



ORIENTATIONS FOR A PLAN OF FORMATION OF THE PIARIST LAITY

PRELIMINARIES

New circumstances, internal to the Order, ecclesial as well as social ones, interpreted in the light of faith have led to the Pious Schools to have an integration of lay people to its charism and mission. *“Consecrated persons can open, to those who wish it, the richness of the spirituality that characterizes it and of the charism of the Institute, encouraging to live them in the educational ministry according to the laical identity and in suitable and accessible ways for the youths”*¹

The laical relation with the Order is described in four modalities, covering the different realities in which the seglars live it: cooperation, participation, charismatic integration and juridical integration²

The present Orientations are fundamentally based on two official documents: *The Lay people in the Pious Schools* (44th General Chapter of 1997) and *Directory of the Laity in the Pious Schools* (45th General Chapter of 2004). Both documents constitute the framework in which the formation in the Order is inspired for all the modalities of laical relationship. They are a proposal of reference that will have to be concretized later on in specific plans in each Demarcation, in such a way that the diverse initiatives that are taken, reach a more institutional character in due time.

The Orientations have, on one side, an orientating character for our Demarcations, which will have to be adjusted to their own reality; but at the same time they bear the will of the Order in this ecclesial and institutional situation. And besides, they have an open projection towards the Order itself; at the service of all its Works in their ample and diversified range, and referred to all the persons that participate in it, whether religious or lay people. They cover the fundamental dimensions in any process of formation in the Pious Schools: humane, Christian, Piarist and, in the latter, pedagogical, ministerial and Calasanctian dimensions. Contemplating in such dimensions the aspects that the Directory of the Laity recommends: information, personal relationship, guidance, growth and humane maturity and in the Faith, initial and ongoing formation, ambit of responsibilities, knowledge of Calasanz and tuning with the Order³

In this vision the proposed formation moves, oriented to discover and apply in the present time, the dynamism that moved the Founder to set in motion his project of evangelizing from the culture; to re-read the foundational charism in the light of the challenges of today, discovering it as source and prophecy and to give a response to the challenges of today⁴, allowing itself to be inspired by it.

¹ MPCE, 59

² General Congregation, *Directory of the Laity in the Pious School*, Rome 2004, n.14

³ Cf DEL 48 (Directory of the Laity in the Pious Schools)

⁴ Cf. MPCE, 83

As indicated in the Directory of the Laity (29-45) and considering the different situations, the addressees of these orientations are those lay people who are related to the Order as educators, secretarial staff and personnel of service, subjects and agents of pastoral processes, fathers and mothers, hosts of Education for Social Action, volunteers and other educational agents, parochial communities and diverse collaborators.

The Demarcational Congregations, and in them the Major Superior and the Assistants in charge of the laity and ministry, are the first responsible to set formation in motion starting from these orientations and make them real in their Demarcation. Those who collaborate with them are the Directors of schools and colleges, Piarist parishes, responsible of other Works and activities.

CHAPTER 1. MODALITY OF COOPERATION⁵

1- Initiation and Induction

- a. *Initiation to real work*: the real actions to fulfill in the commended mission are indicated to the candidate, also discovering the importance of the participative work to make possible the success of the educational work. This situation can be fostered with a course on human relationships or teamwork.
- b. *Induction to the Institution*: here lies the possibility of discovering, on the side of the new collaborator, the role he plays in the Work, the importance of his participation, his personal and groupal role within the educational community.

In this process he has to discover which are the fundamental documents of the Work (ideas, educational project), its rector axes, the sensibility towards belonging to the Work where he works and his purposes in the educational task. It is important that the religious are present in these early moments.

To include, already in this phase, a tutorial plan (professional tutorship) for these initial steps and to insert them afterwards in the Work.

Starting from this point he will be able to perceive his work in a permanent dialogue between Faith and Culture (*Piety and Letters*)

2- Initial formative process

The entrance of a new family, of a teacher or any other clerk into the institution, is the starting point for the formation in the modality of Cooperation. Such institution will propitiate the means to know the Piarist education and to live the educational ministry as a conjunction of education and evangelization.

