanded by the fact that the religious life is the same for all; the consecration to the apostolate is the same; the same spirituality is followed, and there exists the closest co-operation between members of the same spiritual family.

1. "Acts of Superior Chapter," 1927, pages 574-575.

2. "Acts of Superior Chapter," 1939, page 180.

The very vastness and complexity of the problems of youth, necessitate various structures, varied functions, and therefore men of many different capabilities, in order that we may reach young people in as wide a field of surroundings and activities as possible, also those less accessible to the apostolate of priests.

--- Pastorally.

The vocation of the coadjutor, itself so rich, is greatly enhanced by the doctrine on the vocation of the religious called to be an apostle.

Following its pastoral vocation, the Church goes out to meet the great spiritual needs of our times, not overlooking, however, the material and cultural needs of the world. She is for ever enlarging her apostolate, and she needs the help of all. Just how providential this apostolate is, can be realized when we think of some of the extremely serious facts of our times, such as the de-christianization of ancient cultures, the civilization of affluent societies, so easily leading to hedonism, the widespread diffusion of false ideologies (such as naturalism, laicism, and atheism...), the population explosion, and its consequent increase in the number of "poor and abandoned youth," that problem to which Don Bosco devoted his life and work.

- Doctrinally.

The Popes, from the time of Leo XIII, have all spoken of the collaboration of the laity.

The laity are called, as living members, to contribute with all their energy to the growth of the Church and her sanctification.

"On the laity, therefore, is laid the glorious charge of working so that every day the divine plan of salvation may reach more and more of mankind."

If this is what the Church expects of the laity as such, what does she not expect of her lay religious?

Certainly their life, more radically consecrated to God, should be transformed into a total giving of themselves for the good of their neighbour. The religious profession transforms what is initially a simple act of self-giving to God and to one's neighbour, into a permanent way of life. The religious is, therefore, constituted in a fixed

1. Constitution *De Ecclesia*, article 33.

state, namely that of the apostolate. This religious and apostolic consecration then, becomes a mission, a special mandate, an investiture by the Church and by the Pope according to set norms (the Constitutions) which themselves come from the authority of the Holy See, and find therein their specific guarantee.

### **Deliberations.**

The 19th General Chapter bearing in mind,

- The development of the ideal of the Salesian coadjutor in our traditions;
- The opportune integration of his traditional duties of direct and indirect apostolate;
- The growing needs of our own works, and the explicit invitation of the Church;

The activities of the coadjutor within and outside of the religious community, as a director or executor, activities which, as duties, do not notably differ from those carried out by clerics, decides;

1. that in the matter of occupations and duties confided to coadjutors, a much wider field be open to them, not only regarding the technical or professional, but also in the field of culture, catechetics, the missions the apostolate, and so on, as long as these activities remain compatible with the coadjutors' lay religious state.

2. That those coadjutors suited to it become responsible and effective members of the house council;

3. That to favour an ever greater brotherly understanding, the Rector, in the distribution of places in the community, should take into account the duties and the age of all the confreres - clerics and coadjutors;

4. That to those coadjutors who have work only indirectly apostolic, should be entrusted also some directly apostolic work, as for example in an oratory, in our various associations, in catechetics, etc.:

5. That the coadjutors, nevertheless, should perform especially those works from which priests should preferably refrain, as, for example, administration, the technical, and whatever might lead to contention with outsiders;

6. That there be organized a campaign to promote, whether among Rectors, confreres, or in the houses of formation, including novitiates and studentates, groups and movements for study, conferences, readings, lectures, all of which will be aimed at spreading knowledge of, and esteem for the work of the coadjutor confreres in the Congregation;

7. That the competent organs within the Congregation undertake to study the particular vocation and role of the Salesian coadjutor, from the various standpoints of theology, spiritually, law, history and apostolate, so that there may be developed a full doctrine and spirituality proper to the coadjutorship. 1

## CHAPTER H FURTHERANCE OF COADJUTOR VOCATIONS

Since the increase of vocations, besides being one of the principal aims of the Congregation, is also an indisputable necessity and duty devolving on all the Provinces, the 19th General Chapter decides:

1. That the Provincial centre for vocations have at least one expert and zealous Consultor charged with collaborating in and stimulating both the study and the other various initiatives geared to the finding and furtherance of coadjutor vocations. The centre should cultivate both clerical and coadjutor vocations with equal enthusiasm;

2. That since we must courageously face the problems of finding vocations, there be organized where necessary a Centre for vocations or pre-aspirantate activity. Whatever be the circumstances, however, let a plan be drawn up after due study by the Provincial Conference, which will set out the form the search for vocations is going to take, and the various methods thought suitable for implementing such a plan;

3. That since the religious vocation is the same for all, the criteria followed in selecting and accepting coadjutor aspirants, be closely analogous to those adopted in the case of clerical aspirants.

Considering also the character of the coadjutor vocation as the vocation of a lay religious, *the* coadjutor should be capable of completing the normal course of basic education required in his country. Similarly, the coadjutor should be capable of completing some further course, for those practical and theoretical qualifications needed in Salesian life and work, so that he will be able to fulfil a function of responsibility in the community;

4. That the coadjutor vocation be presented as it is in reality, that is, not so much as something which answers our need for many good co-workers, but above all as a great gift from God, and a singular benefit done to the candidates themselves by the Congregation, offering them the opportunity of a modern way to sanctity, and the opportunity of a wide range of apostolate in youth work, missionary work, cultural work, etc.;

5. That his vocation, and its religious and apostolic possibilities, be presented not only to adolescents, but also to those who are older, whatever their condition, scholastic achievements, or religious and apostolic aspirations may be, provided always that these be compatible with the demands and form of the Congregation; principally a deep interest in the youth of our time, and those other right motives - human and supernatural - which according to their age, background and culture appear sincere and praiseworthy.

### CHAPTER III

#### THE FORMATION OF COADJUTORS Its

##### **Characteristics:**

The 19th General Chapter bearing in mind:

that which makes the coadjutors so rich is their qualification, be it religious-moral and Salesian or cultural and technical;

- that during formation it must be always remembered that the coadjutor is an effective member of the Congregation;

- that formation must correspond to the great value of this religious vocation and its place in society and in the Church;

- that our modern times have made, and still demand, great technical progress, and that therefore a professional qualification is indispensable in all countries of the world:'

**decides** as follows:

1. That the formation of the coadjutor must meet the needs of their particular vocation, and should be equal to that given to clerics, both in duration and in quality. "The Superiors appreciate the increasing necessity of giving coadjutors a formation which equals in length that given to clerics.

Such formation should gradually give the coadjutor a complete and exact understanding of his singular vocation as a true religious, as a lay religious, as a Salesian and as an apostle in an exempt clerical Congregation. In this way he may knowingly and willingly enter into the life of the Salesian family, dedicated to that search for perfection and realization of *car unum et anima una*, which constitute the very soul of our Society, one in love and in its spiritual and apostolic goal.

2. One must distinguish between the basic formation common to all coadjutors, and those more specific qualifications required by their particular field of work. Therefore *young* coadjutors who have the necessary ability and good will, should be given the opportunity to obtain the appropriate qualifications required. The needs of the Congregation, the dispositions of obedience, and the coadjutor's good spirit, steadfastness in vocation and fidelity to religious observance should always be kept in mind.

3. Since the professional school is one of the characteristics of our Congregation, particular care should be taken to prepare suitably coadjutors for this work. Superiors have the responsibility of seeing that coadjutors so employed, have all the professional and technical training of a skilled layman employed in similar work.'

1. Fr. VINCENT SINISTRE:RO, *La Formazione professionali salesiana*, page 16, V.bc.

2. "Acts of Superior Chapter." 193i, no 55 bis page 947. 3. Constitutions, article 12.

4. Cardinal Valeri to English Religious Congregations, L955.

## COURSE OF FORMATION

The 19th General Chapter deliberates as follows:

### 1. THE COADJUTORS FORMATION COMPRISES THE FOLLOWING:

- a) The pre-novitiate period;
- b) Novitiate in common with the clerical aspirants;
- c) Post-novitiate formation, which includes the *'Maistero'* and the preliminary qualifications, three years' practical training, and the completion of higher studies and the obtaining of higher qualifications. All these periods of training are obligatory with the exception of that period devoted to the obtaining of higher qualifications.

### 2. ASPIRANTATE

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Before the novitiate, the coadjutor aspirants should normally have completed a course of studies of comparable length to that of the clerical aspirants so that they go to the novitiate with that maturity and level of scholastic achievement which will allow them profitably to undertake higher studies after profession.

*Recommendations.* In the period of formation, the life followed must be explicitly, and decisively Salesian, but not in such a way as to force the candidates to things beyond their level of spiritual, cultural and technical attainment.

When the number of aspirants, the qualified personnel available, any other factors within any particular Province are insufficient to the setting up of its own individual aspirantate, Provinces should share an aspirantate.

### 3. NOVITIATE.

Living a common life with the clerics, the coadjutor novices should have such a time-table of work and study as not in anyway to interrupt class and the practice of their craft. In addition to the conferences given to all the novices, the coadjutor novices should have a special course of instruction designed to give them a deep understanding of their vocation.

*Recommendations.* In addition to seriousness of purpose and commitment to the Salesian way of life, importance should be attached

also to preparation for life in the world of today, and to a serious selfformation which avoids the superficial and the naive. A strong and firm Salesian life cannot be hoped for without an effective and enlightened novitiate.

#### 4. POST-NOVITIATE TRAINING.

The studies carried out during this period should first of all follow a common, basic programme of religious, Salesian and apostolic formation, and then should have in mind the various demands made by different disciplines, by culture in general, by technology, and by the laws and regulations binding in the individual nations. A systematic course of theology, designed to train the coadjutors as teachers of religious knowledge, should also be included.

The length of these courses is as determined in the Regulations.'

For those coadjutors who are not going to teach, as for example the so-called factotum, this post-novitiate period will last for two years, and will have its own programme of formation, suited to the life the coadjutors are going to lead, and to the work which is going to be entrusted to them. This course will take place in a house of formation.

*Recommendations.* During this period there should be developed and consolidated in the coadjutor, the practice of those natural and supernatural virtues, which are to make of him a true man, a true Christian, capable of social life, a *man of living faith* and convinced piety, an educator, and an apostle.

#### 5. TIROCINIUM.

This is a three-year period, and is not to be considered completed merely by professional and educational work, but aims at the enlarging and filling-out of the formation of the coadjutor, in all its various facets, more especially the religious, the theological, the pedagogical, the pastoral...

Throughout this period, the prescriptions laid down by the Regulations for clerics in tirocinium apply also to coadjutors.'

*Recommendations.* It is necessary, from both a pedagogical and a Salesian point of view, that during this period especially, the young

1. Regulations, article 331.
2. Regulations, articles 51-57.

coadjutors should be guided in the methods of assisting, and in the work of the school, the workshop, the oratory, etc.

Besides the Rector and the catechist, also the other superiors, those in charge of the workshops, etc., will always be at hand to help during this type of formative work.

## 6. HIGHER QUALIFICATIONS.

With the consent of the Rector Major, experimentation with regard to this period of formation should take place wherever possible.

As has been suggested by different Provinces, this is a special course of formation to be introduced after the tirocinium, and is designed for the perpetually professed coadjutors who are to hold some particular office of responsibility, and require some higher qualifications for their work, be it religious, theological, and the completion of their cultural or professional training.

