



## The Piarist Ministry in the school, today

### A. Fundaments of the Calasanzian school.

#### 1. THE STUDENT

##### 1.a. Basic Principles

1. We consider the child and youth as the active subjects of personal, social as well as ecclesial development. Hence, the student is not only the receiver of transmitted contents; he must also understand them and create them.<sup>48</sup>
2. We look for a model of person, free and co-responsible, solidararian and just, open to the others. A person who loves and seeks the truth; a person engaged in the construction of a more humane world; a person who leads a life in concordance with his faith; a person who grows in age, wisdom and grace, following Christ's steps.
3. Each student has to take up his responsibility for his own talents.<sup>49</sup>
4. The student, no matter his faith<sup>50</sup> or the moment of spiritual search he is in, is another Christ.<sup>51</sup> To such Christ, the educator receives and serves.
5. The integrating vision of our Ministry, leads us to consider the student as a son of God<sup>52</sup> with all his development potentialities. This implies a concept of the child as a person; as someone able to be a protagonist of his own educational process of growth in Faith and Culture, in Gospel and Life, in Piety and Letters.<sup>53</sup>

6. The little ones to whom Calasanz referred, were the poor of his time. The same children Jesus blessed and is blessing right now. Our service must also be directed to the poor of our time, in the first place.<sup>54</sup>
7. We stand for the child, for the child as an integrity, for all the children, and preferably, for the poor ones.

26.

#### 1.b Options

1. To have preference for the poor child as Calasanz did. To open our centers to the students who need them badly: to the poor, to those with special educational needs, to those with school failures; to those who have social problems; to those who lack a normal familial environment.
2. To have an open heart and mind, without discrimination or imposition for any student who enters one of our schools, even though he professes another faith<sup>55</sup>, within an explicit option and proposal of Catholic education.<sup>56</sup>
3. To stir up in the student the interest for learning and his capacity to judge, analyze and distinguish.
4. To open the student to a progressive and explicit experience of faith, which takes into consideration the following points:
  - A catechetical process.
  - Initiation in the knowledge and listening to the Holy Scriptures.
  - The living experiences of the Church

- Initiation in prayer (ongoing prayer, in significant moments of the school day...)
  - Frequent participation in the Sacraments of the Eucharist and Reconciliation.
  - The saints' testimonies as Witnesses of the Faith, especially of the children and committed Christians of today.
  - Love to the Church and Mary.
  - Evangelical commitment with the needy.
5. To profess maximal respect to, esteem and hope in our students' capacities.
6. To stimulate our students to have a living experience in the Christian community<sup>57</sup>, by supporting and developing their Faith from an experiential catechesis.<sup>58</sup> Likewise, in the educational community, by implying the student directly in the process of learning, propitiating the development of his mental capacities, and considering him as an active and responsible member.<sup>59</sup>

## 2. THE EDUCATOR

27.

### 2.a. Basic principles

By educators we mean all those persons who participate in the educational process, either given directly within the school environment, or else in any other be it familial, pastoral, social, free-time environments, etc.

1. We are called to be, in Calasanz' words, "competent cooperators with the Truth".

2. Our poverty, lived in its deep spiritual dimension<sup>60</sup>, opens us in tune and service to the poor. Each one of the poverties of the child and the youth, increases in the Piarist educator the contemplation of the disfigured face of the Lord<sup>61</sup> and the priority to practice, especially with the most needy, the evangelical mercy with preferential attention and dedication.
  
3. The union of Piety and Letters is especially manifested in the Educator's integrating vision<sup>62</sup>. Faith and Culture, Spirituality and Pedagogy<sup>63</sup> converge on the educator whose function consists in facilitating the action of the Holy Spirit as inner teacher.<sup>64</sup>
  
4. We all exercise the educational ministry and therefore we are evangelizers. The professors, the families and all the agents that collaborate with our school, have a mission which goes beyond the professional, the teaching or the pedagogical action.<sup>65</sup> With those who do not share our faith, we have the humane values in common. On such values the theory and practice of our educational ministry are based.
  
5. We are neither selective nor elitist.<sup>66</sup> We try to accompany, to favor everybody's self-esteem by means of each one's acceptance. Therefore we place the ideal of education in an active presence, in communication, in the listening to the student.<sup>67</sup>
  
6. We are alert to ongoing formation and to any educational innovation and research that might be used in any formative environment.
  
7. As educators we feel the urgency of being "healthy" to be able to "heal". With that purpose we turn to:
  - Men's light: by assuming an adequate theoretical and pedagogical formation.<sup>68</sup>
  
  - The light of God: by a process<sup>69</sup> of knowledge and liberation, of personalization and evangelization, which transforms us in men of faith.

1. To consider the family as “the explicit objective of our Ministry” .<sup>70</sup> Families are who, in the first place, “educate, capacitate, motivate, uphold their members”.<sup>71</sup> “Our educational action will be also directed to the family. Therefore that educational action will propitiate a close relationship with the students’ parents, especially of those in great need, supporting whatever promotes educational improvement; whatever promotes the benefit of the parents themselves and the family-school collaboration.
  
2. To potentiate the personal development of the student in each environment, with an attitude of diligent donation “with loving patience and patient love”.
  
3. To accompany the students in the search of the truth, “as competent Cooperators with the Truth”, because this is what educates:
  - In the light of men: through listening and exposition; through science and reason<sup>72</sup> and from a “renewed love of cultural endeavor”<sup>73</sup> practicing cultural charity.<sup>74</sup>
  
  - In the light of God: by leading the students “with maximal respect” to the encounter of Jesus Christ<sup>75</sup>, because in Him the truth of God and of man are expressed.<sup>76</sup> Thus, the Holy Spirit who speaks in our hearts and inspires our deepest truth, will make both truths - the human and the divine - converge in an integrated synthesis of faith, culture and life.
  
4. According to the goals of our ministry, to carry out a serious selection of candidates<sup>77</sup>:
  - Religious educators: according to the formative itineraries of the Order.
  
  - Lay educators: (committed laity, paid staff, volunteers, family parents’ and other collaborators): Initial screening, initial and ongoing formation with clear itineraries, and integration, according to the documents and instruments already elaborated and published by the Order and the different Regions, in the humane, Christian, educational, professional and Calasanzian environments.<sup>78</sup>

5. To cultivate the Calasanzian virtues -nucleus of our pedagogical attitudes- as energy of development<sup>79</sup>: poverty, humility, loving patience and patient love. To educate in those and in other values<sup>80</sup> that we will go on discovering in concrete situations, and which will possibilitate the creation of the necessary environment for the moral and spiritual development of our educators.
6. To attain, among educators as well as among the other members of the educational community - specially with students - positive relations which imply support, esteem, collaboration and growth.
7. To put in motion and actual exercise the frame-document about the Laity, through their formation and integration, not only in the field of collaboration but also in their responsible and full participation.
8. To discover that the Ministry of Piarist religious must have a great component of "formation of formers". It will mainly be orientated to the formation of educators: agents of pastoral, professors, monitors, collaborators, parents.
9. To create directors and teams that fundamentally facilitate the different ways of the educational community and/or pastoral. For that purpose, to establish plans of specific formation.
10. To create from the centers, formation plans for our students' parents and provide trails for the participation of the families in the activity of the centers.