In this moment we find a diversity of previous educational experiences that, without a harmonic work, can reach dispersion. Because of that:

- a) The newly arrived will be helped to know the above mentioned, propitiating self-knowledge at the same time.
- b) They will be helped to mature in the educational living experience and in the spirit of the ideas.
- c) Indoctrination with an imposing pedagogy will be avoided allowing the educator himself to be the protagonist of his formative process, conjugating the intellectual and the experiential, in such a way that living experiences can be gradually integrated.
- d) They will come close to what education in the Pious School means and to get their integration in it.
- e) The process of laical formation will be focused from secularity and for the transformation of the structures, respecting the different ways and cultures in which the Pious School is inserted, besides the diverse processes that exist in each one of the demarcations. Hence, the convenience of knowing very well the ambits in which one moves.

⁵ For Nature and Objectives, cf DEL nn. 49-50. For Itineraries, cf n. 51

- f) It is necessary to make our collaborators understand their task as citizens, agents that participate and cooperate in the development of fairer and more fraternal cultural structures, that gradually get evangelized, proposing, not imposing, spreading by touch, through really sharing an announcement of faith adequate to the context. It is understood nevertheless, that in most cases, among those incorporated, the educators are already believers and tuning with our ministry.
- g) They will be approached to the spiritual and pedagogical itinerary run by Joseph Calasanz.

Following this educational road, we can say that in the formation of the lay people, the fundamental of these educators will be to form them as lay agents of social transformation, in such a way so as to give sense and content to the integral education promoted by the Pious Schools. Simultaneously, in a rising movement and from a free option, they will be getting evangelized. For that purpose, special emphasis will be given to the testimony borne by the Work and by the lay people themselves.

3- Ongoing formation

3.1 Humane dimension

The growth of the person in its interaction with the institution and his place in it, are very important. Consequently, special attention must be paid to personal situations and it is necessary to create in the Work an environment of confidence, affection and acceptance.

A plan of guidance will be elaborated with the following supporting lines:

- a) To guide in the process of maturity and personal growth
- b) To give a progressive guidance from the most real to the most experiential and vocational facts
- c) To pay personalized attention according to necessities.
- d) To re-situate the religious and lay people with formative background, in key places of the life of the Work, accompanying them with simple details that tend to improve the relationship.
- e) To trust that, from here, the person will be progressively discovering himself as cooperator with the Truth, in a determined social context.
- f) To develop the attitude of participation, cooperation, dialogue, respectful attitude to differences and usefulness
- g) To promote actions towards having encounters: dinners, camps, and teamwork. To invite to be participants in common projects and actions and in voluntary activities and tasks.

3.2 Christian dimension

The encounter with God is always a personal event, a response to the gift of faith, which for its own nature, is a free act of a human being. The school, including the Catholic school, does not ask for adhesion to the faith, but it can prepare it. For that purpose it is necessary:

- a) To create the conditions for the person to develop the attitude of search and to guide him to discover the mystery of his own being and the reality surrounding him until reaching the threshold of faith⁶

⁶ Cf. MPCE 51

- b) To make the first announcement of faith including it in the tutorial plan of initial formation created from the beginning.
- c) To know that, as a first stage of Christian formation, it is indispensable to create an ambit of humane values within an educational Piarist community. Likewise, there will be an offer of attendance to conferences, encounters and retreats and to belong, voluntarily, to groups of reference that can help growing in the faith.
- d) To promote processes that can flow into an option of faith. For those who already are believers, to create opportunities of deepening into the faith.
- e) To boost attitudes such as: critical dimension, participation, dialogue and and respectful attitude towards differences, inter-confessional dialogue.

3.3. Pedagogical dimension

- a) To guarantee the educational professionalism of our collaborators: evolutive psychology, pedagogy, general didactic and strategies of the teaching-learning process.
- b) To develop adequate attitudes, such as, among others: understanding, respectful attitude towards different process, creativity, and practical aspects.
- c) To guarantee learning and to improve continuously, the educational professional aspects.

