



Salesian of Don Bosco
San Francisco Province

I want to become a “Volunteer” Manual

Guidelines for Young Adults who wish to become volunteers!

Handbook and Covenant
2011

Introduction

Welcome to our Salesian Volunteer Program! If you are reading this manual, it is because we think that you have all the characteristics necessary to become a Salesian Volunteer in our Province.

To be a volunteer is a gift from God, you are not here by causality, you are here because God has called you to serve young people, especially those most in need; in other words, you are here to “Let your gifts serve others” (1 Peter 4:7-11). As volunteer you will be a light to the community and to young people, so your actions should project your love for Christ and Saint John Bosco.

It is normal to be scared, but remember this manual will give you all the tools and the information that you need to succeed in your volunteer experience. In John 10:10, Jesus says, “I came so that they could have life in abundance.” If you are to model Christ, come with this in mind and you will not have problems. In the volunteer program, it is important to die to yourself to let God work through you, to truly “become a servant for all.” (Mark 9:35)

On December 18, 1859 St. John Bosco started the Salesian Society with 18 young men, the youngest of which was 15 years old. We Salesians do very much believe that young people can make the difference. That is why this program is alive, and you are part of this project. You have the responsibility to do your duties in the best way possible and of course be joyful.

St. Dominic Savio used to say, “I am not capable of doing big things, but I want to do everything, even the smallest things, for the greater glory of God.” As volunteers we do not ask you to do big things, but we do ask you to do the smallest things right. Everything that you will do must be full of love; be it prayer in community, spending time with the children, sharing table with the community, etc. Every single thing should be offered to Christ as a form of prayer.

Now is time to learn, please ask as many questions as you need. Know that we are here to help you. A wise statement I’ve heard is this: “The ignorant man who asks a question will be ignorant until that question is answered; the ignorant man who does not ask a question will be an ignorant all his life.” Don’t ever be afraid to seek assistance.

I am honored to welcome you to the Salesian Volunteer Program. I ask God to bless our work and to give us the knowledge so we can prepare ourselves the best way possible in order to help young people and succeed in our commitment.

Your Friend in Christ,

Juan Carlos Montenegro
Salesian Volunteer Coordinator

Introduction.....	2
VOLUNTEER PROGRAM MISSION STATEMENT	4
Part One: What It Means to Volunteer	4
<i>VOLUNTEERISM: A GENERAL VIEW</i>	<i>4</i>
<i>VOLUNTEERISM: FROM THE CHRISTIAN PERSPECTIVE</i>	<i>4</i>
<i>VOLUNTEERISM: FROM A SALESIAN POINT OF VIEW.....</i>	<i>5</i>
Part Two: Volunteer Identity and Responsibility.....	6
<i>PROFILE OF THE VOLUNTEER.....</i>	<i>6</i>
<i>PARTICIPATION OF THE VOLUNTEER WITHIN THE SALESIAN COMMUNITY</i>	<i>6</i>
<i>VOLUNTEER AND COMMUNITY</i>	<i>7</i>
<i>VOLUNTEER COMMITMENT</i>	<i>7</i>
<i>SALESIAN COMMUNITY COMMITMENT.....</i>	<i>8</i>
<i>ROLE OF THE VOLUNTEER COORDINATOR</i>	<i>9</i>
Part Three: Commitment to a Safe Environment	9
<i>Taking Care of Me, My Community, and Those Entrusted to Our Care</i>	<i>9</i>
GENERAL PRINCIPLES & RULES.....	11
A. <i>General Principles</i>	<i>11</i>
B. <i>Rules.....</i>	<i>11</i>
Part Five: Formation	13
<i>THE MISSION OF ST. JOHN BOSCO.....</i>	<i>13</i>
<i>SALESIAN SPIRITUALITY.....</i>	<i>14</i>
<i>THE ORATORY MODEL</i>	<i>15</i>
<i>THE PREVENTIVE SYSTEM</i>	<i>15</i>
<i>TIPS FOR LIVING IN COMMUNITY</i>	<i>20</i>
<i>THE IMPORTANCE OF CATHOLIC SOCIAL TEACHING.....</i>	<i>22</i>
<i>SELF-ESTEEM.....</i>	<i>23</i>
SALESIAN VOLUNTEER DECLARATION	27

VOLUNTEER PROGRAM MISSION STATEMENT

We are young Christians,
called together by God
to seek and share Don Bosco's vision
and to collaborate as Volunteers
within the SUO Province
in its mission for young people
especially the poor and those at risk.

Part One: What It Means to Volunteer

VOLUNTEERISM: A GENERAL VIEW

Volunteerism is certainly not new to the Church or society. Today there is a renewed interest in volunteers especially among young adults. This interest is driven by the following:

1. The service of the Church and society demand that volunteers accept a greater level of responsibility and involvement.
2. The increasing complexity of legal and statutory obligations.
3. The ever increasing expectations placed on charitable institutions and the decreasing availability of economic resources make the use of volunteer staff necessary for the successful work done by these institutions.
4. Volunteer work is now looked upon as a part of the young adult's preparation for professional and career growth.

VOLUNTEERISM: FROM THE CHRISTIAN PERSPECTIVE

We are told in the Bible that "faith without works is dead" (James 2:26). Thus, the Catholic Church teaches that while we are saved by Christ and through our faith in Him, our faith is only made manifest in the service we give one another.

To be a volunteer is not a job. It's not something one does for the sake of doing something. To be a volunteer is to answer a specific call that comes from Christ Himself. Volunteering is, in itself, a vocation. It is the way we make manifest our Christian faith; we give of ourselves for others just as Jesus gave of Himself for us. Jesus laid down His life so that we might live. In this spirit, we are called by Christ.

In John's gospel, Jesus repeatedly asks a simple question of Simon Peter: "Do you love me?" (John 21:15). When Peter responds "yes" each time, Jesus tells him to "feed my lambs, tend my sheep, feed my sheep". Our "Yes" to Christ is made manifest in the service we provide for others. Jesus tells us to love our neighbor. In the parable of the Good Samaritan (Luke 10:30-37), Jesus teaches us that everyone we meet is our neighbor, regardless of race, color, creed, gender, etc. This is our true call to Christian service. This is why we say "Yes" to Christ and give ourselves as volunteers.