### 3. EDUCATIONAL ACTION

29.

#### 3.a. Basic principles.

1. Education is our principal ministry. We carry it out at school as a privileged place. To education, we must apply the criteria of "total quality".
2. It is part of the mission of the Church<sup>81</sup>, who calls us to the New Evangelization and to territories of mission with urgency. It must insert itself in the Particular Church.<sup>82</sup>  
  
Under the guidance of the Holy Spirit, our school is "most fertile harvest" to whom we are called to evangelize by educating.
3. The search of the happiness of the child<sup>83</sup> is translated into a pedagogy of holiness. It is carried out through an educational-evangelizing process which takes him to discover his identity.<sup>84</sup> It saves the person as a whole from the slavery to ignorance and sin<sup>85</sup> which takes him away from Jesus' project.
4. Faithful to the Calasanzian tradition, we conceive "catechesis as the fundamental means of our apostolate"<sup>86</sup> and "the primordial means to raise and strengthen the faith".<sup>87</sup>
5. We conceive our school in Pastoral key<sup>88</sup>, by means of the integration of Faith and Culture -"Piety and Letters"- which we will walk indissolubly joined and giving reciprocal stimulus, in the persons, structures and in the concrete educational action.
6. Our school promotes the renovation of society, as a critical and active instance, in the light of the Gospel. It is a school which works for Peace, Justice and Solidarity<sup>89</sup>, and opts for the respectful care of natural environment and a sound ecology. As Institution it must be a prophetic voice "to point out the roots of evil proposing interventions which give a more just and solidararian configuration to social, political and economical structures".<sup>90</sup>
7. In the disciplinarian field, our preventive system, the positive stimulus and correction with paternal love, must always prevail.
8. Our educational action assumes the sacramental pedagogy<sup>91</sup> as an impulse and support to the development of the conscience (spiritual direction).<sup>92</sup>

30.

3.b. Options.

1. To evangelize. When we say “to educate”, we mean “to evangelize”; and we mean we evangelize by educating.<sup>93</sup> “What counts, then, is to evangelize not as a mere decoration, as a superficial varnish, but in depth and down to the roots. To evangelize the culture and the cultures of humankind, in the rich and ample sense these terms have in *Gaudium et Spes*: always taking the person as an initial point and bearing in mind the relationship cultures have among themselves and with God.<sup>94</sup>
2. To consider the early years of age as the most important educational period. That is the time when distortions are prevented. Otherwise, they would have to be solved later on. That implies to keep special attention to and care of personnel and pedagogical means.
3. To give primacy to education over instruction. The object of learning is not only the contents but also the method itself, oriented to make the student learn how to know, how to do, how to live with the others, how to be a person.<sup>95</sup>
4. To control the total quality by means of contrast and periodic evaluation.
5. To get the educational activity in our school to have education in the faith, as fundamental aim. Such purpose is to be attained within the frame of a Christian Community as reference.
6. To assist to the necessities of the different evolutive periods, especially from the early years<sup>96</sup>, when the basic structures of the personality are built.<sup>97</sup> Consequently, it is necessary to adapt the educational process to the students’ capacity.
7. To take into consideration, in our educational projects, as a basic transversal line, the formation of the students’ social consciousness by propitiating the creation of

volunteer teams among parents, professors and students, especially to assist the students with educational and/or material necessities.

8. To tend towards an increasingly Calasanzian school, and therefore, popular, so as to make of it a "forum" where Faith and Culture meet.<sup>98</sup> Aperture of the school to the community in order to make it present in all the educational, theological and pastoral forums, favoring the development of an educating city.<sup>99</sup>
9. To get the process of personalization to be the philosophical and cultural basis on the development of the Calasanzian idea of education and school; therefore, to form oneself in and for the accompanying process.
10. To keep in mind the mass media as "educational agents" and make use of them with a critical vision.
11. All the works must propitiate juvenile groups - with catechetical educational itineraries - as well as youth associations and groups.<sup>100</sup>
12. Our educational action must incorporate the new technologies applied to education.
13. To create extra-curricular activities, formative times and environments, especially for those who need them much (parascholarship, parallel school, doposcuola... )
14. To create solidarity funds from the most economically developed centers, to cover the necessities of the more popular ones, to assist their students.

31.

3.c. Transversal axes of our educational action.

32.

1. Integrating vision<sup>101</sup>

More and more, the school:

- Is becoming a place of meeting for people from different countries, ethnic groups, religions, philosophies and cultures.
- is challenged by increasing problems: racism, drugs, social violence, harmful attitudes against the environment ...
- is interpellated by the mass media; the knowledge of other languages, the informatic avalanche (telematic culture ...)

To this multiple-pluralist challenges, the Calasanzian school must respond, by:

- a) Promoting the birth of a new, integrated, mature person.<sup>102</sup>
- b) Offering a cosmovision and a philosophy of life, open to the world and to history, from the fundament that Jesus' project provides us with: the Kingdom of God.<sup>103</sup>

33.

2. Social action.

Calasanz' educational project, not only procures the individual's good but also that of the whole society ("reformatio reipublicae").<sup>104</sup> This implies:

- a) To form critical persons, committed to social progress, justice and peace.
- b) To program in our schools a systematic analysis of society, in agreement with the students' age.
- c) Contact and collaboration with those who fight for a better world: NGO's, volunteership, movements of solidarity ...

- d) Signal-actions of help and service that progressively induce the student to wider and more organic commitments.
- e) Re-orientate - and if necessary, re-situate - our schools or works towards sectors of population and places where the needy are.

34.

### 3. Transversality.

An authentic Calasanzian pedagogy must lead us to a critical analysis of educational projects proposed to us in the places where we work. Many of them start from insufficient and reductionist philosophical-anthropological layouts.<sup>105</sup> On the other hand, the complex system of reactions and expectations given in the schools, generate a “hidden curriculum” that sometimes, unfortunately for us, determine the educational process.

Hence, the urgency of each center to research and analyze the action in order to keep our project, clear and explicit. The educational autonomy, that the states are gradually recognizing, facilitates the setting into motion of the said project. The so called transversal areas constitute another valuable resource to achieve the Calasanzian ideal, since it allows us to promote, through school programs, the human, social and Christian formation.

35.

### 4. Professional formation.

We must gather and develop Calasanz’ idea of a direct formation for professional life<sup>106</sup>, so much so, since in these current times it is in this educational sector where we come across the “preferably poor” students, according to the Calasanzian definition.