3.4 Ministerial dimension

- a) To deepen in a qualified way, into the different tasks carried out by each one of the members of the educational, parochial communities or groups of any type, from the lightening produced by the Piarist Ministry.
- b) To meditate on proper areas of study according to the occupation, by means of the necessity of ongoing formation in Piarist ministerial line.

3.5 Calasanctian dimension

The Calasanctian institutions have purposes that all their members must know to be able to contribute to the educational processes. Therefore it is necessary:

- a) To know the purposes of the Piarist Work, the profile of the educator, the Demarcation, the history of Joseph Calasanz and of the Order.
- b) To participate in courses and seminaries, commentaries in meetings of collaborators on the content of the documents that have been read and their possible repercussions on their own educational task; periodic consultations with the assigned tutor to facilitate the means that lead to a better integration of the ideal into his own reality.
- c) To develop attitudes of reflection, self-criticism, guidance, dialogue, self-regulation, self-evaluation, practical dimension.

3.6 Knowledge and tuning with the Order

- a) To know the history of the Center, the projects and possible participation in it.
- b) To get in relationship with other Piarist centers.
- c) To invite to take part in the meetings of the centers in which he participates or works, to get involved in its project, to identify himself with such aspirations.
- d) To participate in actions of the Work.

This is a process that can awake not few difficulties and resistances in many persons to whom for the first time it is set an explicit consciousness of cooperation in the evangelizing mission of the Church and of the Pious Schools. Therefore, in the plan of formation, spaces and persons must be foreseen for guidance facing difficulties and

personal resistances that are being identified in each one's road, and thus each one can grow at his own pace in a never excluding process.

Chapter 2. MODALITY OF PARTICIPATION⁷

1 Initial Formation

- a) To deepen in the document *Piarist Ministry: to evangelize by educating in Calasanctian style* using the bibliography annexed in the appendix.
- b) To facilitate means and material that can capacitate people to fulfill tasks of responsibility, as well as possible, in the Piarist work.
- c) To know experiences of communities other than Piarist ones, that can supply ideas to live this modality in a better way.

2. Ongoing Formation

2.1 Humane dimension

Knowledge in interpersonal relationships, in human communication and in integration of groups, is very important. For that purpose.

- a) To initiate a growing process to share work, integral formation, life, spirituality, preoccupations and anxieties about topics related with the Work caring for special moments, details of acceptance and friendship, in a reciprocal way between religious and lay people. Details that reveal nearness and confidence with the lay people: knowledge of the community in which one lives, participation in anxieties; all that along with the participation in informal moments of human relationship.
- b) To develop attitudes with a sense of communion, self-reflection, search for personal knowledge, predilection for education as promoter of social change, creativity.
- c) To propitiate participation in: workshops of human expression, personal reflection, discernment, courses of analyses of local and world reality, real possibilities of action in favor of everybody, principally the poorest.
- d) To know the global processes in which the orientations of the nations are immersed in this present time, besides knowing the economic tendencies, the situation of the defense of human rights and those situations that can favor or impair social justice⁸

2.2 Christian dimension

- a) To know theological ambits that re-situate his life and favor his educational task. An experiential nearness to Christology, ecclesiology of the communion (laical identity), the presence of God from the perspective of a people (History of Salvation-The Bible), moral of attitudes (personal and social ones)⁹
- b) To promote spiritual growth through the participation in groups of meditation and discernment of life starting from the Gospel, promoting critical sense to live the profession from the faith in Jesus.
- c) To generate spaces of prayer, discernment and personal dialogue with a tutor, in relation to these topics. The knowledge and living experience of the sacramental practice acquires a strong significance in this stage.
- d) To propitiate belonging to a group or Christian community where his faith can be nourished, formed and revised, as well as his laical vocation: hence the need that in the Work or in its environment they can find and consolidate an open offer in this sense..