VOLUNTEERISM: FROM A SALESIAN POINT OF VIEW

1. Salesians have always used volunteers as a part of their implementation of the educative-pastoral project. Don Bosco began his work with volunteers whom he formed as educators. Today the Salesians use volunteers as an opportunity to share and foster Salesian spirituality and preventive system among the young people and adult collaborators.¹
2. The volunteer program gives young people the opportunity to experience Salesian life and ministry. This is accomplished through short term and long term voluntary experiences.
3. The Salesian volunteer program helps the Salesians to achieve the founder's dream: "forming our young people into upright citizens and good Christians," by forming them to answer their baptismal call to be prophets. The volunteer program is a discernment process for our young people, helping them to understand the Christian vocation, and gospel call to make a difference in society.
4. The Salesian Volunteer Program puts the young adult volunteer *at the center of our attention, not only as a collaborator but also as the subject of our educative ministry*, since our attention and accompaniment is principally focused on the volunteer and to his human and Christian development and involvement in the life of society and of the Church.
5. The Salesian Volunteer Program fosters in the young person an attitude of service to the poor and needy, and it offers them experiences of significant commitment, which will help them develop a Christian vocational option².
6. The Salesian Volunteer Program is not a free provider of labor. The volunteer is not someone who will reduce the operative costs in our various apostolic works.
7. The Salesian Volunteer Program is not limited simply to the community's apostolic works—whether school, club or parish. The Salesian volunteer can also be integrated into a Salesian outreach to the local neighborhood. In this way the

¹ Voluntary Service and Salesian Mission. Handbook & Guidelines. Rome 2006: (intro)

² Voluntary Service and Salesian Mission. Handbook & Guidelines, Rome 2006 pg. 5

Salesian ministry becomes integrated into the needs of the local neighborhood and the work's educative pastoral community (EPC).

Part Two: Volunteer Identity and Responsibility

PROFILE OF THE VOLUNTEER

The Salesian Volunteer is someone with a vocation to live and to give of himself in the model of Christ. He is a person open to a new world, to a variety of cultures, and has a profound respect for the dignity of the human person. The Salesian volunteer tries to live according to those basic values and attitudes that contribute to his way of acting:

- ✓ **Service:** the volunteer gives himself without expecting any remuneration.
- ✓ **Community spirit:** the volunteer generously puts his gifts and talents at the service of the project and of the community in which he is working. The volunteer strives to collaborate with the community members in their apostolic work.
- ✓ **“Oratorian” style:** the volunteer displays in his activities an “Oratorian Heart” which means he knows how to be with the young and make himself loved, ready to take the first step to share his life with them, and creating a family atmosphere.
- ✓ **Pro-Social Justice:** with a clear and preferential option for young especially the poor, the marginalized and those at risk. The volunteer makes efforts to discover, respect and appreciate the values of the culture in which he is working. In this regard both the community and the volunteer take time to share and discuss the outreach programs to the local neighborhood.

PARTICIPATION OF THE VOLUNTEER WITHIN THE SALESIAN COMMUNITY

The Salesian community is the “key” to the Salesian Volunteer Program. The community opens its doors and home in welcome to the volunteer. The volunteer is welcomed into the community and into the Salesian family. The volunteer will be part of the community's daily life and a member of the Salesian community.

A healthy Salesian community is ready and willing to receive a volunteer and to accompany him. The volunteer to enter the Salesian community enters with an open heart, ready and willing to be involved in the educative-pastoral plan of the community. The community will in turn respect his lay state and help make good use of his qualities and experiences.

To establish a positive relationship of fraternity, sharing and collaboration between volunteers and the community, the following requirements are important:

- *Knowing each other:* The community and the volunteer are able to welcome and be open to one another in sharing the mission and life of the community.
- *Recognition and acceptance of diversity:* The community and volunteer accept differences in age, nationality, and ethnicity.
- *Salesian Spirituality:* The volunteer strives to reflect the joy, optimism, and hope of the Salesian charism as a concrete way of working with young people and living with one another in community.
- *Integration:* The volunteer participates in all meetings, monthly recollection, and events within the community.
- *Accompaniment:* The volunteer will be assisted by the all members of the community as he/she strives to be more Salesian.

In turn, the hosting community will be responsible for providing health insurance for the volunteer in the case that he does not previously have any. The community will provide room and board. The volunteer may also request money to the director for personal expenses.

VOLUNTEER AND COMMUNITY

The Salesian Volunteer period is a time of commitment not only by the volunteer but also by the local Salesian (SDB) Community, each undertaking to live together in community at the service of young people.

The guidelines below are examples of expressions of this commitment between volunteer and SDB Community.

VOLUNTEER COMMITMENT

The Salesian Volunteer promises to:

1. **To live as a member of a Christian Community**, inspired by the Salesian family spirit, sharing together ministry, recreation, prayer and meals.
2. **To work as a member of a Salesian Team.** This will involve planning and preparation of work for young and poor and evaluation of that work as a team
3. **To give a commitment to care for myself**, using good time-management skills

4. **To give a full account of all work** as a volunteer to the to the Director of the Community and to the Salesian Volunteer Coordinator (see above)
5. **To ask for and seek support** for oneself in the work as a Volunteer
6. **To offer support to the Salesian Community** and fellow volunteers
7. **To respect confidentiality** with young people and fellow volunteers
8. **To agree to abide by Salesian guidelines and conditions of service**
The volunteer must:
 - Be present in all community activities: prayers, daily Eucharist, meals, community meetings, days of recollection, etc.
 - Respect the community's daily schedule
 - Respect the community residence (no young people or adults are allowed in bedrooms)
 - Adhere to the Safe Children Policy of the site (See Appendix # 1)
 - Be willing to have open dialogue and communication with the community
 - Be a good listener
 - Be ready to learn and to seek help and advice when needed
 - For those under 21 years old, no alcohol consumption in or out of the community
 - Avoid dating or having boyfriend or girlfriend
 - Be respectful of the community life
 - inform the Director when leaving the premises
 - be responsible with the community for the upkeep of the house and property
 - respect community boundaries
 - be considerate of other members of community (keep things quiet, especially after other members are sleeping)

SALESIAN COMMUNITY COMMITMENT

The Salesian Community promises:

1. **To provide initial training** during the induction period and opportunities for ongoing formation.
2. **To provide a setting** in which the volunteers can feel at home, grow in faith and self-confidence and develop their gifts.
3. **To provide one-on-one supervision** on a regular basis in order to reflect upon and support the experience received by the volunteer.