Either the house of 'Magistero' or some other house specially suited, could be used for this course.

Suggestions. The programme could be designed for a two-year course, with the following three groups of subjects:

- a) Religious and theological formation : the fundamentals of philosophy, theology, sociology, and the techniques of the apostolate.
- b) Professional training: specialized courses in present-day technical knowledge;
- c) Administration and managerial training: the science and didactics of work and its administration, human relations, workshop techniques (methods, time-motion factors), etc.

Coadjutors following other specialized courses are still bound to complete such studies by the courses outlined above.

## 7. STUDY REFERRED TO PROVINCIAL CONFERENCES.

The 19th General Chapter earnestly requests the provincial conferences to study, organize and make *effective* the scheme of coadjutor training outlined in this document.

For this to be done, provinces will necessarily have to share houses destined for this work.

1. See Glossary, page 112.

## 2. OUR RELIGIOUS LIFE TODAY

Preliminary.

Three facts lead us to consider that the time has come for a serious deepening of our religious life, both doctrinally and vitally.

The modern world in its way of thinking, calls religious life itself into question and fudges the vows inhuman and unnatural. At the same time the modern way of life surrounds us with increased occasions for laxity and sin.

In the Church today the spiritual and apostolic movement based on biblical, theological, liturgical and ecumenical renewal has found its concrete expression in the Second Vatican Council. This movement lays great stress on the religious life and expects it to produce even more fruitful results for the benefit of the Church.

Finally, the work of up-to-date renewal begun by our Chapter can only be successful if the renewal in organization and work is accompanied by a corresponding deepening of our religious life.

This idea was high-lighted by the special visit of Cardinal Anton iutti to our Chapter and the allocution which he delivered to it.

Therefore the 19th General Chapter proposes the following directions of a spiritual and practical nature to all Salesian communities and to each confrere.

## CHAPTER I

NECESSITY OF A MCJR1<sup>2</sup>. PERSONAL COMMITMENT **Principles.**

Already in his own day, Don Bosco stressed the importance of a generous, clear-cut decision being made upon entrance into the Salesian life. He makes *this* clear in his manner of speaking about vocations in the introduction to our Constitutions. Present-day conditions of living make this requirement all the more imperative.

The commitment implied in our religious life is one of the highest forms of commitment demanded by our faith. To be a Christian and to persevere as such demands nowadays a keen grasp of the truth and beauty of the Christian life and to be able to live according to it with all the power of a personal decision aided by grace. It stands to reason, then, that one could not enter upon the religious state nowadays and persevere in it without a total commitment with all one's spiritual powers.

The religious commitment is an act of the intelligence which considers carefully life's most serious problems. The Salesian, for his part should get an increasingly clear knowledge of *the purpose* Don Bosco had in mind in making him a Salesian educator. He should also become better acquainted with the marvellous opportunities for holiness and fruitfulness that the religious life has to offer and, on the other hand, the demands which it makes.

The religious commitment is at the same time, an act of the greatest liberty. It is one of the most impressive choices that the conscience of man can make.

The Salesian, then, should not just endure his way of life, but ought, rather, to give a heartfelt, perfectly voluntary and continuous response to the Master's call: "If thou wilt be perfect, follow Me." (Mt. 19,21).

Such a decision and understanding can only come with the light and help of the Holy Spirit. The Salesian, then, who wishes to live his life faithfully, should not rely on his own strength but should base his efforts on humble confident prayer.

Deliberations.

To this end, the General Chapter proposes:

The Act of Salesian religious profession, especially for perpetual vows, should be preceded by a thorough preparation.

It should be performed during Holy Mass with a new rite in accordance with the spirit of the liturgical constitution of Vatican [1.]

#### CHAPTER TI

#### DISCOVERY OF FRESH RICHES IN OUR RELIGIOUS LIFE **Principles.**

Religious life is a special development of the Christian life based on baptism and confirmation. This represents the fundamental truth about religious life which is emphasized today. The profession of the evangelical vows is deeply rooted in the consecration proper to baptism and is a fuller expression of it. It resembles a special consecration by which a religious dedicates himself by vow completely to God, putting his whole life at His service = whence arises the threefold value of the religious state

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*Value for the individual person:* Baptism is primarily a personal conversion so as to be incorporated into Christ, crucified and risen. Religious profession is a second conversion, a more complete consecration to the same Jesus Christ and through Him to God the Father in the Holy *Spirit*. *This is the most decisive aspect* of religious profession. The Salesian intends above all, to dedicate himself totally to Christ out of love. This he does in response to that predilection which Christ manifested towards him in calling him to his vocation. Thus he achieves a more perfect resemblance to Christ who is the perfect religious with regard to His Father; he also unites himself to the risen living Christ, and puts himself entirely at His disposal and service, The Salesian fully accepts the renunciations which are the

i. Constitution De *Sacra Liturgia*,, article N.

2. **Paul VI**, *Allocution to the General Chapters of Religious Orders and Congregations*: 23rd May 1964.

natural consequences of this first love: "For Him, I am prepared to lose all." Should a Salesian *cease to* regard both Christ and His Father as the great realities *of his* life, then he has lost the source of true joy and of supernatural generosity.

*Value for the community* : Baptism is, also, entrance into the Church. "The evangelical counsels unite those who follow them in a special way to the Church and its mystery by means of charity to which they lead.' The Church is, in fact, the family of the sons of God united in faith and living together in charity. The religious community is a visible concrete expression of this entirely supernatural mystery. It is, therefore, a permanent sign and public witness of the fact that the Church of Christ *exists* here on earth as a community of brothers. Every Salesian should realize that the brethren with whom he is now united have been sent him by God, that the Lord wants him to love them and that he is entitled to their love in return. All should regard it as their primary duty not to betray the "*little Church*" which they constitute.

*Value for the apostolate* : Baptism detaches the Christian from the world so as to unite him to the Paschal Christ, while confirmation sends him forth into the world to bear witness to the resurrection through the power of the Holy Spirit of Pentecost. Religious profession means a profound detachment so as to obtain the closest possible union with the glorified Christ. But it also signifies a person being sent out into the world to save it by a more thorough participation in the saving work of the Church. Every one of us has been given an interior call to the Salesian life. We can recognize it as an echo of the stronger call felt by Don Bosco. It is a humble participation in the special charism which the Holy Spirit inspired in him for the benefit of the Church. Through living his vows in their full sense, a Salesian has a double reason to be certain of a fruitful apostolic life, for they free him from worldly preoccupations and unite him fully to Jesus Christ. In consequence he is at the disposal of Christ to be sent by Him to the young whom he is to love *in His* name. Since he has sacrificed everything else (*coetera toile*), he is now free to devote himself completely to the salvation of souls (*da*

1. *Philippians* 3, 8.

2. Constitution *De Ecclesia*, article 44.

m hi animas.) By his state and manner of life, he is, moreover, a permanent source of witness. Being a living person, he could *have* obtained a worthwhile place in society with many lawful pleasures as well. Instead, he sacrificed them, and by so doing, he bears witness before a world besot with atheism and materialism that God exists and that in love of Him he has all he desires. He also shows that our new life in Christ has already begun for us here below, that this present life will come to an end and that we, meanwhile, risen with Christ, are on the march towards eternal life. The Salesian should remember, then, that a genuine, faithful religious life is *more* eloquent than words in his efforts to instruct and influence his pupils for good.

Summary.

Thus the vows open up to us an 'extensive love reaching out to many different levels. Each of the vows in its *own way* enables us to love Christ the Lord and God the Father fervently, then our confreres, and finally our pupils and all those to whom God sends us.

The Vatican Council II lays great stress in its decree on the Church *on* the three sacr<sup>e</sup>d powers which a Christian receives at baptism.' Now, religious life and profession provide us with the opportunity of practising these powers in a newly specified manner. We perform an outstanding act of our *priesthood* and of worship when we offer ourselves for the glory and exclusive service of the Father. We participate closely in Christ's *prophetic junction* and that of the Church when we give witness as consecrated persons before the world and before our pupils. We participate also in the *royal function of* Christ when we exercise dominion over our own persons and our few material possessions and devote them exclusively to the service of the Kingdom of God.

Deliberations.

Therefore the 19th General Chapter proposes the following:

1. Salesians must never fail to study, especially in their years of formation. the lives *of* Don Bosco and of the most exemplary Salesians so as to emulate their virtues and spirit.

I. Constitution De *Ecclesia*, articles 34-36,

2. Every Salesian should meditate *on the* liturgical texts and on the Church's teaching on religious *life*, especially Chapter VI *of* the Constitution *De Eclesiis* and the decree on religious. They should also acquaint themselves *with the* commentaries on these texts.

3. Instruction should be given on the theology of the religious life. This should begin in the novitiate and continue throughout the years of formation. Rectors, retreat-preachers and confessors should further increase their knowledge of religious life along these lines, so as to make use of it in their conferences and talks to the confreres.

## CHAPTER

### STUDY OF SOME ASPECTS OF OUR POVERTY

Principles.

Don Bosco had a most extraordinary esteem for poverty, as is natural in a son of Mamma Margaret and in a priest so imbued with the spirit of the Gospel. He calls on us to accept our poverty in the spirit of Christ's poverty (cfr the introduction to the Constitutions). The mystery of Christ Who, being rich, made Himself poor for our sake should be prolonged in us that we may love God our Father "above all things" and abandon ourselves entirely to His providence in all peace and joy. "Blessed are the poor."

The family spirit requires our poverty. By his poverty, a Salesian puts all he possesses and all he acquires at the disposal of all the other members of the community. He knows that he himself is dependent on the community and profits from all his confreres' possessions and labours. Attachment to these goods would weaken this reciprocal movement of charity and endanger unity by causing envy and jealousy.

Our task as educators requires our spirit of poverty. Don Bosco and the Church send us by preference to the poor, the under-privileged, the ordinary people, especially so nowadays. We must be poor

1. II Corinthians, 8, 9.

to establish practical solidarity with them. Only thus can we love them better, serve Christ better in them and lead them more easily to the riches of Christ. Our fidelity to this privileged part of our vocation will depend in part upon our sense of poverty. It will induce us to prefer harder work on behalf of the poor to easier work on behalf of the well-to-do. Besides we have to train all our pupils to a Christian use of material goods. This is no easy task in our modern society almost totally given over to the pursuit of economic progress and material well-being. Our detachment serves as a corrective teaching all the relative value of these goods and how best they can be used to serve the cause of charity.

Our personal poverty, then, should be something very positive in our lives. In the use of property, it is not sufficient for a religious just to have the superior's permission, but he should be satisfied with whatever is necessary for life. Religious should flee comforts and conveniences which weaken religious life.' In particular, we should remember that the practice of poverty consists in great measure in working to earn our bread by the sweat of our brow and in denying ourselves the way of life of middle class people.

Our particular mission implies that we should have whatever is necessary and useful for the development of the work of education. Nevertheless "besides the poverty of the individual members, we must not overlook the collective poverty of the institute as a whole : the family as such must bear its witness to poverty. In their buildings and activities religious institutes must avoid all that is showy or affected or that savours in any way of luxury. Let them take into account the social condition of the poor who live in the area.

Deliberations.