⁷ For Nature and Objectives, cf DEL nn.52-53. For itineraries, see n.54

⁸ Cf. DM 6

⁹ Cf. DM 7

2.3 Pedagogical dimension

As for the lines of pedagogy, continuity and depth to modality number one or Cooperation, must be given. It is important that these areas are led to qualify the commended ministry to the lay people in the process of formation. It has to be kept in mind that now this dimension has a deeper perspective on being lived from the viewpoint of Faith.

2.4. Ministerial dimension

Besides giving continuity to the line already mentioned in the modality of cooperation, we add:

- a) To inform systematically about everything concerning our mission.
- b) To invite and integrate those persons who want to have a closer belonging to the Pious Schools, increasing the contacts with those who have that desire.
- c) To carry out progressive practices to help understanding the sense of the ministry of the Church.
- d) To know the general aspects of the actions of the Pious Schools.
- e) To keep frequent contacts with other Piarist Works
- f) To discover the educational ministry as vocation and, therefore, of the educational task as such

2.5 Calasantian dimension

- a) To develop the Calasantian identity in relation to the previous stage. It is important to know the social foundation of the Calasantian intuition, to deepen in the charism of Joseph Calasanz and in the historical context of the Calasantian Work.
- b) To participate in seminars of knowledge of the educational intentions of Joseph Calasanz, adjusted to the reality of today in which the Calasantian work and its possibilities of action are inserted. In addition, to study in group, the articles by different Piarist authors about Joseph Calasanz's charism
- c) To develop attitudes of critical and reflexive viewpoints, creativity and autonomy.¹⁰

2.6 Acknowledged ministries

Starting from the definition of such ministries in the Directory of the Laity¹¹, we enumerate those proper ministries to be recognized in the persons that belong to the modality of participation acknowledging their action from the viewpoint of the Faith.

In the first place will be those contemplated in the Initial Formation of the Piarist: the Ministry of Christian Education and the Ministry of special attention of poor children.

In the second place the following ones can be studied:

- The Ministry of education, for those who exercise the profession of educators as a vocation-ministry.
- Pastoral ministry for those who encourage the processes of formation in the faith.
- Ministry of family education, the one that is fulfilled in the Domestic Church (the family)
- Others that can be gradually discovered and acknowledged.

All these ministries are recognized under the request or assignment of the group or community and the consequent personal option. They will be "acknowledged" through the corresponding celebration, with the previous pertinent preparation.

¹⁰ Cf. DM 4

¹¹ Cf. DEL 54 e) 9

2.7. Knowledge and tuning with the Order

In a sustained and systematic way, the Modalities of belonging will be evoked and cleared by the Laity to the Order of the Pious School, through the following or other adequate actions:

- To get in contact with other similar groups of the Demarcation or other Demarcations.
- To invite to participate in the reflections of the Demarcation.
- To participate in actions or projects of the Demarcation.
- To study the institutional documents in this regard
- To keep an updated knowledge of the Mission of the Order, as well as of its principal mid and long period plans.

Chapter 3. MODALITY OF CHARISMATIC INTEGRATION¹²

The process of this Modality starts from the real situation in which the summoned persons or groups are and intend to reach a charismatic integration.

Persons are the starting point, but those who live or want to live in a community of faith. And they can be people of any age, situation and way of relationship with the Order.

The first step will be to make a clear call or invitation. This call will be made in the school of parents, groups of professors, teams of mission, pastoral process for children and youths, catechumenate of youths or adults, groups of volunteerism, groups of the modality of cooperation and participation, Christian communities, etc. In any case, the purpose aimed at, will always be stated.

The process will consist of walking, in the most adequate possible way, a road from detected real needs to the goal proposed to them. Thus, first of all, the situation of those who respond in order to discover the concrete needs they have to follow the call addressed to them and thus to be able to design, immediately after, the itinerary they must follow.

The call implies to assume, on the side of the Demarcation, the necessary means to set the process in motion and to sustain it throughout the time, until the final objectives are attained.

It is necessary to be aware that not all the summoned persons can reach the incorporation to this Modality. The clearness of the initial invitation, the response received, the group that may be formed, the persons responsible of the project, the quality of the process set in motion, are key elements.