4. To provide board and lodging and financial support as outlined in the contract.
5. **To provide prompt evaluation of the volunteers** with those with whom they work.

ROLE OF THE VOLUNTEER COORDINATOR

The Salesian Volunteer Coordinator (SVC) and the community Director share responsibilities for the wellbeing of the volunteer. The volunteer must remain in constant contact with the SVC and the Director of the community throughout the duration of the program. This communication is essential to the program; it will fail without it.

It is recommended that the volunteer reports to the SVC at least once a month, informing him of strengths and weaknesses, successes and difficulties, and detailed descriptions of work and life in community. The SVC will be the mediator for any issues the volunteer might be having within the community and vice versa. Communication between the SVC and the volunteer will help alleviate any struggles or difficulties the volunteer may be having or the community may be having with the volunteer.

Part Three: Commitment to a Safe Environment

Taking Care of Me, My Community, and Those Entrusted to Our Care

It is of paramount importance that all volunteers read through and fully understand the Safe Children Policy (Appendix 1) of the San Francisco (SUO) Province. In order to maintain a safe environment, volunteers need to be taking care of themselves and their community. It is only from there that healthy relationships can be formed, especially with the young whom they and their communities serve.

The province's policy statement is as follows:

The Salesian Society, through its ministries, schools and institutions has numerous daily contacts with children. It is therefore important that all Church personnel protect the rights and dignity of children and be alert to incidents of child abuse. Any and all Church personnel who know of any incident of child abuse must comply with all applicable reporting, or other requirements, of state and local laws. In addition, any and all Church personnel who suspect child abuse, recognize any warning signs of child abuse and/or see any violation of these policies should immediately contact the Provincial or Director, as applicable, and make a report in accordance with the procedures herein.

These policies, and the procedures that have been developed to carry them out, reflect the Salesian Society's strong conviction that all forms of child abuse constitute gravely serious matters that can cause inestimable pain and anguish for victims and their families. For this reason, the Salesian Society is determined to

do all that we can to prevent such abuse from occurring, to respond immediately when it does occur, and to bring the healing ministry of Jesus and the teaching and example of St. John Bosco to all who have been victimized by this tragic and abusive behavior.

In order to prevent child abuse, volunteers are encouraged to maintain a healthy and faith-filled lifestyle (Article 1, Section 1). By taking care of himself physically, mentally, emotionally, and especially spiritually, the volunteer lives a balanced lifestyle that makes dealing with all people easier and healthier. Volunteers are to avoid isolation with young people – never be in closed quarters alone with a youth. Volunteers are to be wary of physical contact with minors (see Appendix 1, pp. 8-10).

All volunteers, before they are accepted and assigned to roles involving minors are subject to fingerprinting and a criminal background check through the federal government. These procedures are in compliance with the laws of the State of California. Volunteers must read over and understand the policy and will be briefed at a mandatory orientation before being put into work.

If the volunteer sees or reasonably suspects child abuse, he is to report it IMMEDIATELY, according to the guidelines set forth in Article 3 of the Safe Children Policy (pp. 15-16). The volunteer must contact a child care service immediately, both by phone and in writing. The reporter will be kept private and will be immune from civil or criminal liability. The volunteer must also notify the director of the community. Please refer to Articles 3 and 4 of the Safe Children Policy.

GENERAL PRINCIPLES & RULES

A. General Principles

1. **The Salesian Volunteers (SVs)** is an organization of lay men and women, associated with the Salesians of Saint John Bosco, dedicated to their own progress and growth in spirituality by fulfilling their baptismal vocation to the active apostolate of the Church, especially in mission programs (Dogmatic Constitution of the Church #51).
2. Every SV makes a commitment to be, above all, a Christian witness to the young. “To be a Christian means to be apostles, for by its very nature the Christian vocation is also a vocation to the apostolate” (Decree on the Apostolate of the Laity #2).
3. SVs commit themselves to assist the Church by associating themselves to the evangelization activities sponsored and directed by the Salesians of Don Bosco, to whom the SVs shall be responsible.

B. Rules

1. SVs make a commitment to the Salesians of Don Bosco to serve for a minimum term of one year. SVs are encouraged to continue their service to a second year. The term may be extended by mutual agreement for no more than three consecutive years.
2. Normally, an SV is expected to work within an existing project. No special, new, personal activity shall be initiated by an SV without the explicit permission of the Director of the Salesian Volunteer Program and of the local Salesian superior.
3. SVs seek to share themselves and their gifts with others and to be open to new ways and customs. In their work they strive to avoid an attitude of superiority. Such an attitude, when dealing with persons of another culture and tradition, may provoke rejection from the people to whom we wish to minister.
4. SVs are attentive to the needs of fellow SVs, especially those stationed at the same or proximate mission site. By sharing work, prayer, and relaxation, SVs create a genuine, family-like environment, sustaining and helpful to all.
5. The SVs will meet for community prayer everyday (ordinarily) for Mass, morning prayer and evening prayer.
6. The SVs shall be provided with board, room and other necessities. “Other necessities” shall include emergency medical insurance.
7. The SVs do not receive a salary. In some cases it may be possible for the Salesian Director to obtain a salary from the local government, or some agency, for the volunteer. This shall not be considered by the volunteer as a personal salary. It shall be given to the local director for the needs of the community.