**The** General Chapter proposes the following:

- I. There is a movement in the Church today which is casting new light on certain aspects of poverty and showing its urgent

1. Paul VI, Allocution, *ibidem*. 2. Paul VI, Allocution, *ibidem*.

relevance in Christian and apostolic life. Salesians, faithful to Don Bosco, should in their personal and community lives give this movement their closest attention and co-operation.

2. Our institutes should, indeed, be up-to-date in view of our work for education and for the benefit of our pupils. But this fact should never be used by any Salesian as a pretext to provide himself gradually with every ease and comfort. The Salesian must keep himself a true religious in the three following points:

- the use of money which must be under the control of the superior.
- the use of modern means of social communication only for the purpose of apostolate, formation or prudent community recreation, not for mere personal pleasure.

- denying ourselves the luxury of holidays, outings and travel in the manner of the well-to-do.

3. In the construction and furnishing of our houses, let us follow the prescriptions of Pope Paul VI quoted above.

#### CHAPTER IV

#### STUDY OF SOME ASPECTS OF OUR CHASTITY

Principles.

The world today has little faith in religious chastity. Our witness must serve as the means for it to realize the true meaning of this marvellous virtue. Chastity is not a mutilation, nor the state of one who can no longer love; it is rather the choice of a more powerful and all-embracing love: "it opens the heart to the love of God and of all men." Far from making us surrender our powers of affection chastity serves to purify and orientate them, and make them more generous and refined. True enough, if chastity is accepted reluctantly and subject to numerous reservations, and with the sole preoccupation of avoiding evil, then, indeed, it stunts our vital forces. But chastity, when taken positively and generously, ensures the development of the entire personality and fills us with joy. *Beati mundo corde.*

First and foremost, chastity makes possible *a more* immediate and stronger love of our Lord to whom we have been consecrated body and soul. It unites us to the risen Saviour, the new Adam, now in the heavenly state of His glorified body. A chaste religious participates in some way in this definitive state for Christ and he becomes a living witness of the resurrection and of that supreme love of the Saviour which ought to be the focal-point of every form of love.

An obvious advantage of chastity is that it leaves the Salesian free to love his brethren in community better. It is equally evident that he is in a position to love his pupils profoundly, unmistakably and in a certain sense, to love them with the very heart of Jesus our Saviour, A Salesian denies himself a natural fatherhood that he might attain a spiritual fatherhood. This spiritual fatherhood expresses itself differently according to each one's situation in the community's educative work, but it is real in every case. The Salesian knows that the integrity of his chastity is his best ally in his efforts to help the pupils in the battle which they must fight for purity.

All must be aware that of all the virtues, the one most undermined today is that of religious chastity. The only mature attitude to adopt is to recognize the fact and to draw prudent conclusions. One is that we need to be more decisively committed to the practice of mortification and must maintain a more attentive control of the senses. In this matter a religious must honestly recognize that he is not in the same position as the ordinary layman in the world. He has to maintain a complete break with all the evil that the world tolerates. In this way only can he present himself to the world without compromise *as* the *witness* and instrument of Jesus Christ.

Deliberations.

Consequently the General Chapter proposes the following points:

I. Both as a congregation and as individuals Salesians must be acutely conscious of the fact that they have a special message of

1. I Corinthians, 15.44-49.
2. MATTHEW 22,30.
3. Paul VI, Allocution, *ibidem*.

purity to transmit to the modern world. They have a special mission towards the young whom they must train to be vigorous in their practice of purity. For such a mission, they themselves must in a special way be invincible in their own purity.

2. The Salesian must loyally admit the necessity of mortification and prudence, virtues which, especially in this field, are authentic expressions of personal love for Christ and are, besides, the condition required for a balanced interior life. He must exclude everything of a doubtful character {books, films, etc.} He must be discreet in spiritual direction. If he is obliged to exercise his apostolate towards women, he should do it with simplicity and delicacy and in full accord with his superior.

3. The Salesian should give the Blessed Virgin her rightful place in his personal life. Thus his affections will have their fruitful supernatural outlet and his purity its proper radiance.

## CHAPTER V

### STUDY OF SOME ASPECTS OF OUR OBEDIENCE Principles.

Salesian obedience is indeed an authentic form of religious obedience which has Christ's own filial obedience as its source and model. Christ was perfectly docile to the will of His Father and it was by an act of obedience unto death that He redeemed the world» Christ's obedience is prolonged in all His members but especially in those who are bound through this third vow in the closest union with Him.

In this light, obedience can be seen truly as the attitude of an adult, not the childish act that the world considers it. Far from being a denial of our will and personality, it is, on the contrary, a strong determination of the will to carry out the divine will which

it prefers to its own desires. Hence a religious takes on a form of life through which he can discover and fulfil this will more securely. He does so in the consciousness that freedom and love find their supreme expression in this filial docility towards God, the Father: a docility which, moreover, finds its way through the cross : *Beati qui audiunt rerum Dei et custodiunt illud.*

The superior's task is to interpret to the confreres the will of God and of the Church. He must ensure that the union of heart and spirit, so much desired by Don Bosco, really exists in the house. Such a grave difficult task requires not only wisdom and prudence but also union with God and personal detachment. Authority must be exercised within the bounds of charity and with due respect for human dignity.'

The family spirit should characterize the relationship between the superior and the confreres. Obedience can only bear its fruit where there is mutual understanding and confidence between father and sons, promoted by that spirit of dialogue seen in the Church today: "Our present age calls upon religious to assume ever more and more important duties and to face their responsibility with greater assurance." The truly obedient Salesian gives the active support of his ideas and his skill but accepts from the start the final decision of the superior.

Authority and obedience work together as two complementary ways of being at the service of God and of the souls which He has entrusted to us. Both contribute to establish that staff-unity so necessary and so fruitful in educational work and which also produces filial obedience in our pupils who are to be taught to obey God for the motive of love.

### **Deliberations.**

The General Chapter proposes the following:

1. The Salesian should keep before him the fact that his religious supernatural obedience has a special value as reparation and witness in the world today which is tempted to deny God.

1. Paul VI, Allocution, *ibideto*.
2. Paul VI, Allocution, *ibidem*.

2. The Salesian must realize the very pressing need for a spirit of faith in the practice of obedience: for the superior to interpret God's will without any show of authoritarianism; for the confreres to rise above the purely human standpoint in their dealings with the superiors; and for both to remain faithfully submissive to the rule.

3. The family spirit which should reign in a Salesian house, is principally seen in the exercise of fatherly authority and in the practice of filial obedience. Thus authority is revered because it knows how to gain *reverence* and the confreres avoid negative criticism and thus a dialogue is established with respect for the superior maintained throughout.

## CHAPTER VI

### STUDY OF SOME ASPECTS OF OUR COMMUNITY LIFE

#### **Principles.**

Our Salesian communities include clerics and laymen who are equal as religious, and we possess, besides, a family spirit which unites us together fraternally in evangelical simplicity and joy. These particular advantages should enable us, more visibly than others to be seen as images of the Church, the family of God and as communities of faith and charity, of worship and of apostolic action. This fact ought not to make us close in on ourselves, but should rather lead us to seek a deeper involvement in the larger Christian community of parish and diocese, there to act as a leaven of co-operation and unity.

A *community of faith*; The Salesian community must be considered as set up by God irrespective of national or cultural differences.

*A community of charity*: It ought to offer a true atmosphere of affection, each member being considered in his own uniqueness, "a brother for whom Christ The superior is the real father of this family, with love and frankness but without paternalism. As for the confreres, they should feel towards each other that really fraternal friendship, full of human warmth and supernatural delicacy. Such a friendship would help them share their joys and sorrows,

would bring them support in difficult moments and increase their zeal in the fulfilment of their religious duties and their service of God.

*A community of adoration* : Our Salesian community should find occasion on its own or together with the pupils and people to demonstrate clearly that God occupies the foremost place in our community and that the very purpose of its existence and of its apostolic life is the praise and glory of God the Father, It shows this fully in the Eucharistic celebration where it offers and consumes the Body of Christ, the source and principle of its unity. It does so again on the other occasions when we come together for prayer whether daily (night prayers) or weekly (Sunday services) or monthly (day of recollection) or yearly (annual retreat). Each confrere must make it his duty to play his part in offering this praise to God and should experience a keen sense of joy at the great fruit which he personally obtains from it.

*A community of apostolic action* : The Salesian community should regard itself as sent by Christ and by the Church to a particular group of pupils or of the faithful. All its members, being adults sharing fully in the responsibility, ought to agree clearly among themselves as to their supernatural objectives and the means whereby to attain them. The conclusions thus obtained should be subject to constant review. For this, there should be regular meetings, not only of the house council proper, but also of the community, under the presidency of the Rector. At these, they should study the actual situation, making a collective examination of conscience, and then draw up apostolic plans. *A revisione di vita* in restricted groups, will complete this work. Thus each confrere, without jealousy, can fit himself with his own duty and with his own special gifts into a single, coherent generous team. In this staff unity lies the guarantee and merit of successful work in education after the grace of God, of course, but certainly before individual merits.

Deliberations.

The General Chapter proposes:

1. The Rector and confreres should have the greatest solicitude to promote, by every possible means, the spirit of co-operation and friendship in their community.

2. Eucharistic concelebration is rightly considered as the sublime expression of unity. It should, then, be availed of, with the Provincial's permission, on all suitable occasions. In the absence of the pupils, our Salesian family prayers in common should have their place on the programme and be recited with care.

3. Well-prepared meetings of all the apostolic community should be held at the beginning of the year of the term and of the month. Thus the sights can be set and a programme of action made out. The monthly day of recollection could play its part in this.

## CHAPTER VII

### CONCLUSION UNITY AND FIDELITY **Principles.**

Love of God and of others is the source of unity in the life of a religious apostle. This love is based on faith and is expressed and fostered abundantly both by prayer and work. Prayer and work are two hands joined together that need never be separated, still less turned against each other. Jesus Himself has given us the example in this : Don Bosco also, following in His footsteps.

The ordinary Christian life is impossible without an habitual personal dialogue with God, much more so in the case of a life consecrated to God. Prayer ought to be an unselfish expression of our love of God. In the moments we devote to Him, we proclaim that He deserves to be loved for His own sake, that He is the One Thing Necessary (*imam necessarium*) and that He is supremely and abidingly present to us. But prayer is also a direct act of apostolate, in fact the most pressing and efficacious of all: certain devils are cast out only by prayer.' It is also clear that prayer helps to purify us and to spur us on in our apostolic activity.

The exercise of the apostolate is, of its very nature, a vital source of union with God. The danger of activism does exist but is not fatal. The true apostle plunges into action *with a faith* that permits him to discover and encounter God in the hearts of men and in every occurrence, and with a charity that enables him to serve God in those who stand in need of His help.' The very demands of

the apostolate send the apostle back to prayer. Thus zealous work and the cultivation of the interior life, are not opposed to each other: on the contrary, they should be closely interwoven so as to develop equally together.<sup>1</sup>

Fidelity is the key to unity between the adult person and the religious life. Fidelity, like unity, is based on love, rather than on the material observance of the rules: *et nos credidimus caritati*.<sup>3</sup> The Salesian believes in the love of predilection which Christ faithful from the beginning, has never ceased to bear towards him. He also believes that he will be able with the help of the Holy Ghost, to return Christ love for love and not betray Him. If the world admits the possibility of a young man pledging fidelity to a spouse, it should not think it strange for a young religious to oblige himself for good in the religious life. A religious in his fidelity to Christ is truly an image and realization of the absolute fidelity existing between the Church and Christ.