36.

### 5. Methodological characteristics.

- Briefness<sup>107</sup>: Excessive attention to methods may turn them unviable and less practical.
- Simplicity and adequation to age<sup>108</sup>: Capacity and preparation of the student.
- Practicity-usefulness<sup>109</sup>: They should be useful for the students' preparation to earn their living in society. We have to consider methodology as an object of learning, since education and methodology have a mutual implication.
- Methodological innovation, as an expression of the educator's professionalism.
- Evaluation: To assume the formative sense of evaluation, and not only its summational sense.
- Formation of the professor, not only in the psychological field, but also in those of organization, teaching techniques and evaluation.
- Activity, to maintain the attention and the desire of ongoing progress in the student.

37.

6. Treatment of diversity.

Each student is different from the others. Each one makes his progress starting from certain potentialities, interests, necessities and aptitudes. That is the way the topic was dealt about in the former Calasanzian school<sup>110</sup>. Therefore, we have to personalize our educational-pastoral-academic activity up to the highest possible point, by finding the most convenient method for each student. We must also establish in our schools a diversification of learnings, with the evident risk and effort such situation demands.

B. Structures, organization and functioning.

38.

1. Characteristics of the structures of our schools.

1. Simple: Such simplicity is necessary not to use up most of the energy either of the agents or else of the addressees of our Works, diminishing their nimbleness and educational and evangelizing efficacy<sup>111</sup>.
2. Realist: This characteristic will make the structures meet the human necessities (physical, psychological and spiritual needs) and reach the fundamental aim of the Pious School: to evangelize by educating<sup>112</sup>.
3. Adaptable to each situation, place and time. The structures must be open - in each human and historical moment - to the signs of the times and of the person as a microcosmos<sup>113</sup>. We should not forget that it is the Truth that lives inside<sup>114</sup>, the concrete addressees of the Piarist mission; and that it is the Truth, who indicates the basic lines and politics to follow.
4. Participative: The structures should promote the participation of all the members of the educational community or of the non-school Piarist Work, to reach the goal of having everybody feel satisfied and participant agents and gradually responsible for the task carried out by each Piarist Work. For that purpose, there are channels of permanent information in ascending as well as in descending lines.<sup>115</sup>

39.

2. Relationships.

In our relationships we should keep in mind that:

1. To learn how to live together is a fundamental aim of our relationships<sup>116</sup>.

2. Our educational ideal is greatly at stake in the relationships created among the members of a Work. The established relationship must make of it, a real educational community. So let our interpersonal relationships be always cordial, of collaboration and always manifesting the sacred sense the person has.
3. The respectful attitude for the different ways of feeling and thinking in areas such as religion, politics, culture, must be evident in our works. Thus, in propitiating living together in diversity, we become vivid signs of the Gospel.<sup>117</sup>
4. What it is said about the relationships in a Work, must be applied to the relationships among our works. Even more; we should establish relationships of collaboration and learning with other institutions or works<sup>118</sup> with similar endeavors.
5. Let us value whatever may bring about a personalizing and personalized educational relationship: tutorship, groups, spiritual direction, accompaniment<sup>119</sup>...

40.

3. Organizational and functioning structures.

The following are those considered as basic ones:

1. Integral Educational Project: As we understand it, from this document on, the concept includes everything concerning "to evangelize by educating", the pedagogical, relationships, organigrams, all-kind activities, regulations ...
2. Directories as a means to develop the Educational Project.
3. Functioning Manuals to articulate and coordinate responsibilities.
4. Directive team<sup>120</sup>: It has the following fundamental objectives.
  - To watch for the Calasanzian identity of the Work.

- To make out and put into practice the Educational Project, in a participative way.
  - To encourage, “Calasanzially”, the formation of professors and other educational agents of the school.
  - To stimulate the work and community experience of all the members of the Work.
  - To coordinate the different programs and actions of the personal and collegiate organs.
  - To evaluate the degree of achievement of the proposed objectives.
5. Board of Pastoral<sup>121</sup>: Its task is to support and uphold the evangelization and specific pastoral carried out in the Piarist School. For that purpose the Board proposes and encourages the constitution of the Calasanzian Ecclesial Community in the school, by means of a gradual process, in catechumenal line, flowing to concrete groups and communities.
6. Christian community<sup>122</sup>: It is the subject and goal of the evangelizing, catechetical and sacramental action carried out, in a specific way, in the Piarist school. Religious, priests, lay people, students and families in tune with our mission, are summoned to join it.<sup>123</sup>
7. Orientation Department: It promotes, stimulates and values the educational process of the student, taking care of his vocational and professional orientation. It also plans, accompanies and controls the formation of educators.
8. Department of Social Action: It plans and directs the formation and social activity of the students, in and from the educational center.<sup>124</sup>

Each Work, according to its necessities and according to the afore-mentioned criteria, may create other collegiate boards in connection with the different projects and curriculums.

<p>III. The Piarist Ministry today in other environments.</p>
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41. The latest General Chapter of July 1997 declared that "The Pious Schools consider as their own and characteristic means to carry out their mission, the Christian popular school, organized with simple and efficacious methods. They assume as their own, any other way oriented to form childhood and youth in order to lead them to Christ".<sup>125</sup>

42. By non-school Piarist work, it is meant that activity or non-academic institution that - depending or not from a school center - is assumed by a Piarist community (local, regional, or of the Generalship) and looks, with educational and Calasanzian hues, for the betterment of the present world, making it freer, fairer and more humane.<sup>126</sup>

These non-school works arise as a response to new educational challenges, urgencies and necessities, mainly the non-formal<sup>127</sup> ones, that raise in these times. With creative fidelity, these non-school works make the Calasanzian charism actual in up-to-date situations.

43. Here, we also include all those Piarist religious who individually or in group, carry out their Piarist activity in works or institutions not ours, be they school, research or any other educational service.<sup>128</sup>

44. Among the present challenges, a special mention should be given to the missionary Areopagus - in words from the Redemptoris Missio - to which the Church is calling us, as Piarists".<sup>129</sup> From the response given by the Order, we state that:

1. Whatever has been said about the Calasanzian school, is applicable to our schools in territories of mission. There, the "praecipue pauperibus" is so much tangible and the Piarist presence such an urgent necessity.<sup>130</sup>

2. In other sense, the places of ad gentes mission present a challenge to our creativity: to carry out the Piarist Ministry in non-school environments.

45.