- 8.** Arrangements for time off, holidays, vacation, and retreats shall be made, and mutually agreed upon, by the SV, the SV Director and the local Salesian superior.
- 9.** Emergency medical insurance is provided at the expense of the hosting Community to cover accidental medical and surgical care, with the exception of needs due to pre-existing conditions. During his/her service term the Salesian Volunteer Office will cover the cost of your deductible.
- 10.** Transportation to and from the site of service will be paid for by the SV. The Salesian Volunteer program will reimburse the SV for the cost of their airfare upon the completion of the following: 1) his/her service term, 2) program evaluation and 3) personal reflection of experience. Should an SV, without the understanding of the local Salesian community and the SV Director, return from his/her assignment before the end of the agreed upon commitment date, the Salesian Volunteer program shall not be responsible for the cost of transportation of the SV.
- 11.** Before leaving for the mission site, each missionary should give serious thought to the possibility of family tragedy. In the event of death or terminal illness in the immediate family, the individual's decision to return home temporarily will be respected. However, transportation expenses shall be assumed by the SV or his family.
- 12.** An SV, for the good of the Church, shall be willing, on request, to transfer from his original assignment to another assignment. Such re-assignments shall be requested only after exhaustive consultation with all parties involved.
- 13.** SVs agree to abide by the rules of the community with which they work, during their service term.
- 14.** Causes for dismissal shall be: a violation of the rules of membership, public crime and scandalous conduct, and any serious violation of public law and order. In cases of special gravity, the local Salesian Superior, after consultation with the SV Director and the Salesian Provincial, may ask the SV to withdraw from the mission.
- 15.** SVs who break contract, abandon or arbitrarily leave their assigned area without the clear understanding and express permission of the local Salesian Director and the SV Director are not entitled to means and money for transportation and travel from the assigned mission area. Nor are they entitled to any further support and aid from either the Salesian Volunteers or the local Salesian community.
- 16.** SVs understand and agree that while participating in this Salesian Volunteer Program they are solely responsible for their own health (except for explicit medical coverage within the program), safety and well being and also their own actions. SVs also understand and agree that the terms of the Salesian Volunteer Declaration (the "Declaration" which is incorporated by reference into these General Principles & Rules) including but not limited to the express assumption of all of the known and unforeseen risks, are valid and legally enforceable. SVs further understand that by signing the Declaration they have agreed to release and indemnify the Salesians And Related Entities (as defined in the Declaration).

Part Five: Formation

THE MISSION OF ST. JOHN BOSCO

When Don Bosco began the Salesians on December 18, 1859, he immediately understood the needs of the young – especially those poorer ones – stretched far beyond the walls of his Oratory at Valdocco. It took less than a year for Don Bosco to begin expanding the order, first establishing new houses in northern Italy. In 1875, the Salesians expanded to France, their first house internationally.

Also in 1875, Don Bosco sent John Cagliero, reputed by many to be his favorite student, and several others to South America. This was the foundation of the Salesian Missions. The first Salesian Missionaries established houses in Argentina, Uruguay, and Brazil before Don Bosco's death in 1888. At the time of Don Bosco's death, there were 773 Salesians, 150 of which worked in the missions in South America in 11 different missionary expeditions.

Salesian missionaries reached the United States in 1898, establishing their first house in San Francisco. Today the Salesians are present in over 130 countries, and the missions are of paramount importance. Salesian missionaries and volunteers are the ones on the front lines, responsible for bringing the Salesian spirit and charism to all they meet. They establish a Salesian presence wherever they go.

As a volunteer, you are expected to do the same. You are commissioned and devoted to being Don Bosco and bringing his spirit to all you meet. In this document, we will discuss all things Salesian and all things Don Bosco: the Oratory Criteria, the Salesian Spirituality, and the Preventive System of Education. We will also discuss the Seven Themes of Catholic Social Teaching and the importance and value of self-esteem.

This document is for your formation as a Salesian Volunteer! Read it, read it again, and refer to it constantly. It will serve as your road map and guide for volunteer experience. Through this document, you will understand the Salesian way, the methods of Don Bosco and be able to apply them in your ministry.

SALESIAN SPIRITUALITY

The Salesian Spirituality is a set of six guiding principles that allow us to reach the young in the model of Don Bosco.

1. **Joyfulness.** We must be cheerful in all that we do. We should pray, play, interact, and work with joy in our hearts. We must embrace all that is put in front of us. We are called to be optimistic and to project that optimism to others; both the youth and our brothers in community. In the present day, it is so easy to be cynical. But rather than be cynical, we follow Don Bosco's example of being cheerful around young people and in community.
2. **Kindness.** Salesians are to interact with others out of a genuine love and care. Our message is lost if it is not delivered out of love. By being kind to people, we can develop healthy relationships with them and establish a certain credibility with them that allows us to help them grow.
3. **Relationship with Christ.** In order to function healthily as Salesians, we must remain close to Jesus, most especially in the Eucharist. We believe as Catholics that the Eucharist is the true and living presence of Christ among us. St. John Bosco encouraged frequent reception of the Eucharist even at a time that it wasn't regularly practiced. As volunteers, we are expected to participate fully in the prayer life of the community. We should also regularly seek spiritual direction. This helps keep our hearts clean and focused on bringing young people to Christ.
4. **Devotion to Mary.** Don Bosco had a particular devotion to Mary, Help of Christians. We too are to take Mary as our Mother. We entrust our work, our ministry, and our very lives over to her. She is our Mother and Intercessor. It is highly recommended that we pray the rosary regularly as a tool by which we devote ourselves to her.
5. **Willingness to Work.** We are to, as Don Bosco said, "Do our duties well." This means when it is time to work, we will devote ourselves to the work that needs to be done. We will not procrastinate. Rather, we accept what God has put in front of us and perform the tasks to the best of our ability. Here we set an example for young people.
6. **Service.** Seek to serve rather than to be served. As Salesian Volunteers we have made a fundamental decision to serve. However, that decision is lived out each and every day in each and every situation. We need to keep sacrificing our own wants and needs and rather devote our energies to helping those around us.

This spirituality is a six-pronged plan of life that defines what it means to live as Salesians. When we are following these aspects in our own lives we can be more effective ministers to the young in our work.

THE ORATORY MODEL

Don Bosco created a distinct model for how each Salesian place was to operate. We refer to this as the “Oratory Model”. The four components, known as the Oratory Criteria, are as follows:

1. **The Home that Welcomes**

- It is important to be present to young people. We must establish healthy relationships with young people in order for them to feel at home with us and with other young people in the Salesian setting.
- It is with a joyful spirit that we are to reach out to the young. This puts them at ease and makes them feel at home.

2. **The School that Prepares for Life**

- We provide the young with tools that will help them function in society. This means education, interpersonal skills, and life lessons. The Oratory seeks to prepare young people for life in the real world and seek practical ways to live that life.

3. **The Church that Evangelizes**

- Our Church is a place of prayer, centered on Christ. It is also a place where we bring the young to learn about Christ. Everything we do is based on our faith. In bringing the young into that faith, we evangelize to them. And when they understand and accept that faith, they become evangelists to others.

4. **The Playground where Friends Come to Meet**

- Socialization is an important part of faith formation. Young people need to have support in their friends and peers who are also walking the journey of faith.

In order for us to effectively follow and correctly implement the Oratory Model, Don Bosco gives us the Preventive System.