But this fidelity has its roots in man's weakness and in the temptations of the world. The religious ought, therefore, to pledge himself anew every day and to keep his religious commitment ever before his mind by earnest reflection and generous efforts and always under the inspiration of the Holy Ghost. To help him in this, there are certain moments and duties in his religious life which permit him to pause awhile in the intimacy of Christ to get his bearings, to purify and nourish his soul and then start off afresh. These occasions occur every day in the sacred silence and at meditation and mass, every week at confession, every month on the day of recollection and at manifestation, every year at the annual retreat. The good Salesian does not neglect those occasions but rather welcomes them with fervour.

Lastly, every morning, he entrusts his fidelity to her whom the Church calls "Virgin most faithful", our model and our strength. She was God's religious *par excellence*, poor, chaste and obedient in carrying out her duties as mother. She is, in consequence, our Help of Christians, the virgin most benign, the mother of true religious virtues.<sup>4</sup>

1. MATTHEW 25,40.

2. Paul VI, Allocution, *ibidem*.

3. *First Epistle St. John 4, 16*.

4. Paul VI, Allocution, *ibidem*.

## Deliberations.

With this in view, the General Chapter proposes the following:

1. Every Salesian should oblige himself to prayer and personal meditation on the word of God (Gospel and liturgical texts).

2. Every Salesian should be faithful to *his* weekly confession, at which he should also seek the help of spiritual direction. He should also make the most use of his monthly day of recollection and of his manifestation.

3. The Superior Council should study the possibility of introducing gradually a second novitiate. This should be of at least six months duration and should take place after ten years of priesthood for the priests and after ten years of apostolic activity for the brothers.

4. Besides the Constitutions and Regulations which are concerned primarily with the canonical aspects of our life (its structure, and activities, general and particular obligations) there should be drawn up a synthesis of Salesian spiritual doctrine, i.e. a condensed expose of the mission, spirit and religious life of Salesians. This should be done in terms of theology and spirituality in line with the texts of Salesian tradition and in the light of the renewal of the Church and Council.

## **Recommendations.**

This document should be attentively studied and meditated upon by all. Rectors, in particular, should give commentaries on it in their conferences, goodnights, etc., urging the confreres to employ immediate practical means to implement it.

## LITURGICAL LIFE AND THE LIFE OF PIETY

Preliminary.

The 19th General Chapter, interpreter of the common feeling of the Congregation, in a spirit of the most complete and filial adhesion to the decisions of the Second Vatican Ecumenical Council, considers the "Constitution on the Sacred Liturgy" as the fundamental document for Salesian piety.

It sees in it:

- the practical expression of the essential truths of religious life, that is, the consecration to God, to His praise and to His service on the part of the community as such, and of each of its members;

-- the reassessment in the eyes of the confreres of the characteristic elements of Salesian piety;

the witnessing before all the faithful that God is the Supreme Good, and that the whole of life must be directed towards His love and His glory, in the progressive and constant exercise of the theological virtues.

The liturgy is in fact, "the sacred action *par excellence*" and no other action of the Church with the same title or in this same way equals it in efficacy! Also, although "it does not exhaust all the life of the Church" it ought to be held as "that towards which the Church's action tends and also the font from which stems all its virtue," and the supernatural efficacy of the apostolate.

1. Constitution *De Sacra Liturgia*, article 7.
2. Constitution *De Sacra Liturgia*, article 9.
3. Constitution *De Sacra Liturgia*, article 10.

In the celebration of the liturgy the Salesian lives in its fullness the mystery of Christ and of the Church, it manifests this openly to the world; it anticipates and has a foretaste of the heavenly liturgy,'

That Salesian piety be living and authentic, the 19th General Chapter indicates three practical orientations to which it must remain faithful:

to the letter and to the spirit of the Church's liturgical reform;

to the essential characteristics of Salesian piety:

to the legitimate and new hopes of the man of today.

Fidelity to the liturgical constitution requires that a greater dignity be reserved for liturgical actions than for other "pious devotions" no matter how venerable.

The correct assessment of the liturgy does not belittle 'pious devotions' which indeed still retain their connection with the liturgical actions as suitable preparation and thanksgiving. They ought in fact, to kindle and preserve that spirit and fervour without which the liturgical actions themselves could degenerate into empty formalism.

Fidelity to the values of our Salesian piety requires that the essential elements of our spirituality be accurately preserved and rightly valued, namely:

- its sacramental content (Holy Eucharist, Confession) Marian, Catholic (devotion to the Pope, the Church).

- its traditional exercises (Holy Rosary, visits to the Blessed Sacrament, etc).

- its forms (simplicity, spontaneity, dignity, interior joyfulness, etc.)

Fidelity to the requirements of the man of today requires that the manifestations of his religion show sobriety and sincerity, interior adhesion to the supernatural realities of the liturgy rather than merely to the externals, the avoidance of cheap improvisations, and the primacy of quality over quantity.

The 19th General Chapter invites all confreres to give due importance (according to what the liturgy demands) to the various

***1. Constitution De Sacra Liturgia, article 8.***

***2. Constitution De Sacra Liturgia, article 12,***

***3. Constitution De Sacra Liturgia, articles 12 and 13.***

acts of the life of piety, so that the first place be given to the community liturgical actions, at the centre of which is the Mass, then come the community extra-liturgical actions, e.g. meditation, spiritual reading, etc. and finally, the purely personal, e.g. the visit to the Blessed Sacrament, etc.

### Deliberations

1. There is set up in dependence on the Catechist General a "commission of experts" for the problems of "liturgical life and the life of piety" for the entire congregation. Similar commissions will be set up in each group of provinces in dependence always on the competent superior.

2. While preserving the substantial unity of the practices of piety, the provincial commissions, with an understanding with the Major Superiors, will be able to introduce changes and adaptations requested by their respective bishops, or by particular local needs.

3. Let the second chapter of the Regulations be entitled *Of the Liturgical Life and the Practices of Piety*. The modifications made in this chapter are printed in the document on the General Chapter "Constitutions and Regulations."

## SPECIAL PRACTICES FOR THE HOUSES OF FORMATION

In the ASPIRANTA 1 ES -- an evening service every day lasting about 15 minutes which could be the Rosary recited in common, or Benediction, etc.

day, - short visit to the Blessed Sacrament before lunch.

In the STUDENTATES -- Vespers, or the Rosary recited in common

In the NOVITIATES - Benediction of the Blessed Sacrament every day, from time to time, replace the daily Benediction, suitable "Celebration of the Word" can replace spiritual reading and Benediction.

A commission in dependence on the Spiritual Director General, will prepare the new practices of piety for Salesians. The proposals are already in the hands of the Spiritual Director General.

## SPIRITUAL DIRECTION OF THE CONFRERES

Principles.

Whereas

- it is the general desire of the congregation as is well documented in the proposals of the provincial chapters, and of the individual confreres - to be efficiently guided in the ways of the spirit;

there is a lack of true spiritual direction from which confreres often suffer;

there is a great expectancy in the congregation of some precise direction in a matter that is itself so fluid and uncertain;

the 19th General Chapter solemnly reaffirms the doctrine which relates this office to that of the Salesian Rector according to Canon Law, the Constitutions and Salesian traditions.

1. The Salesian Rector, by the fact that he belongs to a clerical exempt religious order, and in virtue of our own particular law, assumes in his own right the office of

:

Superior of the house;

Prefect or *Mergister* Spiritus for all those in formation;" Spiritual father or director of conscience, offered to the confreres.

-1. Constitutions, article 113.

2. Statute Gerterci is of *Sedes Sapientiae*, article 28, paragraph 2, number 8: Constitutions, article 184, Regulations, article 312.

3. Canon 530 paragraph 2: Constitutions, article 47, "Acts of Superior Chapter," 1947, number 142.

2. Superior. --- as superior, the Rector "governs" the house according to the Constitutions and the laws *of* the Church, "in all things spiritual, scholastic or material"; he is the authorized master of the spiritual life; he promotes the observance *of* the Constitutions and Regulations: he is the guardian of the living Salesian tradition; he receives every month the manifestation; in a word he gives spiritual direction *in foro* externo to his community and to each confrere.

3. ***Prefect or Magister Spiritus.*** --- In addition to the duties mentioned in the preceding article, and in harmony with it, the Rector is also *Magister Spiritus* for personnel in formation, aspirants, clerics of the studentate of philosophy and theology, triennially professed clerics, coadjutors during *their* training, priests until the end of their pastoral course.

He is, consequently, the one immediately and directly responsible - - in dependence always on his superiors -- in all the formative aspects *of* the house *cif* the studentate or house of *Magistero*.

4. *Spiritual Father.* - After the example of Don Bosco, and in line with Salesian tradition, the Rector is always, also, the spiritual director for the community, although he is only proposed for it, and not imposed on any individual confrere.

These, though they must never be constrained to do so, can spontaneously and freely turn to him as the intimate guide of their soul.'

The manifestation of conscience to their own Rector and the consequent spiritual direction still remains, as does every matter of conscience, a free act, which the Rector, according to the norms of Can. 530 1, cannot in any way demand.

5. In his office as spiritual father, the Rector will be helped efficaciously by one or more confessors, who, without losing sight of the direction given by the Rector will seek to give to their penitents a continued formative "directioning." The confreres thus are always

1. Constitutions, article 113.

2. *Statuta Generatia of Sedes Sapientiae*, article 28, paragraph 2, number

8: Constitutions, article 184.

3. Constitutions, article 47.

4. Canon 530, paragraph 2: Constitutions, article 47.

free to confer with their own confessor in a suitable place, even outside the confessional, for their own spiritual direction.

6. If a confrere should ask for a special confessor or spiritual director, the superior should readily grant it to him.'

Without prejudice to Can. 519 which speaks of the possibility of having recourse to an occasional confessor, and this applies also to the novices, the priests who are not designated as confessors cannot become ordinary confessors of the confreres if not designated by the superior.

8. In accordance with the Constitutions, there are thus in the congregation two sorts of spiritual direction: one, *in foro externo* reserved in a special way to the Rector Major, to the Catechist General, to the Provincial, and to the Rector of each house, the other *is in foro interno* exercised at the request of the confreres, by the Rector, or by the *confessor*, or by any other priest who has the permission of the superior.'

9. It is the most earnest desire of the Church - *Ecclesia cupientissimw animo desiderat* --- that all religious *who are* still *in the* period of formation, should go, even for direction in the internal forum to their own superior or master of the spirit, who, for us, is the Rector of the house. This is required to maintain in the congregation unity of spirit, and manner of formation.

M. The manifestation prescribed by the rule' if in fact it centres exclusively on details of external life enters within the realm of the rule and of obligation in religious life, as a consequence of the profession, and is always of itself an act of true spiritual direction, even though it is limited to the *faro* externo.

11. The obligation of secrecy regarding those things heard in manifestation is the most rigorous. When treating of intimate things the Rector is bound not to reveal anything directly or indirectly for

1. Statu[a Generaba of Sedes Sapientiae, article 28, para, 9; Canon 520.
2. Constitutions, article 55, 71 and if.
3. Constitutions, article 48,
4. Statuta Generalia of Sedes Sapientiae, article 28, para. 3, number 1, 5. Constitutions, articles 47 and 48.

any motive whatsoever, or at any time whatsoever, and still less when treating of admission to the vows or to ordination.