1. Basic principles of these works.

1. Clear educational and evangelizing mission, not merely in the assistance scope. Thus these works can be instruments for social and ecclesial transformation of the environment; open to all persons, no matter their ideas, beliefs, race or social condition, but always based on values of the Gospel.
  2. To have a Christian community as reference, or else, to create it.
  3. Institutional and fraternal assumption by a Piarist community or a regional community.<sup>131</sup>
  4. To maintain ties of connection, collaboration and coordination with ecclesial and civil organisms with affinitive objectives.
  5. To have a body of ideals and from it, in concordance with ecclesiastic and civil directives, to have a project of actions and a pastoral educational project of the work.
  6. To become these works in places of convergence of humane and Christian values with fidelity to the fundamental features of the Calasanzian style.
  7. Collaboration with and integration of the family.
46. Lines of action.
- 2.a. Boarding-schools, residencies and homes.<sup>132</sup>
1. They cooperate with the families in order to assist their children (boarding-schools).
  2. They take care of abandoned children (homes).
  3. They carry out an educational service-neither of assistance alone, nor entirely lucrative - to society and to the family.

4. They fulfil the present requirements of pedagogy, from the material and structural points of view.
5. They attend the school necessities of the students, besides educating them for living in society.
6. They promote catechetical activities, fit for the students' age and offer religious services adapted to personal circumstances.
7. They offer to each resident, personal, humane and Christian accompaniment to help them in their growth.
8. They program and carry out multiple activities in social, political, economical areas.

2.b. Non-formal education: Free-time activities, "doposcuola", social programs...

1. They complete the educational process through different projects and activities.
2. They may have their own entity, in which the generic identity of the group or activity matches the characteristics of any Piarist work.
3. They promote processes that go beyond the school cycles, in order to link students with adult life.
4. They respond to the necessities not totally solved by the different educational systems, or by school structures as such.

47. (translator's note: n.47 is missing in the original)

48.

2.c. Parishes<sup>135</sup>

1. They articulate a plural parochial community, integrating the movements and communities animated by different charisms, especially the Calasanzian. An ample participation is given to the laity, in different ministries.<sup>136</sup>
2. They are configured as missionary parishes, socially committed and coherent with what they preach.
3. They organize celebrations with creative and festive accent and with characteristic elements of our spirituality.
4. They have an educational option from evangelization and catechesis<sup>137</sup> and, therefore, they promote infantile, juvenile and family catechesis. From it, they offer a communal process and project, coherent with reality and with life testimonies thus favoring authentically vocational processes.<sup>138</sup>
5. They encourage the faith-culture-life dialog and from it, they assist the families in their different necessities, especially in what concerns educational issues. They also promote actions of educational characteristics in favor of children with deficiencies in their school records.
6. They promote the creation of centers of gathering for children and youth, places of rest, festivity, meeting, education and social integration.
7. They are especially concerned about the child and youth. That is a proper characteristic of the Piarist ministry. "They must pay preferential attention to children and youths, faithful to the Calasanzian charism".<sup>139</sup>

8. The devotion to Mary and Calasanz ought to be pointed out. "A special devotion to Mary and Calasanz must be the trademark stamped".<sup>140</sup>

49.

2.d. Temples with public cult.

1. If they belong to the school, the school and their educational-pastoral activities are a priority.<sup>141</sup> Inasmuch as they give religious services to the local Christian community, these services must follow the local pastoral orientations and be in close collaboration with diocesan directions.
2. If, on account of their peculiarity, the temples are outside the school work, their pastoral actions are inspired in the options established for the parishes.

50.

2.e. Education for adults.

1. Within the school-frame, and as complementary educational activities of the Piarist ministry, students' parents and some other adults are attended in the academic as well as in the educational and pastoral fields.
2. Educational and/or pastoral actions for adults outside the school-frame, but with a clear educational intention, are carried out.
3. This type of education covers all the scope of school for parents, Calasanzian ecclesial communities, groups of Calasanzian spirituality, Calasanzian fraternities.

51.

2.f. Works of social action, missionaries, volunteership: SETEM, Calasanzian Missionary Volunteership, NGO's.

1. They promote the creation of educational volunteer groups in the third world, for Calasanzian missions and all-type volunteership, out of solidarity and collaboration with the poorest.
2. They are points of reference for the development of social action.
3. They have a strong educational and evangelizing character, even though they are respectful to different beliefs and thoughts.
4. They have an educational character starting from action itself; they are more experiential than intellectual.

52.

2.g. Infantile and juvenile groups and movements; child and youth associations.<sup>142</sup>

1. Even if they do not depend from any Piarist work, they have Piarist characteristics. They may have an identity of their own in which the identity of the group and that of any Calasanzian work, converge.
2. They are impelled by Piarist schools, parishes or other Piarist works, within their projects. They have diverse finalities, "according to their response to the Faith".<sup>143</sup>
3. They flow to communities, ecclesial groups, movements within or outside the Piarist work.
4. In general, they fulfil what is required to any group or association either in or depending from our schools.

53.

2.h. Collaboration of Piarists with ecclesial or civil organisms.

If we are immersed in a world-wide process of globalization, it is necessary - looking beyond our concrete works - that we make our presence felt in organisms of coordination and development of educational politics, be they ecclesial or civil, local, national or international ones. Thus, we shall contribute to expand Calasanz' ideals and, in turn, we will be also enriched by others.

Our communities shall support that presence and shall discern our religious' degree of commitment in them.<sup>144</sup> Likewise, whoever carries out that task, ought to feel sent by the community; should keep it informed and should harmonize such task with his responsibilities within the Piarist community.

54.

2.i. Formation of educators.

It is a very important task, demanded by:

- Calasanz' example: an authentic former of teachers.<sup>145</sup>
- The commitment and service of the Church to the laity.
- The present educational demand which urges us to form multipliers as an apostolic strategy.

This task, especially demanding, requires from us a profound and permanent preparation; animation-leadership capacity and a deep living experience of our religious identity. Our educational works and even the demarcations and the Order itself, must make an effort to respond to this apostolic new strategy, in answer to the Church's claims.

55.

2.j. Parents' associations, parents' schools<sup>146</sup> and former students associations (or alumni associations).<sup>147</sup>

1. They are born and gathered in our works.

2. They are channels of participation in the activities of our works.
3. In them, the Calasanzian charism is kept alive.
4. They are places of Calasanzian and educational formation, as well as formation sites for the families and their children's.
5. They actively participate in the para-school and school activities of our works.
6. They have the direct collaboration of a determined Piarist religious.

56.

2.k. Extra-curricular activities.

1. They rise from one work, and they may or may not develop in the same work.
2. They have a clear educational character: education from leisure-time or free-time.<sup>148</sup> and non-formal education.<sup>149</sup>

57.

2.l. Houses of living together, retreat and spirituality.

1. They give a service of prayer, gathering and meeting to our students, to children and youths related to our works.
2. They are necessary to promote the infantile and juvenile pastorals.