THE PREVENTIVE SYSTEM

Don Bosco’s system of education was very unique for its time period. In a time where teachers ruled their classrooms with an iron fist and sought by any means possible to establish fear in their students, Don Bosco went about his business in a very different way. Don Bosco’s method is known as the “Preventive System”.

There are three cornerstones to the preventive system: **reason**, **religion**, and **kindness**. The system is deeply rooted in reason and also teaches the young how to freely make decisions out of right reason rather than out of fear of negative consequence. It has its roots in Christ and in the Gospels.

Don Bosco taught that the Salesian should seek to be loved before seeking to be feared. The Salesian is to meet young people at their level, to be present to the young in the playground and not just the classroom. This sort of “accompaniment” gives the volunteer an amount of credibility with the young person. In Don Bosco’s own words, “We are the friends of our boys. To learn how to command them, we must first learn to obey; and to make ourselves feared, we must first make ourselves loved.”³

Here are some excerpts from Don Bosco himself on correct implementation of the Preventive System⁴:

On dealing with anger:

In dealing with the young, we must not allow the shadow of anger to darken our countenance. Self-control must rule our whole being – our mind, our heart, our lips...

St. Francis de Sales, that meekest of saints, never allowed his tongue to speak when his spirit was disturbed. "I am afraid," he once said, "to lose in a quarter of an hour that little sweetness that I have gathered up, drop by drop, like dew, in the vessel of my heart through the efforts of 20 years."

Master your own character, and then you will succeed in mastering those of your pupils. Show them that uncontrolled emotion plays no part in your actions; they will respect you for that, and their respect will prompt their obedience. But betray the least sign of weakness, of passion, of impatience, and your authority and prestige will not long endure. Besides, your punishment will not be taken as a remedy for the boy’s fault, but as a vent for your own passion. It can bear no fruit!

Even a slight flush of the countenance or a slight change in the tone of voice caused by anger betrays us and incites the boys to lose their esteem and confidence in us. Then all punishment is useless, because the boys feel that reason alone ought to be used in correcting them.

Keep Jesus before you. He patiently bore the ignorance and rudeness of his apostles. He had to put up with their faithlessness. The friendly hand he extended even to sinners aroused surprise in some and scandalized others. Yet his one interest was to inspire confidence and hope in the hearts of sinners. Well could he command us, then: "Learn of me, for I am meek and humble of heart."

³ **How a Saint corrected children.** *The words of St. John Bosco as found in his writings.* Condensed by James Hurley, reprinted from *The Salesian Bulletin*, (New Rochelle, NY) Jan/Feb 1988, page 12.

⁴ **How a Saint corrected children.** *The words of St. John Bosco as found in his writings.* Condensed by James Hurley, reprinted from *The Salesian Bulletin*, (New Rochelle, NY) Jan/Feb 1988, page 12.

On making yourself loved:

Act like a caring father. You will obtain anything from your children if they realize that you are seeking their own good. Act towards them as a good father who checks his children only from a sense of duty, when reason and justice clearly require it.

Always be gentle and prudent. God will surely reward you if you are persevering in these virtues. He will make you the master of your children's hearts even when they are stubborn and rebellious.

Allow for the thoughtlessness of youth, and

Be alert for hidden motives. Boys often commit faults through thoughtlessness. At other times there are hidden motives for their misbehavior. On several occasions I have called some troublesome lads to order and, on inquiring with kindness why they persisted in being stubborn and self-willed, received as an answer, "That teacher has it in for me!" or "They're always picking on me, so I'm giving them something to pick about!"

To my surprise, I have found that such explanations were not always without foundation. Often – I hate to admit it – we ourselves are partly to blame for the misbehavior of our pupils.

Strange to say, those very teachers who are most exacting and who refuse to overlook even the slightest disobedience, are often the very first to ignore the advice of their own superiors. They themselves will forgive nothing, but they expect any fault of theirs to be entirely overlooked.

Speak kindly. When the pupil is convinced that his superiors have high hopes for him, he is drawn back again to the practice of virtue. A kind word or a glance does more to encourage a child than a severe reprimand, which only serves to dampen youthful enthusiasm.

Give timely advice. A fatherly word in private is worth much more than reproach. Instill in the young the desire of reward or the thought of doing honor to their dear ones. In this way they are at times incited to acts of great generosity.

Correct often. If they fall into the same faults repeatedly, without losing sight of charity warn them in more serious terms, contrasting your own conduct towards them with theirs towards you. Show them how concerned you are to save them from trouble and how little they repay your leniency toward them.

On correcting a young person:

Never correct in public. Correct them with the patience of a father. Never, as far as possible, correct in public, but in private, apart from others. Only in cases of preventing or remedying serious scandal would I permit public corrections or punishments.

Be indirect. Many times an indirect method of correcting is useful. For example, while in the presence of one at fault, speak to another about the folly of those who do lose their self-respect and good sense and so deserve punishment.

Often make use of a third person to speak well of you to the offender, to advise him, to tell him what you cannot very well tell him yourself. Look for one who can more easily gain his heart.

Withdraw some mark of affection. Sometimes, to obtain the amendment of our pupils it is enough to withdraw those marks of confidence and friendliness usually shown them.

Wait until the child is calm. Never correct a boy while he is still under the influence of his own temper. A correction given at that time would only serve to embitter him and make things worse. Give him time to reflect, to enter into himself – he will realize that he is wrong.

Pick the best moment. Correct at the proper time, if you wish correction to do any good. I have often reflected on the story of Saint Paul's conversion. He had gone to the High Priest "breathing threats of slaughter against the disciples of the Lord." See how our Lord bides his time. He lets the persecutor give vent to his passion. He waits for him to complete his journey. Then at the very gates of Damascus, after Saul has had plenty of time for reflection, when he is far away from those who might encourage him to persist in his resolution to persecute the Christians, Jesus reveals himself in all his authority and power! By the strength of his meekness, he converts Saul's hatred and opens his eyes to his error; from a persecutor, Saul becomes the apostle of the Gentiles.

Appeal to reason and responsibility. Let the one you correct understand that you act out of duty and according to reason. Try to make him realize his fault and that it deserves punishment. Then mitigate it. In this way he will willingly accept it.

Use a third party. If your first effort at correction proves unsuccessful, find out if there is someone else who has gained the confidence of the child. If so, let that person try correcting him. In the meantime, you should pray that some good may result from his attempt.