The 19th General Chapter made the following additional exhortations:

1. Let the Rector consider the spiritual direction of the house and of the confreres as the principal duty of his office. Therefore, while always providing for the competent general government of the *house*' he should leave *to* his collaborators, and to his vice-rector in particular, the immediate care of scholastic and material affairs. Let him reserve to himself in the first place the direct care of his confreres, as Don Bosco recommends, putting that duty before that of helping the boys.

2. The Rector should be totally dedicated to those he must direct, and should not take on himself other obligations that would *take him away from his office*. He should keep himself free of all other duties that would hinder or prevent the spiritual care of the confreres.

3. The Rector should have his office distant from the porter's office, and he should remain at the disposition of his confreres during those periods of the day that are more recollected and most convenient.

4. It is during the intimacy of the manifestation that the Rector represents the tradition of the spiritual fatherliness of Don Bosco, and makes it live again in its highest form. The manifestation should be an intimate meeting of souls, stamped thoroughly by warmth and affability, as the best means of forming the heart and spirit of the confreres.

5. The direction given at manifestation should be enlightened, prudent, supernatural; and that especially in the matter of chastity. The confreres, when in spiritual contact with their Rector, should feel interiorly free, knowing that it is always possible to reserve for the sacrament of confession the manifestation of their own conscience.

6. The manifestation is, in the Rector's hands, one of the most efficacious means for educating the confreres to an interior liberty, and to personal responsibility before God and the congregation.

1, Constitutions, article I13.

2. Regulations, article 91; Statute Generalia of Sedes Sapientiae, article 28, paragraph 2, number 7.

7. He should make a deep and systematic study of Salesian spirituality, based on the works of St. Francis of Sales, and on the writings and the methods of Don Bosco, pin-pointing their characteristics.

The experiences, examples and writings of the first Salesians, the "fathers" of the Society, should be collected.

In the light of such studies, confessors, Rectors and catechists should be specially prepared.

8. The maximum amount of importance should be attached to the *choice of* capable and experienced confessors, who *ought to* be priests who excel in virtue, prudence and doctrine. It is the counsel and advice of Don Bosco that says they should be chosen from the most instructed and expert, because the work of confession is the most delicate of the priestly ministry.'

## ELEMENTS OF DOCTRINAL JUSTIFICATION

Among the points of doctrine that justify and form the basis of the principles enunciated, the 19th General Chapter limits itself to recalling attention to the practical importance of distinguishing spiritual direction *in foro externo* and spiritual direction *in foro interno*.

a) Spiritual direction *in foro externo*. *This is* the spiritual direction of the house, exercised by the Rector according to the norms of the Constitutions and the Regulations, and looks after the spiritual good of the community as such, and also the perfection of the members that comprise it.

The means towards this end that the rule presents to the Salesian Rector are, above all else, the exercise of a fatherly authority, a discipline inspired by kindness, the monthly conferences, the "good nights", public and private exhortations, manifestations, etc.

As is clear, external direction reaches the confreres from the outside through the ordinary means of external discipline. But it is the duty of the superior to work effectively in such a way that this external discipline be transformed into internal discipline, that is, into *a free* and deliberate adhesion also of the spirit.

b) Direction *in foro interno*. This is that formation that is personal" and "intimate", and can be had in a sacramental or in a nonsacramental form. It is the science and art of applying the principles and the laws of the spiritual life to souls who spontaneously and freely reveal their secrets to a skilled master, in order to be guided and upheld in the way of spiritual perfection.

This directive action, which is always a work of enlightening (doctrine) and of wise supernatural pedagogy (sustaining the will, guide), looks directly to the spiritual good of the one concerned, and only indirectly to that of the community.

One point that should never be lost sight of, whenever speaking of spiritual direction is the point that deals with moral necessity; a concept that one can never assume, neither in an absolute sense nor in an univocal sense.

The necessity of direction *in foro externo* is one thing, that in *foro interno* is quite another.

Direction *in foro externo* is always necessary at all levels, and for the whole duration of one's religious life. Religious are bound to follow wholeheartedly the directives of their legitimate superior, and make them their own. This is the logical consequence of their consecration to God, and, in particular, of their vow of obedience.

The necessity of direction *in foro interno* instead, is a thing that varies considerably. It goes from a maximum of moral necessity during the period of formation - from the aspirantate to the first years of the priesthood - to a minimum during the years of maturity.

Those beginning in the spiritual life, and those who have not yet attained to full stability in it, will naturally have more contact with their spiritual father.

Long practised adult religious, on the other hand, will in most cases manage on their own.

"Mature religious who live according to the rules of their own order and directives of their superiors have no need of a special spiritual director." (I., HERTTING, S. J.),

"The eventual aim of all spiritual direction is precisely that of education, to help the soul to need it less, in other words to be able to guide itself.

YOUTH APOSTULATE  
CHAPTER I

**General observations.**

The Salesian congregation participates in the Church's mission especially through its educative work among the young and *the working* classes, in the spirit of its founder and in accordance with the needs of time and place.

Fidelity to the example of Don Bosco implies that Salesian education should be concerned preferably with "poor and abandoned youth" or "the young in moral danger" so that their secular and Christian formation may be assured; and also that where possible priestly and religious vocations should be fostered.

In order that the educational activity of the Salesian congregation may help also in the formation of its members, it must:

- be deeply penetrated by the pastoral directives of the Church especially by those arising out of Vatican Council II where in particular they refer to the education of the young and to missionary activity.

remain faithful to the spirit and directives fundamental to the educational system of Don Bosco, and at the same time use with good sense all the helps offered by the pastoral, pedagogical and sociological sciences.

- be at one organically with all the educative-pastoral activity of the Church and also co-ordinate prudently its own work with that of all other local educational institutions, as well as to offer them the contribution of Salesian educational experience.

-- promote studies and experiments which will throw into perspective the problems, requirements and hopes of youth in the great variety of its life and according to its different hereditary and social conditions; thus will become possible a true, though not cast-iron plan of work of the Salesian institutions and activities at provincial, national and where possible, international level.

To determine the direction of Salesian activity the following elements in the situation must be considered:

- The problem of youth in different countries is varied and complex. In large areas where Salesian activity is carried out, it is also a problem of material poverty, of a dearth of scholastic and recreational amenities, of insufficient professional training, besides being one of a moral and religious nature. In other places, especially in highly developed countries the problem is mainly or exclusively one of ideological confusion, of moral laxity and religious indifference; so that one can indeed speak of "abandoned youth and those in moral danger" in the sense Don Bosco meant.

- All ages, classes and conditions of youth are strongly influenced by the negative factors that operate in the different conditions in which they live. But it is perhaps more in the age group above 14-15 of working class boys that the pressure of the social influence is felt (especially through the mass means of communication), and the consequent moral looseness, emphasizes the need of all forms of assistance.

- Moreover, in ever increasing proportions, there *seems* to be, among boys in the 15-25 age group an awareness about rights and duties which tends to classify them as a "youth society" different from that of adults (Paul VI). This awareness expresses itself in a demand that their own developing personality be respected, that they be allowed to *assume* responsibility and that they be free to organize their own life in groups, governed democratically, etc.

- In the period of transition, which educational institutes are now going through in most countries, there is a need for action of a supplementary kind at the educational, cultural (especially in the professional and technical schools) and recreational levels; need for material assistance, mainly for the great numbers of apprentices,

students and undergraduates coming into the big cities in consequence of the movement of population and of industrial and scholastic expansion.

- While the life the boys integrated in their own families is lived in a determined geographical and social zone, served by religious elements, parochial and interparochial, and at the same time other factors help them too (school, work, associations etc.).

- Finally it is very evident today how insufficient an education is that enables boys to live only in the family circle and in a few restricted groups; while it is deeply felt that they should be introduced to live and co-operate in the greater and more numerous interests outside the family, in an ecumenical spirit and with the ability to appreciate and defend their own Christian values.

### **Resolutions.**

The General Chapter then resolved:

1. Special attention must be given to the original work of the "festive oratory", fittingly brought up to date and reshaped in name and structure, so that it may attract and serve as many boys as possible, with a variety of subsidiaries (youth centres, clubs, various associations, courses, night-schools ...) interrelated and inserted organically, where possible, in the life of the parochial community and of the day schools.

2. The question of time and place must be studied to eliminate any activities apostolically less useful or effective, so that we may dedicate ourselves to those, especially among youth, which are clearly very necessary; without, however, giving up the primary schools, where these schools are still needed, or where they help to maintain the educational continuity with secondary education, or where we need them to feed our secondary schools, or in the aspirantates. We must cater especially for the older boys with schools of every kind not only for classical education but, and especially, for professional and technical training.

3. Where parishes are accepted, preference should be given to large ones on the periphery of cities (workers' zones), with a bias

towards the care of youth, and where possible of a homogeneous social zone. A comprehensive pastoral and missionary activity, too, directed towards the uncommitted and the lapsed, must be characteristic,

4. Hostels for students and undergraduates and especially for apprentices and young workers should be opened, careful allowance being made for local needs and conditions; these hostels should be open to their social surroundings, and have a definite educational purpose,

5. In the vast field of work for the salvation of youth, where local circumstances allow, and there is qualified personnel available, provided our activities are well balanced, the congregation can also appoint, in the sphere of religious obedience, some confreres to religious teaching posts and the spiritual assistance of the young workers and students, even in the state schools, and other institutions that serve the young.

6. Observing the conditions laid out in the preceding article, the congregation, with a view to extending its pedagogical activity, will also co-operate in furthering teaching vocations and in offering help to Catholic associations of educators, teachers, psychologists, etc.

7. Permanent research centres will be set up for consultation and study both centrally and otherwise, in conjunction with the P.A.S. for the exchange of experience and initiatives in the field of youth work, and to these centres also those confreres engaged in the work of education may give of their experience.

## CHAPTER 11

### SCHOOLS

Preliminary.

All the tradition of the Church and the teaching of the popes is unanimous in considering the school a true apostolate.

1. Constitutions, article 3, number V.

The teaching of Don Bosco and Salesian tradition agree in claiming as Salesian, the apostolate of the school; though it is not the only apostolate to which the Salesian congregation is called, it is one of the traditional and characteristic forms it has taken.

The Genera: Chanter confirms the validity, timeliness and necessity of the Catholic school, and therefore of the Salesian school.

This is re-affirmed to give confidence to, and strengthen responsibility among confreres who have to be active in this vast and important sector of the Salesian apostolate.

In order that our schools be that Catholic and Salesian apostolate which alone justifies their existence, the following conditions must be fulfilled:

1. They must be thoroughly Christian in inspiration (acceptances, programmes, teaching, etc.), they must enjoy a high scholastic repute, and impress as schools which are up-to-date in teaching methods and organization.

2. They must not only give instruction, but must educate, and do so in a Christian manner: they must show they are effective missionary factors by leading to a coherent moral and religious life those "morally undeveloped" who *come from* humanist or deChristianized families, and also by forming a Christian elite capable of making its presence felt in the apostolate of the world.

If a careful examination of the situation, a serious inquiry into the facts should show that some of our schools do not correspond to these requirements, it will be our duty both to the Church and to the congregation to be courageous in our decisions either to provide the means by which they can become adequate or to change their nature or close them if that is necessary.

Deliberations.