It seems convenient to have different calls in different moments during the same process, so that the group can be enriched, without making this new call, a serious backward step in the general march.

Because they are fundamental pastoral processes, they must be integrated within the framework of the Pastoral Project corresponding to the Demarcation.

The groups, for them to be effective and for the proper characteristics of this Modality to be lived, should not be made up by many members. The ideal would be a number between ten and twenty persons.

This Modality is characterized by the belonging of the persons to a Fraternity or a Christian Piarist Community, so that their formative itinerary must incorporate its four basic elements: the communion with the Church and her members (*koinonia*), the announcement and development of the Word (*kerigma and didaje*), the celebration (*leitourgia*) and the service to the neighbor, especially to the little and the last (*diakonia*). Four elements, considered as a transversal one, because they have to be present in any formative process.

This itinerary, because it is a “process”, must be planned and systematic, including all the fundamental aspects in a progressive way, and must have a pace adequate to actions, preferentially weekly, to guarantee the necessary continuity¹³

¹² For Nature and Objectives, see DEL nn. 55-56. For Itineraries, see n. 57

¹³ Sometimes it is considered a too exigent pace. If the goal is the integration to the Christian Piarist Community, the latter needs it to be a vital reference and it will hardly be attained with monthly meeting. Perhaps it is possible to begin with another intensity, but the difficulty will come in the moment of intensifying the pace.

Pedagogically speaking, there must be well differentiated stages and each one of them must be marked with its proper signs and celebrations, that show the personal progress with the corresponding options and steps. Each stage supposes a greater implication that can be proved in actual actions, not only for each person but also for the group. All these are motivating elements to advance in the process.

In a parallel way to these stages, of more groupal characteristics, diverse proposals of personal character must be gradually presented.

The trajectory of the communities must progressively cover all the dimensions of the person: intellectual, affective, relational, options and values, spiritual, style of life with no exclusively dedication to any one of them. The starting point must be self-knowledge and personal acceptance, walking towards an each time greater maturity of the person.

1- Formative process

The formative process is founded on six pillars: experience of God, education in the faith, commitment, style of life, community and Calasanz.

- a) In this itinerary it is necessary to live *the experience of a God* who loves and calls. The point is to start from a personal situation in order to live a personalized and not a sociological faith, based on the Word of God, more than in our own strength, making possible the experience of a God who loves and calls to respond to Him with the faith and the following. Experience that will be based on prayer, the nearness to a God who is the Father of all and who was manifested in Jesus Christ whom is discovered as the Lord of life; as well as in the communitarian celebration of the sacraments, with special centrality on the Eucharist.
- b) It also includes *the education in the basic aspects of our faith*. In order to love it is necessary to know and, in this sense, it is offered the possibility of knowing the contents on which the faith is based. These contents will be the adequate to each situation and moment. They are: the person of Jesus: the Bible and the Gospel; the Church as a group of followers of Jesus; the moral consequences of the faith; the style of life that arises from the discipleship; the analysis of the reality from the evangelical values; the specific contribution of Calasanz to the Church and to the world; the challenges of the lay faithful in our world.
- c) This process implies to work for the construction of the Kingdom. God calls to follow Him and, from this key, we offer the possibility of *commitment* and the illusion for building the Kingdom as an offer of life and happiness that God presents, making us aware of the reality of this world and taking an active and moral attitude for the solution of the problems that affect the world, starting from those which are the nearest.
- d) This trajectory implies to gradually assume a *coherent style of life*, marked by the internalization and continuous conversion. It is understood in key of personalization, for the person to assume with conviction the call of God and for him to try to live consequently. Finally, the point is to discover one's own vocation, starting from personal projects and from the sensibility facing the calls of our world, of the Church and of God.
- e) All the process includes a communal belonging and reference, since the aim is the participation and *full integration in a Fraternity (or demarcational equivalent) or in the Christian Piarist Community*. Because of that, maximal importance will have the life of the group, the fact of sharing the faith and the rest of life with the others and the consciousness of being an active part of the Church. Special emphasis will be given, according to the characteristics of each place, to the model of little communities inserted in the Church through the Pious Schools
- f) Besides, it is a process of *getting closer to Calasanz* as a proper model of the following of Jesus. If the objective of any Christian is the construction of the Kingdom, we see as privileged roads those that come from our origins: education, evangelization and social transformation ("Piety and Letters to reform society", as Calasanz used to say). The charism is incarnate in the actual following of Jesus in the Pious Schools. That means that it is cultivated a concrete manner of contemplation and living the Christian mystery according to the spiritual