Be optimistic. One last thing: when once you have gained the boy's heart, do not be content with merely inspiring him with the hope of forgiveness, but assure him that by his good conduct in the future he will make up for past failings.

Sweeten correction with comfort. Correction at times brings about anxiety and fear. A word of comfort can easily offset this. A person who forgets and helps the culprit to forget is a true educator.

In certain difficult moments, a humble prayer to God is much more useful than a violent outburst of anger. Your children will certainly draw no profit from your impatience, and you will not impress anyone who may be watching you.

On administering punishments:

I have often been asked and begged by my Salesians to set down various norms regarding the difficult matter of punishments.

At times, a child seems to reap no fruit from our corrections, yet down deep in his heart a wonderful change is taking place. And this good effect would be entirely destroyed if we were to inflict some severe punishment on him.

But you might ask me here, just what punishments can we use? My dear friends, we should be prudent and sparing in our use of this means for obtaining discipline. If we are also kind and use our good judgment in employing punishments, we will obtain the desired effect – the betterment of our youthful charges.

Punishment should be your last resort. In my long career as an educator, how often this has been brought home to me! No doubt it is ten times easier to lose our patience than to control it, to threaten a boy than to persuade him. No doubt too, it is much more gratifying to our pride to punish those who resist us, than to bear them with firm kindness. Saint Paul often lamented how some converts to the faith too easily returned to their inveterate habits; yet he bore it all with patience as zealous as it was admirable. This is the kind of patience we need in dealing with the young.

Force, indeed, punishes guilt but does not heal the guilty. With the young, punishment is whatever is meant as a punishment. In the case of some boys, a reproachful look is more effective than a slap in the face would be. Praise of work well done and blame in the case of carelessness are already a great reward or punishment.

A reproachful or severe look often serves as an excellent means of moral restraint over the young. By it the guilty person is moved to consider his own fault, to feel ashamed, and finally to repent and turn over a new leaf.

Never, except in very extreme cases, expose the culprit publicly to shame. Except in very rare cases, corrections and punishments should be given privately and in the absence of companions; and the greatest prudence and patience should be used to bring the pupil to see his fault, with the aid of reason and religion.

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

Never stoop to humiliating expressions; on the contrary, make it clear that you entertain high hopes for your children and assure them that you are ready to forget their faults as soon as they take a turn for the better.

The pupils should know the disciplinary measures, including rules and punishments, so that no one can make the excuse that he did not know what was commanded or forbidden.

On being an educator:

Perhaps you think that what I am suggesting is too easy or not practical enough. Yet I assure you that if you abide by what I say, you will be successful. You will see that by these means you will win over those who in the beginning had not given the least cause for any hope.

If too often we see our efforts cast to the winds, devoid of any good results, if the fruit of our labors is nothing but a bunch of thorns and thistles, I believe we are to attribute this sad failure to the fact that we have not yet learned the way of keeping discipline in the manner I have explained above.

Only moral strength can win the human heart, which Saint Gregory tells us is like an impregnable fortress that cannot be conquered except by affection and kindness.

What I recommend is hard, I know, especially for young adults whose first inclination towards obtaining discipline is to act on the spur of the moment and inflict punishments. But I assure you; real success can only be the result of patience. Impatience merely disgusts the children and spreads discontent among the best of them.

Long experience has taught me that patience is the only remedy for even the worst cases of disobedience and irresponsiveness. Sometimes, after making many patient efforts without obtaining success, I deemed it necessary to resort to severe measures. Yet these never achieved anything, and in the end I always found that charity finally triumphed where severity had met with failure. Charity is the cure-all though it may be slow in affecting its cure.

Remember that education is a difficult art and that God alone is its true master. We will never succeed in it unless he teaches us the way. While depending humbly and entirely on him, we should try with might and main to acquire that moral strength which is a stranger to force and rigor. Let us strive to make ourselves loved, to instill into our children the high ideal of duty and the holy fear of God, and we will soon possess their hearts. Then, with natural ease, they will join us in praising Jesus Christ, our Lord, who is our model, our patron, our exemplar in all things, but especially in the education of the young.

TIPS FOR LIVING IN COMMUNITY

Community life is the most important element in your volunteer experience, as it is in any Salesian experience. You will be assigned to a community where you will not have an option to choose with whom you will be living. What you can control, however, is your attitude towards community life. One cannot survive in a Salesian place without a positive attitude.

With that in mind, I have developed some key points that I recommend you follow:

1. **Hold your thoughts;** we know that you are full of ideas, and you want to transform the world. However, you don't have the experience necessary to become a "consultant" it is important not to jump to try to save the world when you haven't been asked.

If you have a great idea, wait until someone asks you... what do you think?

Once you know the environment and the people with whom you are working it will be easier to share your ideas or to become a consultant for them, normally by experience this process can take up to 6 months, remember the people who are in your community have many years of experience.

2. **Ask questions;** you are the new guy in the neighborhood so don't be ashamed ask as many questions as you can, most of the Salesians that we live with lots of experience in working with young people, if you are not sure about something ask, and if you are sure about something ask anyways that may give you the opportunity to learn something new. In the other hand it will give the Salesians the opportunity to be part of your experience.
3. **Be proactive;** to be proactive is to think ahead, to do things before you have been asked, in community life this is really important, you can serve the community by cleaning the table, picking up the plates, being mindful of your surroundings.

Part of being proactive is being assertive with the things that you need to do, if you say that you will do something do it. Do not procrastinate, be on top of things so everybody can trust you and believe you.

4. **Be thoughtful;** this means care for the people that you live with, if you see that a Salesian did not come to the table, in a good way you can tell him... hey how are you doing? We miss you at lunch! This is not with the intention of controlling them, but to let them know that you care about them.
5. In this experience you will feel lonely; this is part of the deal. However, it is important to know that God is there for you, he loves you so much. But also it is important to know that you can approach anyone in the community, good way to start a conversation is to talk about their vocation, to ask them what they do when they feel blue. You are a human being and these feelings are real, so don't close yourself and seek for company in your community.
6. **Respect the community regulations;** it is extremely important to respect the community boundaries, always ask the director if you have any doubt. Also remember the Safe Children Policy.

Following this 6 steps I assure you that you will have a great time in your volunteer program!