1. The truly Christian inspiration of our schools is emphasized. They must be thoroughly imbued with Christian values in their programmes, textbooks and methods and they must aim directly at the maturing of the boys morally, religiously and in the apostolate; the sensitivity, however, of the non-Christian pupils must be considered.

2. Since the congregation has for the scope of its educational activity youth in general, and specifically the exercise of every work of spiritual and corporal charity towards the poor and abandoned,<sup>1</sup> the provincials must find out who, in their respective provinces are the youths who most closely correspond to the aim of the congregation, with true solicitude for the assistance and well-being of those most in need.

3, Without fully qualified personnel neither scholastic nor apostolic efficiency can be expected. It is necessary that all recognize the need to take degrees in the required studies; the confreres therefore must have the opportunity to do so.

The professional qualification of the Salesian teacher includes a teaching and pedagogical training which only specific and systematic courses during the years of formation will give.

It is even more necessary that during the period of formation the young confreres are encouraged to acquire a clear idea of the essentially pastoral nature of teaching, and of the means that should be used to give teaching an educative and apostolic character.

4. In accordance with the situation and scope of the school, the choice of pupils must be made with care. Where one aims at forming an elite, especially in the higher courses, youths must be chosen who can be formed to this scope, preference being given, however, to the more gifted pupils of the working classes.

5. In order that the Salesian school be truly educative it should have activities outside of school hours, that render it complete; after school work, associations of various kinds, artistic, cultural, recreational activities are necessary. Organized free time is now an integral part of education. The contents and organization of these activities must be studied and our personnel trained to make the most of them educationally.

6. In compliance with the wishes of the Church to use the contribution the laity can make to the apostolate, external personnel may

1. Constitutions, article 4.

2. Constitutions, article 169.

be called upon, provided they are carefully chosen, where possible from among our co-operators. past pupils and the cream of the Catholic laity; and they are given pedagogical and spiritual assistance, and are duly recompensed. However the important key-positions in the formation of the boys and especially in their supervision must always be reserved to Salesians.

7. While the principles of our method of education and the general rules here indicated remain unaltered, the provincials with their councils will see to the best way of applying them to the scholastic systems in vogue in the different places, in agreement however with the Consultor responsible.

8. Educational co-operation between school and family is not only an advantage but also a necessity, for the family is naturally the first educator of its children: and this co-operation must be encouraged by means of associations formed between parents and the Salesian educators.

9. Use must be made of our institute of pedagogy and confreres must be trained there who will be able to direct provincial scholastic centres, and conduct and maintain all our schools at the correct technical level.

## BOARDING SCHOOLS

Preliminary.

The usefulness and necessity of the boarding school is stressed as a means of education as long as it is open to boys morally and intellectually capable of being formed.

### **Deliberations.**

Wherefore the 19th General Chapter has established the following:

1. The boarding school should be conducted on the great principles of the educational system of Don Bosco: reason, religion, love.
2. Where possible the boys should be of the same age group and social class.
3. The number of pupils should be limited, so that the work may be more personal and in the true family atmosphere.

4. Regarding discipline, recreation and religious life, different standards should be introduced for different age groups and differing social conditions. The provincial conference will decide the most fitting adaptation to local usages,

5. Except in very special cases it is agreed that the young boarders should not be deprived of the advantages of contact with social life and especially with their families, except in particular cases. On Sundays and holidays the pupils should be permitted to spend some time with their parents, and outside the Salesian house. The rules governing this permission will be laid down by the provincial conference.

6. Not only must the college look after the boy, but it must especially form him interiorly to assume his future family and social responsibilities with a confidence enlightened by Christian principles. There must indeed be discipline, however this is not everything, but only a means to the smooth running of the school and for the formation of a virile and responsible character.

In the spirit of true Salesian assistance the boy's co-operation must be sought and he should be allowed reasonable initiative within the limits which school conditions and age allow. The disciplinary system must therefore be tempered to allow the boys, within the limits of good order, to exercise themselves in the use of freedom and responsibility and they should be trained to acquire gradually an ability for good judgement, especially by work in the sodalities and youth groups.

7. Particular care must be given to boys of a difficult character' and their problems must be met with seriousness and understanding: however, those who show themselves refractory to our system of education or who hinder its effect in others, should be sent away. To this end the introduction is recommended of psycho-pedagogic services within the scope of our own teaching community.

8. The standard to be followed in building should be that required by the pedagogic needs indicated by experience and modern research, without, however, neglecting aesthetic and artistic requirements.

## SEMI-BOARDING AND DAY SCHOOLS

Preliminary.

Day schools and semi-boarding schools are today one of the preferred forms of education, and therefore the congregation must give them particular attention since they favour a closer and more fruitful co-operation with the boys' families, and a more natural and more extended sphere of influence. Day schools and semi-boarding schools which conform to our principles and the requirements of the district constitute a Christian leaven in the surrounding area.

Deliberations.

Wherefore the 19th General Chapter has decided on the following:

1. Day schools are not to be started which are merely such, but they must strive to realize out of school activities which are indispensable to complete educational work. The semi-boarding is a formula of education preferable to the day school.

2. Our day school and semi-boarding schoolboys should be encouraged to take part actively in the life of their parochial community.

3. Night schools are in great demand today and should not be considered as an activity ancillary to other works. They must therefore be allotted adequate apparatus and personnel.

### CHAPTER 113 HOSTELS

Preliminary.

Two new social conditions seem to underline the topicality and trend of the work of the hostels.

a) The fact, typically modern and still in its growing phase, of "internal immigration" to reason of work and study: in the mass of

"internal immigrants" youth seems to be the prevailing number. Unsatisfactory organization for feeding and lodging creates the grave inconvenience of boarding houses more or less legal, in the hands of speculators or interested social organizations, with evident dangers to the moral and religious life of the young residents.

b) The fact, just as typical, of the so called "commuter"; every day great numbers of people and therefore of the young commute from the country and the smaller centres towards the cities as places of study and work. These daily journeys present serious occasion of physical, ideological (propaganda), moral (mixed crowds, vulgarity...) and religious attrition.

*Among the* youth that finds itself in these conditions there are not a few of our past pupils: for these the work of the hostels is a complement to our educational work.

The hostels therefore offer many advantages and carry out a many-sided mission:

social: they solve one of the gravest problems at present in the *life of many of our young* people.

family: they help many families obliged to send their children to centres for study and work.

religious and moral: they shelter the young from the ideological, moral and therefore religious dangers they meet when left to themselves, and prepare them to take an active and conscientious part in the world of the school and of the workshop and later in society, with a Christian, indeed an apostolic spirit : and this will bring with it closer co-operation between family, school and workshop.

The categories particularly in need of this form of assistance and education are the students of the secondary and higher schools, university students, apprentices and young workers.

It is a decidedly profitable work to make it possible for these young people to live in surroundings designed with an educational aim in view : this seems to be the present experience in the congregation.

The actual work in the hostels will depend on the conditions and needs of place and age. Where a hostel is not possible it is often useful to organize even alongside oratories and parishes, at least one university centre, for students or workers, and "foyers" to attract the young,

especially past pupils, so that their formation and recreation may be properly catered for.

The hostels also allow continual communication between educator and student on the grave problems of *society* today reflected in the conditions of study and work.

### **Deliberations.**

In view of this preamble, the 19th General Chapter resolves on the following:

1. To open hostels with the one precise aim of carrying out work of true formation, moral, religious, social and apostolic. They must not be exclusively limited to just hoarding.

2. To provide as an indispensable condition for the smooth running of the undertaking and its success educationally, a family, friendly and fraternal atmosphere of reasonable and responsible autonomy.

3. It is a fundamental element of the apostolic effectiveness of the hostels that there be a uniformity of age and class.

4. The choice of young residents must be made with reasonable and prudent understanding.

5. It belongs to the Provincial, having heard the views of the Rector, to fix the required rules *for the running* of the hostels.

6. *In the* spirit of Don Bosco, healthy co-operation with the boys must characterize the organization of *the* life of the hostel in its diverse activities, religious, cultural, recreational, with attention to the proper care of boys (assistance).

7. Circles and associations are to be encouraged as a means of formation and of introducing the boys into parochial activities and Catholic movements.

8. With wholesome and sympathetic understanding according to age and the kind of hostel use should be made. with an educational

aim, of the means of mass communication, literature, periodicals, participation in meetings and manifestation of a formative, cultural and social interest.

9. The personnel should be hand-picked, formed for truly educational work and the spiritual assistance of the young, especially of those most deeply engaged in cultural activities.

In a work so favourable to the formation of the Christian laity, our coadjutors and qualified laymen (co-operators, past pupils etc.) can be highly valued collaborators with the priests. In the hostels the presence of our university confreres can be very helpful.

#### GLOSSARY

Meaning of terms necessary for the understanding of the text.

*Internato* - That Salesian house where the boys live day and night for school, for food and lodging.

*Esternato* - That Salesian house to which pupils come for school only.

*Convitto* -- A term used generally to indicate the `internato' (boarding school) - wrongly used to indicate `esternato' (day-school) or `pensionato' (hostel).

*Senticonvitto* - That Salesian house in which the pupils remain for school and for all meals.

*Peusionato* - That Salesian house where young men stay - either for food alone, or for sleeping - or for both.

*Ospizio* - That Salesian house which has the character of social welfare either with or without deprived children (orphans).

*Scuola Professionale* - The school in which skilled craftsmen are trained -- by means of the theory and practice of their trade.

*Scuola Tecnica* - The College destined for the training of technicians -- in industry and commerce (through scientific and technical subjects - and through book-keeping and accountancy).

*Scuola Classica* -- College in which teachers of humanities are trained - through lectures given in literature, philosophy and education.

*Ilagistero* College of more advanced training of our coadjutors.

## PROFESSIONAL SCHOOLS

*The 19th General Chapter presents the text of the report on professional schools prepared by the commission dealing with them. This report was discussed by the assembly and several decisions arising from the document itself were taken. The whole of the text is presented by the General Chapter with a keen recommendation that it should serve, in its general principles, as a guide to provincial conferences when working out the programmes for their own countries.*

## CHAPTER I

THE CARE FOR THE YOUNG WORKER IN THE LIGHT OF THE  
LIFE OF SAINT JOHN BOSCO THE TEACHING OF THE  
CHURCH, AND THE NEEDS OF THE MODERN WORLD.

## THE ORATORY

An analysis of articles 1, 3, 4, 5 of the Constitutions, in the light of what St. John Bosco himself practised, shows clearly that he gave the greatest importance to all works of charity, both spiritual and temporal, on behalf of the young, especially of the poorer classes." and these works were to have "as their purpose not only to give the boys religious instruction, but also to train them to gain an honourable livelihood."

"The first work of charity on behalf of boys", that is "oratories run on feast-days and daily if possible" were from the very beginning

1. Constitutions, article 1. 2.
- Constitutions, article 5,

envisaged by St. John Bosco as a many-sided "boys' town ... In it the boys of the neighbourhood, especially those who were poorer and more neglected" i.e. those who were in the greatest spiritual and temporal need and not cared-for by others, would benefit not only by the religious instruction and practices taught there but also from all the new things St. John Bosco had introduced as far as his means and the times allowed: day and night schools, singing, music, plays, games, social education etc.' (cf. the beginnings of the Oratory 1841-44; its establishment 1844-46, and its consolidation 1846-54).