experience and teaching of Calasanz. Determined virtues are privileged, those that favor and develop the ministry to which those that live the Calasanctian charism are devoted. And the lay faithful has to be formed in such virtues: joy, patience, love to the others, simplicity, humbleness, poverty. The charism bears a nature of its own that affects the being, the acting, the sanctification and the work of a person¹⁴. The fact of knowing the *charism*, is not enough to be formed in it; the experience of the charism has to be lived. Experience is a reality that covers the whole being and that is centered above all, on the living experience of the charismatic content. That is why, once the proper aspects of the Calasanctian charism have been individualized, it is necessary to carry them to life according to the particular situations of each person individually. This dimension is not only personal, but it has to be also communal.

2- Specific formation of the community

The following of Jesus, common to religious and lay people in the unconditional love to His person, the search for perfection and other aspects of the Christian path, is carried out through attitudes, activities and means adequate to the ministry that each one exercises.

All of it within a specific community, because in the Pious Schools we follow Jesus in community; in the Calasanctian ministry the work is carried out in group, because all the Calasanctian life is communal life.

The Calasanctian community has particular characteristics that predispose it for the ministry that has to exercise, where individualism has been overcome. These characteristic virtues have to be the principal object of the formation of the Piarist lay faithful.

All of it, following the line of *service and donation to the children and youths*, principally the poor. This element must not be forgotten because it always discerns the work of God, the care of the little, the poor and the hopeless¹⁵

Self-donation to children and to youths, in Calasanctian pedagogy, is carried out in the perspective of their education, making them free from ignorance, from evil and from sin, through faith and culture.

In short, the aim is faith in vocational key that looks for social transformation from the Christian Piarist community and that surpasses an existential religiosity, that gives responds to problems and that gets roots.

A key instrument for this purpose is the *personal project of life*, in a meditated, prayed and shared way. A project that assumes the reality of today and indicates the following steps. A project that is evolving from being a personal project to the discovery of the plan that God has for each one: the vocation.

And another key medium is *guidance*, which must be fulfilled throughout the process in a differentiated way, but in continuity.

From the Christian Piarist communities the communitarian sensibility and commitment will be promoted, towards the realities of the world of greater poverty and marginality. Especially ways of tuning and collaborating will be sought in those places where the Pious Schools have presence and work. There must also be disposition and interest for developing joined projects in such places.

The Christian Piarist communities will offer the possibility of a more intense formation on aspects connected to international solidarity to those persons with greater interest for

¹⁴ Cf. Instruction "*Mutuae Relations*", n. 11

¹⁵ Cf. General Congregation, "*To evangelize by educating in Calasanctian style*", in "Shared mission in the Pious Schools", "Cuaderno", n.23, ICCE Publications, Madrid 1999

these topics. It will be also looked for, the fact of favoring experiences of cooperation and knowledge of the work of the Piarist in these realities.

When the Association of faithful, Fraternity (or demarcational equivalent)¹⁶ and the Pious Schools decide to impel, in common, projects in limited zones of mission, possible candidates will be discerned to be sent to such places for some years to work with the religious sharing the mission, the life and the spirituality. For that purpose they will receive the necessary preparation.

3- Proposals

The process is communal and personal. In order to favor the personal ambit it is necessary to complete the path of groups with personal proposals of advancement and growth. Along the process it is necessary to gradually introduce, in a very real way, the elements indicated in the Directory of the Laity: information, personal relationships, guidance, formation, ambits of responsibility and implication, knowledge and tuning with the Order.