## SOURCES

- <sup>1</sup> Cf V. Berro, *Annotazioni I*, p. 73. Corrected Fr. Giner.
- <sup>2</sup> L. Von Pastor, *Geschichte der Papste*, vol. XI, Freiburg 1927, p. 433.
- <sup>3</sup> Cf V. Berro, *Annotazioni I*, p. 73.
- <sup>4</sup> Cf 44° Capítulo General, 1997: Declaración sobre la escuela: Nada nos va a hacer abandonar.
- <sup>5</sup> Cf *Vita Consecrata*, n. 96.
- <sup>6</sup> Congregación para la Educación Católica, *La Escuela Católica en los umbrales del Tercer Milenio*, n. 15.
- <sup>7</sup> Cf Carta Apostólica de Juan Pablo II al P. General, (06.24.1997), n. 3-4.
- <sup>8</sup> Cf *Ecclesia in America*. L.E. Vaticana (Jan. 1999) n. 71.
- <sup>9</sup> Josep María Balcells, Declaración Institucional en el "Año Internacional de la Familia, 1994".
- <sup>10</sup> Cf 44° Capítulo General, Declaración sobre la escuela, n. 2. Cf, Informe de la UNESCO de la comisión internacional sobre la educación para el s. XXI, presided by J. Delors, Santillana, Ed. Unesco, Madrid 1996.
- <sup>11</sup> 44° Capítulo General, Declaración sobre la escuela, n. 2.
- <sup>12</sup> 44° Capítulo General: El carisma escolapio hoy, n. 5.
- <sup>13</sup> Cf Carta Apostólica de Juan Pablo II al P. General, (06.24.1997).
- <sup>14</sup> Cf 44° Capítulo General, El carisma escolapio hoy, n. 10-18.
- <sup>15</sup> CC n. 3.
- <sup>16</sup> *Ibidem* 26.
- <sup>17</sup> *Ibidem* 5.
- <sup>18</sup> *Ibidem* 25.
- <sup>19</sup> Documentos fundacionales de las Escuelas Pías, Salamanca 1979, p. 211, n. 3-5.
- <sup>20</sup> Cf Dionisio Cueva. Calasanz. Mensaje espiritual y pedagógico. From n° 1195 to 1445.
- <sup>21</sup> Memorial al cardenal Tonti, n. 4.
- <sup>22</sup> O. Tosti, El Carisma de José de Calasanz, Cuadernos 22, Artículo: Carisma y espiritualidad de Calasanz. P. 54 ICCE, Madrid 1998.
- <sup>23</sup> Cf CC 175, 203. Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 80.
- <sup>24</sup> Cf Gy. Sántha, S. José de Calasanz. Obra Pedagógica, BAC, Madrid 1984, pp. 506 y ss.
- <sup>25</sup> Cf CC, n.5, 191-194. 44° Capítulo General, El carisma escolapio hoy, n. 8, 28.
- <sup>26</sup> Cf CC 4, 198. 44° Capítulo General, El carisma escolapio hoy, n.8, 27.
- <sup>27</sup> Cf CC n. 2. 44° Capítulo General, El carisma escolapio hoy, 8, 26.
- <sup>28</sup> Cf Formación de los profesores de las Escuelas Pías en el Espíritu Escolapio. Tema 4, Roma 1993, cap. 3.
- <sup>29</sup> Cf CC n. 198, 216.
- <sup>30</sup> CC n. 116, 213. Memorial al cardenal Tonti, n.9.
- <sup>31</sup> Discurso de Juan Pablo II al 44° Capítulo General (July 5, 1997) n. 2.
- <sup>32</sup> Gy. Sántha, S. José de Calasanz. Obra Pedagógica, BAC, Madrid 1984, pp. 273-276.
- <sup>33</sup> Cf CC n. 2.
- <sup>34</sup> Cf CC n. 5.
- <sup>35</sup> Cf CC n. 197. Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 104.

- <sup>36</sup> Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 92-99.
- <sup>37</sup> Memorial al cardenal Tonti, n. 9.
- <sup>38</sup> Cf Gy. Sántha, S. José de Calasanz. Obra Pedagógica, BAC, Madrid 1984, pp. 273-276.
- <sup>39</sup> Ibidem, pp. 112-113.
- <sup>40</sup> Cf CC n. 203-211. Carta Apostólica de Juan Pablo II al P. General (June 24, 1997), n. 2,5.
- <sup>41</sup> Cf CC n. 316-334.
- <sup>42</sup> Memorial al cardenal Tonti, n. 26.
- <sup>43</sup> EP 1442.
- <sup>44</sup> CC n. 178.
- <sup>45</sup> Ausenda. "Apostolado extraescolar en la tradición escolapia", Salamanca 1983.
- <sup>46</sup> CC n. 200. Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 77, 91.
- <sup>47</sup> CC n. 184. Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 59.
- <sup>48</sup> Cf Freire, P: A la sombra de este árbol, El Roure, Barcelona, 1997.
- <sup>49</sup> Cf L. Padilla, Intuiciones de Calasanz sobre la formación escolapia, ICCE, Madrid 1998, chap. IV; EP 1332, 4453, 1333.
- <sup>50</sup> Gy. Sántha, S. José de Calasanz. Obra Pedagógica, Madrid 1984, p. 618.
- <sup>51</sup> Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 55.
- <sup>52</sup> Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 55.
- <sup>53</sup> Cf RR. N. 100-104.
- <sup>54</sup> Cf DD 130-138, 140-141, 231, 324-328.
- <sup>55</sup> Cf Diálogo y Misión Secretariado para los no católicos, 1984.
- <sup>56</sup> Cf Ecclesia in America. L.E. Vaticana (Jan. 1999) N. 71.
- <sup>57</sup> Cf RR n. 115.
- <sup>58</sup> Cf Cong. Gener. La Misión de las Escuelas Pías en la N.E. ICCE, 1995, n. 158 y ss.
- <sup>59</sup> Cf XLI Capítulo General, Los escolapios se interrogan Ediciones Calasancias. Salamanca 1980.
- <sup>60</sup> Cf A. Trilla, Tender hoy a la pobreza evangélica ..., Analec. Calasanc, 3°.E.n°, 77-78, 1997.
- <sup>61</sup> Cf Vita Consecrata, n. 82.
- <sup>62</sup> Cf RR n. 105-108.
- <sup>63</sup> Cf Vita Consecrata, n. 96.
- <sup>64</sup> Ibidem, n. 96.
- <sup>65</sup> 44° Capitulo General, El carisma escolapio hoy, 1, 5.
- <sup>66</sup> Memorial al Cardenal Tonti, n° 10.
- <sup>67</sup> Cf CC n. 23.
- <sup>68</sup> CC 203, 207; C 89, 107; RR 111.
- <sup>69</sup> CC 16, 19, 21, 23, 26; C 105; RR 97.
- <sup>70</sup> Josep María Balcells, Declaración institucional en el "Año Internacional de la Familia: 1994".
- <sup>71</sup> H. J. Sokalski, C. Año Internacional de la Familia, Mensaje al Simposio Escolapio de Pedagogía.
- <sup>72</sup> Declarac. Espiritualidad Calasancia (1969) note 138; C 89; RR 104.
- <sup>73</sup> Cf Vita Consecrata, n° 98.
- <sup>74</sup> Cf Carta Apostólica de Juan Pablo II al P. General, (06.24.1997).