THE IMPORTANCE OF CATHOLIC SOCIAL TEACHING

At the core of our beliefs as Catholic Christians is our interaction in society. While aspects of our society might call for our faith life to be separate from our engagement in the world around us. Yet Christ himself calls us to engage the world through the eyes of our faith. The Church has given us seven cornerstones of social interaction. All that we do in our interaction with others and the society at large should reflect these teachings.

The Seven Key Themes of Catholic Social Teaching are as follows:

- **The Life and Dignity of the Human Person:** Every human person is created in the image and likeness of God. Therefore, each person's life and dignity must be respected, whether that person is an innocent unborn child in a mother's womb, whether that person worked in the World Trade Center or a market in Baghdad, or even whether that person is a convicted criminal on death row. We believe that every human life is sacred from conception to natural death, that people are more important than things, and that the measure of every institution is whether it protects and respects the life and dignity of the human person. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 13
- **The Call to Family, Community, and Participation:** The human person is not only sacred, but social. The God-given institutions of marriage— a lifelong commitment between a man and a woman—and family are central and serve as the foundations for social life. Marriage and family should be supported and strengthened, not undermined. Every person has a right to participate in social, economic, and political life and a corresponding duty to work for the advancement of the common good and the well-being of all, especially the poor and weak. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 13
- **Solidarity:** We are one human family. We are our brothers' and sisters' keepers, wherever they may be. Pope John Paul II insists, "We are all really responsible for all." Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice." The Gospel calls us to be "peacemakers." Our love for all our sisters and brothers demands that we be "sentinels of peace" in a world wounded by violence and conflict. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 15
- **The Dignity of Work:** The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's act of creation. If the dignity of work is to be protected, then the basic rights of workers, owners, and others must be respected—the right to productive work, to decent and fair wages, to organize and choose to join a union, to economic initiative, and to ownership and private property. These rights must be exercised in ways that advance the common good. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 15
- **Rights and Responsibilities:** Every person has a fundamental right to life— the right that makes all other rights possible. Each person also has a right to the conditions for living a decent life—faith and family life, food and shelter, education and employment, health care and housing. We also have a duty to secure and respect these rights not only for ourselves, but for others, and to fulfill our responsibilities to our families, to each other, and to the larger

society. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 14

- **The Option for the Poor and Vulnerable:** Scripture teaches that God has a special concern for the poor and vulnerable. The Church calls on all of us to embrace this preferential option for the poor and vulnerable, to embody it in our lives, and to work to have it shape public policies and priorities. A fundamental measure of our society is how we care for and stand with the poor and vulnerable. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 15
- **Caring for God’s Creation:** The world that God created has been entrusted to us. Our use of it must be directed by God’s plan for creation, not simply for our own benefit. Our stewardship of the Earth is a form of participation in God’s act of creating and sustaining the world. In our use of creation, we must be guided by a concern for generations to come. We show our respect for the Creator by our care for creation. —USCCB Administrative Committee, *Faithful Citizenship: A Catholic Call to Political Responsibility*, p. 15

SELF-ESTEEM

- **Control circle**

Your Circle of Control, Your Behavior Drives Results⁵

Do you ever get so caught up in problems with parents, friends, results, school that you lose sight of the only true thing you control, your behavior? You are probably already sitting there thinking, this part is a waste of time. I have to focus on what I want. I have to focus on results. I have to focus on what my friends (or any other person) think. Ask yourself, do you really? Aren’t results, interaction, how others view you really a derivative of what you do or say? It would be very disheartening to think that you have zero control of outcomes? Do you want to live like that? Focusing on your Circle of Control and learning that your behavior drives results can be an enlightening moment that causes some of the stress and even frustration you experience at work or at home to be lifted.

Circle of Control: How do you break the cycle of frustration?

You can break the cycle of hopelessness and the feeling of lack of control by focusing on your behaviors and activities within your circle of control. When we say that your behavior drives results and is the only thing you own, we mean that you own your choices, responses, attitude, implementation of learning, and so on. You must focus on your behaviors because they are the only thing in your control.

Things you don’t control may surprise you. You don’t control others’ moods, who won the hockey game, the friend being an idiot. Why do we differentiate behaviors in your circle of control and issues outside your circle of control? Because you must know what

⁵ <http://www.coach4growth.com/good-leadership-skills/circleofcontrol.html>

you control to understand what you MUST focus on every minute of every day; your own behaviors.



Your Behaviors Drives Results. If you have the single focus on your behavior, the things within your circle of control, you will drive results. If your focus waivers and you begin looking outside the center, you will not hit the target. So, focus on what you own, what's in your circle of control, your behaviors

- **Comfort zone⁶**

The Comfort Zone is our living, work, and social environments that we have grown accustomed to. It determines the type of friends we make or people we associate with. It determines a life style we accept or reject.

Young people are very adaptable, they can adjust to changing comfort zones with ease. They can socialize with homeless people in the morning and be equally at ease at a formal banquet in the evening. As we age, the ability to adapt to wide-ranging comfort zones, becomes more difficult. Social prejudice narrows the comfort zone range. Our present comfort zone is in one of the following conditions.

1. We want to maintain our current comfort zone.
2. We are dissatisfied with current conditions and want to move to another comfort zone.
3. We were suddenly thrust from our comfort zone and want back in.
4. We need to make decisions without supporting facts. The comfort zone can be a decision making tool.

If you were content with your current comfort zone, you would not be reading this website. Because you are reading, it is assumed you want to make some changes in the

⁶ http://www.motivation-tools.com/elements/comfort_zone.htm

way you live and work. That brings us to step two. If you are dissatisfied with your life style, you can change it by changing your comfort zone.

Comfort zones are directly related to our dreams or goals, which is associated with self-fulfilling prophecy. In order to grow and change, we must first be discontent with our current comfort zone. To change to different life style, establishing a business, or succeeding at a challenging project, we must realize that all meaningful and lasting changes occur first in daydreaming (fantasizing) and then they work their way into reality. If we clearly and vividly imagine ourselves being and having the things we truly want, we will create a new picture of ourselves. The old comfort zone, in time, will be unacceptable and we will find ways to acquire the new.

For example, if we want to sail the South Pacific in our own sailboat, we must clearly and vividly, image ourselves sitting in the cockpit of our boat and think about the challenge this environment would bring. This includes accepting the dangers along with the pleasures. The key to upgrading our comfort zone is to raise our self-image and level of what we expect or want first, then we will find opportunity to make the goal reality.