Some possible proposals for this modality of charismatic integration are the following.

- The *Piarist ministry* in general. Though as it is gathered in the Directory of the Laity, this proposal can be made to the lay people of the Modality of participation, it is an offer specially interesting for persons who, wishing to share all the dimensions of the Charism, they wish to build the Kingdom from education lived as ministry. Thus they would participate in the spirituality, the life and the mission lived as Piarist ministry, which supposes a high level of charismatic integration.
- The *lay ministry of pastoral* in the Pious Schools as agents of the diverse personal or in group processes for education in the faith.
- *Experiences of communal sharing* with the religious or in communities linked to the Piarists. There may be communities of *lay men* and *lay women*; as well as communities of *Married couples*. This is also valid for the modality of juridical integration.
- *Experiences in ambits of mission* in countries of the South or wherever necessary.
- *Participation in determined meetings* centered on this modality.
- *To communicate one's own experience* to other persons and groups. ¹⁷

4- MEDIATIONS

¹⁶ Cf. DEL 55 b)

¹⁷ We complete the proposals with a "rain of ideas" that can be applicable to this modality and to others:

- Deepening and living experience of the reading of the Gospel in Calasanctian key.
- Participation in the Eucharist and celebrative moments of the community.
- Permanent formation in the faith, charism and communal life.
- To supply spaces to share the faith, Christian experience and experience of life.
- Participation in exercises, retreats...
- To carry out the process of growth and maturity in the faith starting from the personal project, communitarian projects and revisions of life.
- Personal formation: readings, courses, encounters...
- To reach deeper personal relationships, sharing life, faith and charism, beyond the task itself.
- Calasanctian information t deep level.
- Propitiation of formal moments, moments of life and moments of reflection shared between religious and lay people.
- Official studies of theology, pastoral, social action or education
- Actual tasks of commitment, volunteerism, dedication, a active militant....
- Systematic personal guidance with a certain duration period.
- Institutionalization of the itineraries so that they depend each time less on concrete persons.
- Living experience of the option for the poor.
- To institutionally assure the laical prominence in this modality.

4.1 Persons

For the lay people, the Christian Piarist community¹⁸ is the principal referent and responsible. It is called to be memory and presence of the charism of Calasanz. It has to impel the pastoral project, to propitiate the participation, to suggest ways, to create ambits and to guarantee the lines of pastoral action, to be a bridge with the local Church, to incorporate lay people to continue the Calasanctian charism, to invite others to follow the Piarist religious vocation, to facilitate the coordination of the other works of the Demarcation. Without this reference, a real formative project becomes very difficult

The institutional decision for the consolidation of the Modality of Charismatic Integration in its diverse ambits, facilitates the consecution of the above mentioned aspects. It would be opportune that the Demarcation establish an association of communities in its environment or else that it articulate and create communion among communities¹⁹

For the coherence of all the process, a responsible team of the formative project results indispensable or perhaps different teams centered on different actions would be convenient.

The implication of new responsible must be foreseen, trying to imply the members themselves of the process in tasks of guidance to those who are in previous stages.

The offer of formation and guidance to the responsible of this process tries to be a systematic and complete formation, with their corresponding official qualification: theological degrees, certificates of proficiency or similar, monitor or director of free time, socio-cultural animator, pastoral educator... It is carried out in a constant and permanent way throughout the program of activities. It is complemented with punctual formative moments: encounters, short courses, readings, joined reflections... The intention is to arrive, with determined persons, to reach a specialized formation in theology, pastoral and catechesis.

4.2 Ambits of reference

The existence of a name and signs that give identity to the process in itself helps much. They may be quite diverse: a logotype, an association and the relationship with other collectives.

It helps to the ecclesial communion the fact that the Piarist Work of reference also has a diocesan pastoral projection. This makes visible its ecclesial character.

It is necessary to be conscious of the option for getting involved as institution offering as a place of ecclesial insertion, these little communities, that is, our own reality of the Pious Schools.