- <sup>75</sup> Memorial al Cardenal Tonti, n° 9; Col 2, 2-3.
- <sup>76</sup> Jn 14, 6ss; 18, 37; 1 Tm 2, 4-5; Juan Pablo II Redemptor hominis nn. 7-10; RR 103.
- <sup>77</sup> CC 6 y 7; C 9-10 y 102.
- <sup>78</sup> Cf. Cong. Gener. La Misión de las Escuelas Pías en la N.E ICCE, 1995, n° 99, 109, 110.
- <sup>79</sup> Congr. Gen. Formación de los profesores de las Escuelas Pías en el Espíritu Escolapio, Roma 1993 Topic 4, chap. 3.
- <sup>80</sup> Cf Cong. Gener. La Misión de las Escuelas Pías en la N.E. ICCE, 1995, n° 126.
- <sup>81</sup> Cf Vita Consecrata, n° 96.
- <sup>82</sup> Cf Cong. Gener. La Misión de las Escuelas Pías en la N.E. ICCE, 1995, n° 116.
- <sup>83</sup> Cf CC 2 y Memorial al Cardenal Tonti, 5; DD 123-124.
- <sup>84</sup> Cf Memorial al Cardenal Tonti. 9, 11 y 26, CC 203; DD 45, 109-111; RR 101.
- <sup>85</sup> C 2.
- <sup>86</sup> C 87.
- <sup>87</sup> RR 109.
- <sup>88</sup> Cf Cong. Gener. La Misión de las Escuelas Pías en la N.E. ICCE, 1995, n° 122.
- <sup>89</sup> Cf 44° Capítulo General. Documentos: Misión, Ephemerides Calasancianae, (Oct. 1997), n° 10, p. (465) 29.
- <sup>90</sup> Ecclesia in America. L.E. Vaticana (Jan. 1999), N. 18.
- <sup>91</sup> EP 471.
- <sup>92</sup> Cf CC, n° 23.
- <sup>93</sup> Cf J.L. Corzo, Los cristianos hoy en la escuela calasancia, Analec. Calasanc., 3°. E.n° 77-78, 1997.
- <sup>94</sup> Evangelii Nuntiandi, n. 20.
- <sup>95</sup> Cf Informe de la UNESCO de la comisión internacional sobre la educación para el s. XXI, presidida by J. Delors, Santillana, Ed. Unesco, Madrid 1996.
- <sup>96</sup> CC 2. Memorial al Cardenal Tonti, 15.
- <sup>97</sup> El carisma escolapio hoy. N° 26 y Memorial al Cardenal Tonti, 25.
- <sup>98</sup> Evangelii Nuntiandi n° 29, Puebla, 1040.
- <sup>99</sup> Cf. Primer Congreso Internacional de Ciutats Educadores. Barcelona, Nov. 1990.
- <sup>100</sup> 44° Capítulo General, Política V. 1.
- <sup>101</sup> CC 210.
- <sup>102</sup> Evangelii Nuntiandi n° 19.
- <sup>103</sup> Redemptoris missio n° 20.
- <sup>104</sup> CC 2.
- <sup>105</sup> Memorial al Cardenal Tonti, n° 7.
- <sup>106</sup> Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 92-99.
- <sup>107</sup> CC 216.
- <sup>108</sup> CC 216.
- <sup>109</sup> CC 216.
- <sup>110</sup> Cf CC n. 197. Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 104.
- <sup>111</sup> EP 181; Cf. Memorial al Cardenal Tonti, n. 23, 26.
- <sup>112</sup> Gy. Sántha, S. José de Calasanz. Obra Pedagógica, BAC, Madrid 1984, p. 352-359.

- <sup>113</sup> Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 50.
- <sup>114</sup> Cf L. Padilla, Intuiciones de Calasanz sobre la formación escolapia, ICCE, Madrid 1998.
- <sup>115</sup> Congregación General, Espiritualidad y pedagogía de S. José de Calasanz, Madrid 1995, n. 76.
- <sup>116</sup> Cf, Informe de la UNESCO de la comisión internacional sobre la educación para el s. XXI, J. Delors, Santillana, Ed. Unesco, Madrid 1996, pp. 103 a 106.
- <sup>117</sup> Gy. Sántha, S. José de Calasanz. Obra Pedagógica, BAC, Madrid 1984, p. 618.
- <sup>118</sup> C 91.
- <sup>119</sup> Ibidem.
- <sup>120</sup> Cf CC 186-192; 198; 212-216; 190-191; 202.
- <sup>121</sup> La Misión de las Escuelas Pías en la N.E. Cong. Gener. ICCE, 1995, n° 221 y ss.
- <sup>122</sup> N. 192 y ss.
- <sup>123</sup> Cf RR n. 109-115.
- <sup>124</sup> Cf CC 2, 175, 203.
- <sup>125</sup> 44° Capítulo General, El carisma escolapio hoy, n. 18. Cf RR n. 94-95.
- <sup>126</sup> Cf RR n. 136-141.
- <sup>127</sup> 44° Capítulo General, El carisma escolapio hoy, n. 26.
- <sup>128</sup> RR 136, C 95.
- <sup>129</sup> 44° Capítulo General, Carisma y Ministerio p. 46. Cuadernos n. 20 ICCE-Madrid 1997.
- <sup>130</sup> 44° Capítulo General. Título de la Política VII: Misiones.
- <sup>131</sup> C 25, 26.
- <sup>132</sup> Cf RR n° 137.
- <sup>133</sup> Cf 44° Capítulo General, El carisma escolapio hoy, n. 26.
- <sup>134</sup> RR n° 113 y 136; 44° Capítulo General, El carisma escolapio hoy, n. 26. DD 929.
- <sup>135</sup> C 92; RR 140.
- <sup>136</sup> 42° Capítulo General, Parroquias escolapias, Cuadernos 9, Salamanca 1986. N° 2.7.
- <sup>137</sup> C 87; RR 109.
- <sup>138</sup> 42° Capítulo General, Parroquias escolapias, Cuadernos 9, Salamanca 86, pp. 31-37.
- <sup>139</sup> Ibidem n° 2.4.
- <sup>140</sup> Ibidem n° 2.8.
- <sup>141</sup> CC n. 178.
- <sup>142</sup> R 113.
- <sup>143</sup> R 113.
- <sup>144</sup> RR 136, C 95.
- <sup>145</sup> Memorial a los cardenales Giustiniani, Lancellotti y Soana, en Documentos de S. José de Calasanz, P. S. López, E. Calasancia Latinoamérica, Bogotá 1988.
- <sup>146</sup> Cf XLI Capítulo General, Los escolapios se interrogan Ediciones Calasancias. Salamanca 1980, p. 236.
- <sup>147</sup> RR 128.
- <sup>148</sup> RR 126.
- <sup>149</sup> RR 125.