The more clearly and vividly we fantasize our dream, with frequent repetitions and emotional impact, the stronger and more real the pictures on the subconscious level will become. Once our subconscious accepts this image and its expectation, the subconscious will go to work, searching for a way to bring it into reality. If we feel that these things are too good for us, we will find ways to fail. If, however, we intentionally use our imagination to:

- Imagine the change we want.
- Build an expectation of the change.
- Mentally and emotionally, prepare ourselves for the change by anticipating what it will be like.

We will find ways to acquire dream and, when mentally ready, it will arrive faster than we ever thought possible. In effect, what we are doing is deliberately preparing for self-fulfilling prophecy. As has been repeated many times, "Whatever the mind can conceive and believe, it can achieve."

For some people, problems, suffering, poverty, bad breaks are their comfort zone. Try to take away these problems and they will fight back. They find comfort in finding fault and complaining about their misfortune. The same is true for businesses. Daily crisis, employees making bad decisions, accidents, trivial problems, confrontation between management and workers is a workforce comfort zone. Management and workers have grown accustomed to seeing things go wrong and expect them too. Management finds comfort in finding fault with workers and workers find comfort in finding fault with management.

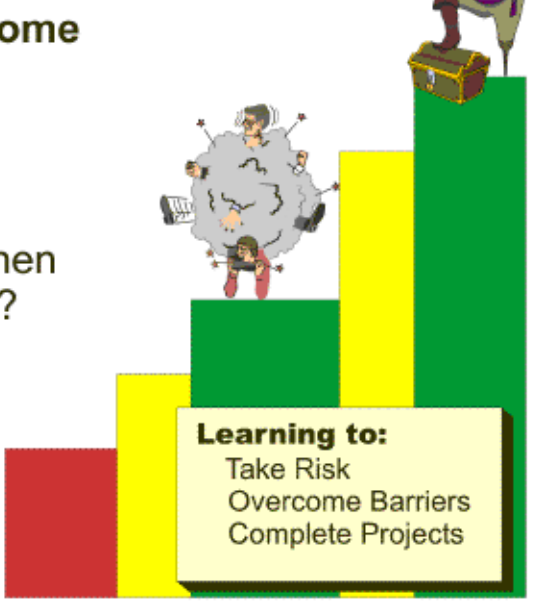

Negative comfort zones can be overcome by setting and thinking about positive goals. What we think about all day and what we expect, be it positive or negative, is our comfort zone.

Learning to Finish What We Start

Barriers to Overcome
Risk
Fear
Failure

What do you do when faced with barriers?

"I Quit" Projects



Learning to:
Take Risk
Overcome Barriers
Complete Projects

Bob Webb
motivation-tools.com

Loneliness

- What to do when you are feeling down?
- The curve of our Mission!

Activities to do

- Mission Statement
- Swot Analysis

What to bring / What not to bring!

- Tips!



SALESIAN VOLUNTEER DECLARATION

I, _____ AGREE TO SERVE AS A SALESIAN VOLUNTEER FOR A PERIOD OF **1 YEAR**. I HAVE READ, UNDERSTAND AND AGREE TO ADHERE TO **THE GENERAL PRINCIPLES AND RULES** OF THE SALESIAN VOLUNTEER PROGRAM. I ACCEPT **THE GENERAL PRINCIPLES AND RULES** OF THE SALESIAN VOLUNTEERS AND CONSIDER MYSELF BOUND BY THEM. I AGREE THAT BY SERVING AS A SALESIAN VOLUNTEER, I WILL NOT BE AN EMPLOYEE OF THE SALESIANS, OR ANY ENTITY SPONSORED BY THE SALESIANS

I, _____ UNDERSTAND THAT I WILL BE PARTICIPATING IN THE SALESIAN VOLUNTEER PROGRAM (THE "PROGRAM") AT MY OWN RISK. I EXPRESSLY ASSUME ALL OF THE RISKS INCLUDING, WITHOUT LIMITATION, THE RISK THAT I MAY BE INJURED OR BECOME ILL DURING MY TERM IN THE PROGRAM. I AGREE THAT DURING MY PARTICIPATION IN THE PROGRAM I WILL BE SOLELY RESPONSIBLE FOR MY OWN HEALTH (EXCEPT FOR EXPLICIT MEDICAL COVERAGE WITHIN THE PROGRAM), WELL BEING AND SAFETY. I FURTHER AGREE THAT I WILL NOT HOLD SALESIANS, THE SALESIAN VOLUNTEER PROGRAM, THE SALESIANS OF DON BOSCO, OR ANY OF THEIR SUBSIDIARIES, AFFILIATES, AGENTS, BOARD OF DIRECTORS, OFFICERS, EMPLOYEES, VOLUNTEERS, SUCCESSORS AND ASSIGNS ("THE SALESIAN AND RELATED ENTITIES"), LIABLE OR RESPONSIBLE FOR ANY INJURY OR DAMAGES WHATSOEVER THAT I MAY SUFFER IN CONNECTION WITH THE PROGRAM INCLUDING, WITHOUT LIMITATION, ANY DIRECT, INDIRECT, SPECIAL, INCIDENTAL, CONSEQUENTIAL, PUNITIVE OR OTHER DAMAGES ARISING OUT OF MY PARTICIPATION IN THE PROGRAM.

IN ADDITION, I HEREBY AGREE TO INDEMNIFY AND HOLD THE SALESIAN ENTITIES AND RELATED ENTITIES HARMLESS FROM ANY AND ALL CLAIMS, LIABILITY, DEMANDS, ACTIONS, JUDGEMENTS, COST OR EXPENSE WHATSOEVER (INCLUDING REASONABLE ATTORNEYS' FEES) CAUSED BY MY OWN ACTIONS OR OMISSIONS THAT MAY ARISE ON OR AFTER THE DATES ON WHICH I HAVE SIGNED THIS DECLARATION, INCLUDING BUT NOT LIMITED TO ALL NEGLIGENT AND/OR INTENTIONAL TORTS, PERSONAL INJURIES EITHER PHYSICAL OR EMOTIONAL, KNOWN OR UNKNOWN, AND/OR INJURY TO PROPERTY, REAL OR PERSONAL.

DATE _____

SIGNATURE OF SV

DATE _____

DIRECTOR OF SVP

DATE _____

WITNESS

Appendix # 1