#### HOSTELS FOR YOUNG WORKERS

Since however in Turin at that time not only did many boys 'native to *the city live in misery but there were many immigrants* as well, who had come in search of food and work, St. John Bosco often met "boys so destitute that all the care lavished on them would have been wasted unless they were first placed in some sort of a hostel, i.e. houses where, with the help of Divine Providence, they could be provided with lodging, food and clothing." And so it is that following *the* example of St. John Bosco and the early Salesian tradition we must give to these boys not only instruction but all that is necessary for learning a trade;' without, of course, neglecting those boys who are able and want to finish their academic studies, especially if they are possible vocations.'

In this way there arose the second "work of charity on behalf of the young" which article 3 defines as "technical and agricultural schools". And here it is worth remarking that although St. John Bosco made sure that all the boys in his school were given the kind of help and supervision which was possible in the oratory at that time, for

1. Constitutions, article 4, 3.

Constitutions, article 5.

2. *Memorie dell'Oratorio (passim)*.

4. Constitutions, article 5, 5.

Constitutions, article 7.

a certain number of the boys the house became a genuine hostel from which they would leave each day for their jobs in the city. As the years passed there gradually came into being for the rest of the boys workshops forming part of the house itself.'

From the above well known facts as also from their codification in the Rules it becomes evident that St. John Bosco was led by an instinctive tendency to devote himself, before everything else, to those boys whom today we call apprentices.

#### CHRISTIAN AND TECHNICAL PREPARATION FOR LIFE

In this institution as conceived and realized by St. John Bosco to provide for the needs of boys who were training to become skilled workers, one characteristic, undoubtedly providential, deserves special mention: *completeness*.

St. John Bosco, indeed, despite the limitations imposed on his apostolic and charitable designs by the temper of the time and the lack of available means, was able to give to his boys not only an education at once religious, moral, civic and social, but a trade mastered sufficiently to make it a secure means of earning a livelihood without fear of the future.

This was true because in a period when the economic and social situation was relatively stable, a trade was a guarantee of permanent work for the whole of one's life. And this applied not only to the worker employed by another, but even more so to a self-employed craftsman.

#### THE CHURCH UPHOLDER OF THE PEOPLE AND THE WORKER

The present-day diffusion throughout the whole world of the Salesian Society obliges the sons of Don Bosco, to hold on with fidelity to all that he did and laid down for the education of the young worker; and it also obliges us to see that our works measure up to the needs of the times and the new demands of the Church and individual states.

Memorie dell'Oratorio (passim).

The Church, today above all, by means of the Encyclicals *Mater et Magistra* and *Pacem in Terris* of John XXIII, the Encyclical *Ecclesiam Suam* of Paul VI, and in accordance with the spirit and directives of Vatican Council II, has solemnly declared itself to be the Church of the poor and has proclaimed to the faithful and the entire world the following incontestable needs : to *give* help and assistance, in the first place, to the most needy social groups and the poorest nations; to aid them effectively to overcome the seductions of all harmful ideologies, whether laical, materialistic or atheistic; to make provision for the complete education of the worker at all levels, religious and moral, cultural, technical and social; to prepare them to exercise, in their own milieu, the apostolate so essential for the restoration of a healthy Christian way of life.

#### THE PRESENT-DAY EDUCATION OF THE WORKER

It is a promising sign of the times that in laying down norms for the young worker, competent international organizations, such as UNESCO, the International Labour Organization and the European Economic Community, are falling more and more in line with the teaching of the Church. In fact in their official documents they insist on the following: the fundamental value of the mature development of the whole personality of the future worker; the need for a general, scientific, technological and vocational culture: the acquisition of a true practical competence by means of an apprenticeship based on sound didactic principles, a preparation of the adolescent so broad and versatile that later on it would become possible for him to assimilate new techniques and to take on positions of greater responsibility, and for the more able a career devoted to serious studies; the need, made ever more pressing by the progress of science and technology, to be always up-to-date.

This picture, so complex, of the needs which the Church and modern society have shown to be increasingly important must influence any institution, such as the Salesian society, which wishes to contribute to the education of the young worker in a way consonant with the times, places and people.

CHAPTER 11  
 THE EDUCATION OF THE YOUNG WORKER IN THE SALESIAN  
 SOCIETY TODAY  
 THE SALESIAN EDUCATION OF THE WORKER AND THE  
 DEMANDS OF CONTEMPORARY SOCIETY

Against a background as topical and as broadly conceived as this, all that St. John Bosco foresaw and arranged for, the education of the young worker appears in a new light: hostels, boarding schools, trade schools, technical schools, courses of various kinds and varying duration, day and night and seasonal schools, and courses for working apprentices and young immigrants.

The openings now available to those prepared in this way make it possible for them to exercise their trade either as their own employers or employed in firms or factories of every type and size, whether agricultural or industrial.

For this purpose it is essential that each boy, because of his rights and duties, and especially if he is poor and uncared-for, should be looked after in such a way that he will be able to pass with profit all the years of his schooling as prescribed by the state, and become proficient in that trade which matches his aptitudes, inclinations and personal preference.

The fact that a boy is lacking in means ought to be an additional reason for accepting him, and should not in any way be an obstacle to his development and progress, whether in the learning of a trade or in the direction of university or ecclesiastical studies.

There is no doubt that following the example and encouragement of St. John Bosco it can be laid down as a principle that every Salesian house should, as far as conditions allow, strive to do all it can for the good of young workers; for instance by organizing for them meetings, days of recollection, retreats, and by providing reading matter and various cultural and recreational facilities.

In order to carry out such an apostolate it will be necessary to enlist the aid of parishes and oratories, and of youth associations whether these are part already or not of the Salesian work. But however many the measures introduced are, today or in the future, for

the benefit of the young worker, the principle must always hold that such measures must give an education as complete as that obtained by Sr. John Bosco in his own way and with the means available in his time.

A complete formation such as this requires an education of the whole personality at all levels, physical, cultural, vocational, family, civic, social, religious, moral and apostolic.

#### PROBLEMS OF ADAPTATION TO THE TIMES AND PEOPLES

The increasing and profound transformation brought about constantly by science and technology in the methods used in every sector of life bring with them new problems that need careful diagnosis

Thus *it is* well-known that economic progress is causing everywhere a transference of the greater part of the labour force from agriculture to industry and the social services such as commerce, transport, health, accountancy, administration, tourism etc.

#### NEW THAMES

There is need for an investigation into the kinds of trades which are taught in our Salesian schools and courses, and the openings they make available to the boys, so as to eliminate outdated trades and substitute those for which there is a greater demand in the labour market. Thus it is time that consideration was given to the professions connected with accountancy and administration, and confreres whether priests or coadjutors, trained in such jobs since they *are* so necessary in all our houses. It should be remembered furthermore that coadjutors in charge of workshops need also concern themselves with administration and book-keeping, but always in dependence on

*the prefect.*

#### VAST AND COMPLEX WORKS

A separate study is needed of those works which have become unusually large both for the numbers of pupils and the diversity of classes and courses. In such cases we are forced to devise new and valid measures firstly to guarantee both the religious consistency of

the community and a sufficient number of Salesian personnel able to take on bigger and more demanding responsibilities: secondly to make sure that the house is organized administratively and educationally in such a way that it can carry out with vigour and competence all its duties; thirdly not to hand over to outsiders offices preferably reserved to confres, and this especially of those occupations which involve a permanent educative relationship with the pupils.

## OPENING OF NEW SCHOOLS

In the light of what has been said above there is need for a re-examination of the conditions necessary for the opening of new professional schools, and due importance given to the economic and social situation of the area and the likelihood of employment for the pupils even in the distant future,

In this matter much thought and caution must be exercised before opening technical schools of intermediate level because of the heavy demands they make in personnel and equipment and the great expense involved. It is on this account that poor and more needy boys would have to be excluded from such schools unless they are paid for at the public expense or by means of a reliable charity,

## NORMS PUT FORWARD CONFINF.I] to GENERAL PRINCIPLES

All problems, whether old or new, must be resolved in accordance with local conditions, and since these vary so much from country to country, and continent to continent, it becomes extremely difficult as well as of doubtful value to put forward norms that are too detailed. This means that the directives which are proposed by the centre do indeed lay down firmly the basic principles and guiding lines derived from St. John Boson, the constitutions and the regulations, and guarantee that they are applied faithfully and exactly. On the other hand the responsibility of adapting the works to the kind of situation in which they are belongs to the competent local Salesian authorities. In this connection it is to be noted that in regions of the world now in process of undergoing development, international projects for technical education give priority to technical colleges and trade schools; and

this is done in order to train teachers and instructors who can be sent to the poorest and most forsaken areas. Examples of this can be seen in the Santiago plan for South America, the Addis Ababa plan for tropical Africa, and the Karachi plan for Asia (cf. *"Scuola e Furmazione Professionale nel Mondo"* by Don Sinistrero).

## STATISTICAL SERVICES

The study and the deliberations concerning the whole range of works for the young worker would lack a solid basis if there were not to hand the relative statistical data collected, elaborated and interpreted in a scientific manner. From various tables of data to hand, neither complete nor entirely accurate, the Commission is able to put forward the following considerations:

-- In the decade, 1952-62, the number of works of a technical nature has remained substantially unchanged. On the other hand in some regions the traditional trades of tailor, cobbler and carpenter have almost disappeared, while, apart from South America the number of boys in agricultural schools has much diminished.

- During the twelve years, 1951-63, the total number of pupils has increased by 132%. This means that many schools have increased in size either by opening up sections for new trades, or by opening new technical schools to complement the qualifying courses for young workers, or by branching out into day, evening and seasonal courses.

- The increase of Salesian personnel in technical schools has not kept pace with the expansion of these schools, and in consequence there has been a big increase of non-Salesian personnel. This is a serious drawback because our qualified coadjutors, being rather limited in numbers, tend to be occupied with the direction of the various sections, and this leaves completely or almost completely in the hands of outsiders all direct educational contact with the pupils, whether in the workshop or in class.

Since the statistical service is of value to all departments of study, especially at Headquarters, the 19th General Chapter has been asked to put forward in this connection a proposal for a central service organized scientifically and run by specialists.

## PREPARATION OF CONFRERES **CLERICAL AND LAY**

In their general formation all Salesians, whether clerical or lay, should be taught about both kinds of school, those for students and those for young workers.

-- In houses of formation, and during the triennium, clerics should be given ample opportunities for getting to know about and appreciate our professional schools.

--- A special training for the kind of work to be done in technical schools should be given at the right time to clerics and young priests also, choosing out the more able of them to study for the diplomas and certificates necessary for the various posts.

- The cultural and technical education of all the personnel<sup>1</sup> in trade schools should reach at least the level demanded by corresponding state schools in the same country.

Coadjutors destined for workshops should be trained as educators and teachers before *they are* taught to carry out disciplinary and administrative duties. In this way they will be able to give to the boys they teach an education at once truly human as well as technical, and also be able to collaborate effectively with the superiors and teachers of the school and the workshops.

## RULES FOR NON-SALESIAN **LAY STAFF**

The position of lay staff in our technical schools needs attentive study. Their numbers have increased very considerably. Article 161 of the Regulations has already laid some norms for the employment of lay masters. Today the problem has become more serious, on account of the expansion of our schools and the increased number of pupils. This means that our technical schools must find more competent teachers with the necessary recognized qualifications.