## CHIPS TO WORK OUT

a) To be elaborated and answered, about:

I. The Piarist ministry according to Calasanz.

This first part of the document would not be of much benefit if we did not describe now, our school context. Context that might well be about 300 years old or just a few. We should keep in mind that the context refers to history, persons, background of knowledge, etc.

This would be the basic exercise for the reading of this first part. In short, the point is to answer the following questions:

- What is our present context like?
- If we compare it with the context described in the document and in heading I, "Our charism in history" and "The Piarist charism today", what coincidences and differences are there?

b) To be elaborated and answered about item 2.

II. "The Piarist Ministry in the school, today."

1. From the question: "1. What type of student do we start from?"

- Add the type of student missing but contemplated in the document as student of our schools.
- Does this type coincide with the type of students mentioned in item I, those to whom Calasanz addressed and with those mentioned in item II of the document, "The Piarist charism today"?
- What is to be done to consolidate this type of student in my school or to draw them in? Who is, in my school circle the preferably poor?

2. From the question: "2. What type of person do we want him to become?"

- Add the missing characteristic from the document and from points 26, 27 and 28 of "The Piarist charism today".
- Does this type of student coincide with that we reflect in our body of ideas? And with that of the former student or alumnus, today?
- What kind of action could we take up to detect among our former students or alumni, the presence (or not) of that profile?

3. From question: "3. With that purpose, what kind of educators do we need?"

- Compare these characteristics with those you find in item III of "The Piarist charism today".
- Does it coincide this type of educator with the one we reflect in our body of ideas? And with the educator of today?
- What type of action could we take in order to detect among our educators, the presence of the above-mentioned profile? Do we make a good selection or screening having this profile as a starting point?

4. To be elaborated and answered from the question:

"4. What educational action must we develop, and what organization and structures do we start from?"

- Add the missing characteristics which are contemplated in the document.

- Compare these characteristics with those expressed in the “Credo”, “Mission” and “The Piarist charism today” .
- Does this type of educational action and school coincide with the ones we reflect in our body of ideas? And with our educational action and our present school?
- Which type of action could we take up to detect what our educational action is like? Do we evaluate our educational action or do we only evaluate the students?

c) To be elaborated or answered from item.

III. “The Piarist ministry today in other environments” .

- Is there any action we consider as Piarist that is not registered in the document?
- What realities as these, exist in your environment?
- After analyzing such realities, can all of them be considered within the Piarist ministry?
- Extract from “The Piarist charism today”, what refers to works or tasks within the Piarist ministry, in other environments.
- What works or tasks of this type should be potentiated and paid more attention to?

GUIDE TO READ THE DOCUMENT
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## 1. Motivation.

The “Total Quality Management” (TQM) - of which business administration has been a leader and pioneer - has taken naturalization papers in the whole present world. The cultural field has also incorporated the concept of “total quality”. Then, and after the Bennet report (American Education: Making it work, 1988) and the search of total quality undertaken by different educational reforms throughout the world, it has become a fundamental pursuit nowadays.

We, Piarist, have not remained aloof. So can be seen in the heading of Politics II: Ministry, approved in the latest General Chapter: “To potentiate the quality of the educational process and the integration of faith and culture in our ministry.” Even more, the same Chapter carries out an exploring in search of the indicators of the Calasanzian quality of our ministry and proposes to express in a document whatever can define the specificity of our works. A kind of “common body of ideas “pointing out our marks of ministerial identity and therefore, the quality indicators necessary to find out if we are or are not a good Calasanzian work.

This document is a response to such demand and therefore of the politics elaborated in the Chapter. It describes those Calasanzian indicators of which it points the path to look for “technical progress through the finality of education, but keeping in mind that “the schools of higher quality are those that have a body of ideas of their own.”<sup>2</sup>

In short, this document aims at providing us a synthesis of what the Order wants our works to be, in Calasanzian terms.

With the document we define what kind of educational quality we have, among the different “total quality” conceptions going around nowadays. What the meaning of “total quality” we refer to, is. If it is that based on the quality of the means, or that which is based on results. Not disagreeing with either one, we state that quality, fundamentally, depends on the goals from which we consider “the means” or “the result”. Therefore, if we affirm that education is universal and that everybody should have the opportunity to accede to it, we are defining the goals that determine the means and the results that will

serve as indicators to analyze our quality and to check if our work are efficacious. To state that the Piarist ministry has opted for this aim, among others, ever since its foundation - "preferably the poor" that in Calasanz' times were the majority - supposes to opt for means which cannot be others than the popular works or schools.

Therefore, clearly, the subject of quality depends "on the color of the glass you are looking through." It will have as many colors as conceptions of man exist.

On account of that, this document intends to reflect the singularity of our educational offer. Openly and proudly we define what the chromatism of our glass is like. We affirm the conception of man and education we start from, and the type of education and man we want to reach. This singularity is not overwrought; it flows straight from our historical and present contexts, from the life itself led in each one of the places where we "evangelize by educating." From this specificity we want to encourage ourselves to carry out the task; to go on offering our "treasure"<sup>3</sup> and to contrast and evaluate the Calasanzian quality of our schools and educational works.

The document you have in your hands now, pretends to clarify the Piarist mission, the Piarist ministry; its finality, its specificity. Just because of it, most of its quotations are of ecclesial and Calasanzian origin. Few references are there from other sources, because the present document is not interested in dealing about the much and good we share with the educational world in general. Neither does it pretend to gather what other current educational waves provide. We take it from granted that we know them and they are incorporated to our curricula and our educational projects.

Even though we know that most of the regions have their directories and educational ideas elaborated, it was perceived in the General Chapter the necessity to elaborate a more universal document propitiating the confluence of the foundational and specific from the beginning, up to now. The Document is presented as an open and flexible project - as it is said of the present curricula - which defines our specificity and which will become operative from and within each context.

2. In the style of a pedagogical guide.

We will consider each one of the items of the document in such a way so as to perform a transversal reading. Each number of those to develop right now, pretends:

- To point out the essential of the item which is presented, joining transversally what it is said in them and indicating the number of the document where it can be found.
- To imply the reader in this task and with that purpose, a work is started. Each one or each group will have to finish the work in two ways:

ü By adding what is missing as indicated by the ellipsis each item has.

ü By using the chips to work out.

Thus, the document becomes interactive and it leads us to contrast and to evaluate our ministry from each one of the persons and concrete places.

#### 1. "I. The Piarist ministry lived by Calasanz".

It places us in the context that is determined by a 400-year-old historicity: "From the practical experience and from Calasanz' orientations the Piarist ministry was born, present and operating in the Church for the last four hundred years of history of the Pious Schools". It is the starting point to define our singularity and makes our offer a different option of educational quality.