In offering posts to jinn-Salesian the following principles must be kept in mind

:

- They must be offered adequate remuneration and a legal status in accordance with union rules and in conformity with Catholic

social doctrine. It would also be useful to study the possibilities of an internal roster with promotion based on age and merit.

Teachers and technicians should be chosen preferably from among our past pupils. Because of the education they have received they easily become co-operators who will work closely in an apostolic spirit with the Salesians for the education of the young worker.

It is hoped that there will arise among them a voluntary lay movement of apostolate in the school.

-- By means of appropriate courses involving if necessary more than one province they should be adequately instructed pedagogically and didactically, and also made aware of the modern approach in religious and social questions.

### SUGGESTIONS RELATING TO PEDAGOGY AND DIDACTICS

By its very nature education must be adapted both to the individual as well as to the environment if it is to penetrate in depth and form the personality efficaciously. Hence it is impossible to lay down norms that in detail go beyond the great principles of the educational system of St. John Bosco and what follows necessarily from them.

Consequently it seems useful and wise to put forward some general recommendations so as to clarify better the ends and the means to be used.

#### *a) Service for Scholastic and Vocational Guidance*

The commission hopes that the higher superiors, the Provincials and Rectors, will ponder carefully on the following points

:

The necessity of regular psychological, medical and social services to clarify and help continually in the educational formation of the boy while he is growing up;

- The fundamental requirement that such a service must be carried out using sound scientific methods in accordance with Salesian principles; and in a conscious collaboration with those who are charged with this education in each house. As a result this service, which in certain circumstances is obligatory by law, will become a valuable means for attaining more effectively the ends of education inculcated by Don Bosco, including ecclesiastical and religious vocations;

The grave risks, already demonstrated in practice, which can be run from examinations carried out on our boys for vocational purposes by persons whose educational principles are not ours:

The urgent need for steps to be taken to create and put into action a service, as has been described located in a Salesian house and run by Salesian personnel.

The Commission therefore recommends that the following be done:

To prepare in this field competent Salesian superiors, taking into account that because of the studies involved and the *serious* difficulties encountered in reaching the necessary scientific standard without loss to the Salesian spirit, the most suitable institute for such a purpose is the Higher Institute of Pedagogy of the PAS. Hence the competent superiors will be able to send to it confreres <sup>who</sup> have the necessary qualities, though they can be sent to other centres as long as such centres are suitable in every respect;

-- To introduce into each province in a convenient way, and before we are compelled to accept services from non-Salesians, this psychological, medical and social service under Salesian direction, or at least for the province to offer a suitable advisory service for use by each house.

*hi International Study of Industrial Methodology for the Learning of a Trade*

The Commission recommends to the Consultor for pastoral work for youth that, in union with the central commission for the education of *young* workers, there should be established inter-provincial and even international study groups made up of experts on each of the trades more widely taught in Salesian workshops. The purpose of these groups would be threefold, First, to examine the methods and the progressive development of work used to obtain the best and quickest training in the theory and practice needed for each individual trade. Second, to investigate experimentally what improvements could be introduced in conformity with the findings of the psychological and pedagogical sciences and in view of the constant progress of technology. Third, to make known periodically the results obtained to the workshops concerned throughout the whole of the Salesian society.

*c) Further Education of the Young Worker*

To obtain a fruitful continuity in the Salesian education of the young worker it is worth reminding Salesian educators of the need to adopt soundly-based methods for the formation of the young worker during the years he is in direct contact with us, and to do so with these aims:

To form personalities better instructed in authentic Christian doctrine, and more actively responsible in regard to themselves and their own opinions and choices, by adopting plans covering the whole of their education and then making these plans a reality by working in closer union with them;

- To multiply the references to, and contacts with, real-life situations and problems of every kind, whether of today or tomorrow, that they will meet at work, in social life, and when they come to start a family;

-- To arrange that the necessary information and preparation is given to them so that they can immediately, or at least as soon as possible, join organizations of a Christian, apostolic, cultural, labour, or union nature in which respect for morality and religion is safeguarded.

After the period of direct formation, Salesian education must be continued by means of the co-operators and old boys' associations, the oratories, the parishes etc. In this context it is worth remembering the special effectiveness of the following:

Hostels for young workers;

To arrange in our institutes and especially in the oratories evening courses for obtaining cultural qualifications. Such courses would be an effective means for attracting the young worker to our houses:

Youth centres where the workers can gather together, meet each other, read, pass the time of waiting before and after work, etc.;

pastoral activities in the factories, in organization and assistance centres as well as in the workers' free time;

- camping and outings; lectures and retreats during the summer vacation and at other holiday times, etc.

## UTILIZATION OF THE AVAILABLE DOCUMENTATION

It would obviously be useful to collect together in a single volume, after it has been suitably edited and systematised, the valuable docu-

mentation which has been supplied to us from various sources on the problem of the young worker and professional schools.

## CHAPTER 1fI PROPOSED DELIBERATIONS

The reasons and data given above lead us to suggest deliberations on those points which appear fundamental.

### COMMISSION FOR THE EDUCATION OF THE YOUNG WORKER

A commission for the education of the young worker, subject to the Provincial, should be appointed in every province. Its purpose will be to study the problems, gather documentation, and be an advisory service for the houses. It will concern itself especially with schools and courses devoted to technical education and trades.

The Provincial should appoint a delegate for the education of the young worker, whose responsibility it will be to see to the functioning of the above-mentioned commission and to keep in constant touch with all the houses in matters concerning such education,

A central commission for the education of the young worker, with the Consultor of youth pastoral work as president, should be established. Its aim will be to see to the study and documentation of such education in general, and of schools and courses for trades in particular. This commission should be set up by the Consultor for youth pastoral work so as to ensure a suitable territorial representation.

### PEDAGOGICAL AND DIDACTIC AIMS

While remaining in due dependence on the Rector of the house the work of education is the joint responsibility of the headmaster, of the president or Rector of the school, whichever there is, of those who teach the various *subjects*, of the assistants, and of the heads of the workshops and their assistants or heads of sections.

The headmaster (principal) - he has the duties which are traditionally assigned to him by the Regulations, with whatever modifications are introduced as a result of the "*aggiornamento*".

There is need to emphasize the special and all-important responsibility that is given by the Regulations to the one in charge of professional training in those things that belong to the organization and running of professional schools in matters pedagogical, didactic and disciplinary; and this both for the theoretical subjects as well as the practical work.

The importance of such a responsibility calls for a specialized preparation, the fruit of mature experience, and also demands that the 'Principal' holds such an office for a reasonable length of time.

*7'he president.* In those schools that have a president or director for dealing with the state, it will be the principal's task to see that the demands of the local or state education authorities are met. In consequence he must supervise the didactic side in so far as it is watched and controlled by the same authorities. The office of president would appear to lighten the work of the Rector, the headmaster or his deputy and the heads of workshops, without in any way detracting from their position as laid down clearly in the Constitutions and Regulations. To keep within just limits his powers in relation to those of other superiors the following norm is proposed

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"Wherever the office of president (headmaster) is separate from the Rector, his powers will be determined by the Provincial in accordance with the law and in agreement with the Regulations".

It should be noted that this new position of president has been introduced as a result of the laws <sup>in</sup> certain countries, and hence it should be considered as an accidental addition to the traditional offices. These later, however, must be left unchanged in number and character.

The same considerations apply to the case in which the structural organization of professional schools have to conform to that of the corresponding state schools both for the teaching of theory and the practical work. Here also the traditional offices must retain in the internal life of the school their usual character, *even* if part of their work has been delegated to others.

*The head of department.* From the educational point of view he is considered the director of the workshop. and so he supervises and controls the instruction and practical work while taking into account

the other scholastic subjects that are taught. He is, therefore, together with the other superiors of the professional school, one of those most responsible for the formation of the pupil. In his task he can be assisted by a technical department created for that purpose.

#### ADMINISTRATIVE TASKS

The administration in a professional school is the joint task of the prefect and the head of department.

a) The prefect, while remaining duly dependent on the Rector, is primarily responsible for the administration, including that of the workshops.

The office dealing with the book-keeping works closely with the prefect in keeping the accounts, above all those of the workshops.

b) The *head of department* is immediately dependent on the prefect, and has the ordinary administrative responsibilities of the workshop, including relations with suppliers and customers. At regular predetermined intervals he must give an account of his administration to the prefect.

By ordinary administration is meant that involved in the daily running of the workshops and the fulfilment of contracts already accepted.

The *estimates* and the technical side of the contracts are worked out and discussed with those concerned by the head of department but all subsequent administrative work belongs to the prefect.

The head of department may have in the workshop itself a technical department for the drawing-up of technical and administrative programmes. In the latter case the department acts in subordination to the book-keeping of the prefect. The control of money is reserved to the prefect alone.

"Whenever one or more workshops have as heads non-Salesian personnel, the responsibility for their administration belongs directly to the prefect, who will carry it out by means of an appropriate department with its own head."

#### OUTLINE OF THE HEAD OF DEPARTMENT AND HIS FUNCTIONS

The character and functions of the head of department appear different when considered in relation to his work as director, as teacher, and as administrator. We give here some relative norms.

The head of department is the superior responsible for the educational, didactic and administrative functioning of the workshop. He must carry out his work in collaboration and harmony with the other superiors of the school and with the personnel under him.

Whenever the nature or size of the workshop requires a division of it into sections, the division chosen must be determined by the Rector of the school in agreement with the head of department who is obliged to take into account the competence of the sectional heads.

The same principle applies when it is a question of the introduction of one or more deputy heads and their particular competence in a workshop.

The head of department must hold as his primary and fraternal duty the constant advance and *aggwurn arento* in the trade of the confreres who are assisting him, while giving at the same time special attention to those who *are in* their first period of practical training.

The head of department is above all an educator, and so he has the responsibility of seeing that the workshop co-operates in the human and technical formation of the boy by bringing him to full maturity both as regards theory and practice. And this must also be done so that the pupil may gain those qualifications which are the immediate purpose of his training.

It is also the duty of the head of department to arrange in advance not only the teaching connected with *the* trade, but also the workshop practice, so that the progress in, and the time devoted to, this latter will always *serve the* didactic end to which the workshop, since it is also a class, is by its very nature orientated.

## THE COORDINATOR

Experience has shown, *more* plainly than ever, the necessity, or at least, the great utility of a head who collaborates with the other heads of departments. whenever there exist several workshops whose work converges on the same end-product (vide e.g. compositors, printers and bookbinders; or engineering mechanics and electrical mechanics: or electrical and electronics engineers), He carries out, in agreement with them, a work of co-ordination, and takes care of the relations with suppliers and customers. In this way the heads can run their workshops with greater facility and continuity. It is for this reason that the following norm is proposed.

"Whenever a co-ordinator is necessary to assist the heads of the various workshops; it is the duty of the Provincial, in agreement with the Superiors of the school and the heads of the workshops concerned, to determine the duties of the co-ordinator and his relations with the workshop heads and with the other superiors of the school."

This new office is, for the present, proposed *ad experimentum*, while leaving its codification, should this prove necessary, to a later date.

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## CONCLUSION

By considering the problems of professional schools from a single viewpoint, and by the deliberations and recommendations we have made, *the* whole apostolate *of* the professional school, so much desired by St. John Bosco and the Church, and in such demand everywhere, has been reformulated in such a way as to measure up adequately to the demands of our Salesian traditions and to the new needs.