##### a) Content of the item.

The Calasanzian vision molded in these fundamentally Constitutional texts, clearly designs the ultimate finalities of our ministry (11). They are:

##### 1. Evangelize:

- children and youths, principally the poor, since their earliest years (8 and 14).
- ... (look up in the document and add whatever is missing).

##### 2. Educating:

- A concrete way to carry it out by means of integral education (8).

- By educators with a personal option of life for the Gospel, integrating educational ministry and evangelical commitment (8 and 9).
  - Selected and prepared specifically (19).
  - ... (look up in the document and add whatever is missing).
3. Popular and Christian School which is the specific means (4 and 11) and activities in other environments (20-24).
- Places of evangelization.
  - Institutions at the service of popular classes with a clear option for the poor.
  - Creative and innovating with the best methods.
  - Laical congregations of one sex and the other.
  - Open: beyond the school building.
  - Modern: the best methods.
  - Open to the future: worried for the students' future.
  - To procure not only that classes work well, but also to watch over the associations.
  - Open to the reality of each student, accompanying them.
  - Inserted and with a clear social commitment to reform society, as well open to other activities of the ministry.
  - ... (look up in the document and add whatever is missing).

## 2. "II. The Piarist Ministry in the school, today".

From the ultimate objectives of the school, according to Calasanz, and from the defined context above analyzed, we come now to this item which examines and defines the reality of the Piarist ministry in our days. The analysis is done through the following points:

- A. Student, Educator, Educational Action. Each one of these epigraphs is divided into: Basic Principles and Options. That corresponding to Educational Action has another point: Transversal Axes of our Educational Action.
- B. Structures, Organization and functioning. Organizational and functioning structures.

The structure of the item has a logical and ordered character. It pretends no important element be set aside so that our own reality can be reflected in the document.

Now, facing an interactive reading of it, and in order to obtain the quality indicators of the Calasanzian school or of the Piarist ministry, it is convenient to perform a transversal reading of the document. On so doing, we find an axis that could be thus defined:

Calasanzian integrating vision: To evangelize children and youths through an integral education.<sup>4</sup>

By integral, we do not mean total, but integrated. That is: To educate is to evangelize any person who is a psychic, biological, transcendent and social unity. The transcendent is not an accessory, but what revives, channelyzes and gives sense to the whole.

This axis can be described in three points:

- a) Integrating vision of the ministry: union of ministry and life. Evangelical option and ministry: to evangelize by educating.
- b) Integration of Piety and Letters: Faith and Culture in persons, educational actions, schools, works, structures.
- c) Integral education: Integral development.

Keeping this fundamental axis in mind since it unifies our ministry, let us carry out this transversal reading of the document, answering the following questions:

- a) What kind of student do we start from?
- b) What kind of person do we want him to become?
- c) For that purpose, what kind of educators do we need?
- d) What kind of educational action should we develop, since what organization and structures?

- a) What kind of student do we start from?

- ü Children and youths, starting by the little ones. (25. 1. a. 1).
- ü In the first place, the poor of the world. (25. 1. a. 6).
- ü Students with special educational needs, students with school failures (25. 1. a. 6).
- ü The student is Christ (25. 1. a. 4).
- ü To open the student to an explicit experience of faith (25. 1. b. 4).
- ü To consider the early years as the most important educational period. (31. 3. b. 2).
- ü ... (look up in the document and add whatever is missing).

- b) What type of person do we want him to become?

- ü The child, our student, is already a person capable of a development as a Child of God and able to be a protagonist of his educational process in Faith and Culture, in Piety and Letters (25. 1. a. 5).
- ü By promoting the birth of a new person, integrated, mature. (33. a).
- ü A person who understands and interprets the contexts received and is able to create them. (25. 1. a. 1).
- ü To form critical persons, committed to social progress, justice and peace. (34. a).
- ü We look for a model of person, free and co-responsible, solidararian and just ... (25. 1. a. 9).
- ü ... (look up in the document and add whatever is missing).

c) For that purpose, what type of educators do we need?

ü To consider the family as an “explicit objective of our Ministry”. They are who, in the first place “educate, capacitate, motivate, uphold their members” (28. 2. b. 1).

ü They are called to be, in Calasanz’ words, “competent cooperators with the Truth” (27. 2).

ü Methodological innovation: as an expression of the professionalism of the educator (37. 5).

ü ... (look up in the document and add whatever is missing).

d) What educational action should we develop, since what organization and structures?

ü An integrating and integrated school in Pastoral key (30. 4). To get the educational activity in our school, to have as fundamental objective, education in the Faith. The creation of a Christian community as reference, will be favored. (31. 5).

ü To open the schools to the students who need them: to the poor, to the students with special educational necessities, to the students with school failures, social problems, without a normal family environment (26. 1. b. 1). To potentiate and care for the educational works in places of mission and developing countries (45. 1).

ü The ideal of education will lie on active presence, communication and listening to the student. (27. 2. a. 5).

ü ... (look up in the document and add whatever is missing).

3. III. The Piarist Ministry today, in other environments.

In this item, we consider the fundamental characteristics a task carried out in environments other than the school, should have in order to be regarded as a task or work within the Piarist ministry.

As basic lines of these works, the following characteristics are pointed out:

- ü A clear educational and evangelizing mission.
  
- ü A Piarist community or region must have institutionally assumed them.
  
- ü A body of ideas, a management project and a pastoral educational project of the work.
  
- ü Fidelity to the fundamental traits of the Calasanzian style.
  
- ü Collaboration and integration of the family.

The task we perform in other environments and their basic lines of action, are also described. Hence a question rises; a question we must answer and that in the item is already replied in n.1: "Basic principles of these works" . Such question is:

Which will be the common line of any Piarist work in other environment than the school?

From the document itself, we can find a transversal common line: that one which can be completed from our own experience and knowledge in this field.

With these elements, the task begins:

- ü Educational service.
  
- ü Pastoral.

ü Preferably the poor.

ü Connection with a community.

ü Non-formal education.

ü ... (look up in the document and add whatever is missing).

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<sup>1</sup> Cf FIDAE, *Qualità allo specchio. Indicatori per la scuola cattolica*, Editrice la Scuola, Brescia 1998, p. 36.

<sup>2</sup> Cf *La calidad Educativa en la Escuela Católica*. Varios. Bruño, Madrid, 1993. Declaraciones Director General UNESCO. 2º Congreso Internacional de Educación.

<sup>3</sup> Cf, *Informe de la UNESCO de la comisión internacional sobre la educación para el s. XXI*, presidida por J. Delors, Santillana, Ed. Unesco, Madrid 1996.

<sup>4</sup> Cf 41º Capítulo General, *Los escolapios se interrogan*, Ediciones Calasancias. Salamanca, 1980, p 220.

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