It will be convenient to think of an exchange with other Demarcations and to organize common courses among various Demarcations. For that purpose, the Major Superior with his Congregation, the assistant or delegate of the lay people, the different secretariats and teams that have something to do with this project will all get involved with the design, planning, human and material resources that need these *Orientations for a Plan of formation of the Piarist Laity* to advance in the mission.

In those places where there are communities or groups of lay people linked to the Piarists, the possibility is offered to set in motion a committee, made up by religious and lay

¹⁸ The reference is to the Christian Piarist community, into which religious and lay people fully identified with Calasanz's charism, somehow flow. .

¹⁹ It could serve as model, quite defined and with real experience, the one indicated by the General Congregation, *The Fraternity of the Pious Schools*, "Cuadernos" n. 13, Calasanctian Editions, Salamanca 1988, n.24. In fact it is the only canonical model in existence..

people, where it is possible to gradually meditate and put in common what is being attained and to study new initiatives to walk together.

It is necessary to organize a periodic evaluation of the process. The Demarcational Congregations, the responsible of the formative process and the members that integrate the Modality must evaluate the process, must see if what is pursued is obtained and the satisfaction it creates. The result of this action will have to help the permanent evolution of the formative process.

4.3 Materials

The fundamental material is the design, planning and actual project for the Formative Plan in each place and situation. It includes the different responsible, team, resources²⁰

Each Demarcation must count on abundant material for a catechumenal process and for the education in the faith. In this project these are very necessary materials.

The exchange, the knowledge and relationship between the realities of the different demarcations along with encounters of communities or of the responsible, courses for determined persons, and exchange of material are important help.

²⁰ See bibliography in Appendix. These materials must be ordered and adapted in each place to obtain a proper process and adequate to the situation.

Chapter 4. MODALITY OF JURIDICAL INTEGRATION²¹

In regard to formation, this Modality assumes whatever has been said in the Modality of Charismatic Integration and, therefore, to it we have to refer permanently and, at the same time, it adds what is specifically proper of the Modality of Juridical Integration, the stability. This stability is given by a juridical link.

The *Directory of the Laity in the Pious Schools* contemplates the canonical figures of the Aggregate and the Piarist Lay faithful²²

Aggregate

On living in the religious community and upon working in it, the appropriate formation includes:

- a. To follow the schemes of formation of the community.
- b. The Superior of the community has to pay careful attention to the aggregate considering his specificity.

The Piarist Lay faithful

In dialogue between the laical association and the Order of the Pious Schools, the respective responsible will propose and invite to the members of the former to live during some years the experience of sharing more intensely the essential elements of the Charism. This opportunity of vocational growth will be especially destined to the individuals and married couples much implied in the mission and in clear tuning with the Piarists.

The formation of these Piarist Lay people will be experiential and theoretical, contemplating the following points:

1. Elaboration of a personal and communal project, contrasted with the religious Superior and with his laical community.
2. Deepening in the theology of the laity and of consecrated life.
3. Carrying out theological and pastoral or catechetical studies.
4. Growth in the identification with Calasanz and his work, with profound options and progressive process of identification with Christ.
5. Formation on the sense of the ecclesial sending.
6. To privilege the formation of the social aspects of poverty and of infancy, social doctrine of the Church, in concordance with the specificity of the Calasanctian charism.
7. Close and real relationship with the Order through a Piarist Demarcation.
8. Availability towards the Major Superior and to the obedience that he may receive from him, previous personal and communal discernment.
9. Knowledge of the organic structure of the Order.
10. Formation for a life in Piarist community in any of its concrete possibilities.

In order to carry out this formation, structures of support will be organized. Thus the Demarcational Congregation will be responsible for the creation of these ministerial figures in the centers and works, in coordination with the pastoral teams of such centers. They will make a prevision of future in order to satisfy the needs of the Demarcation.

By promoting the continuity of the acquired commitment, it is convenient that the Piarist Lay faithful can go progressively deepening into the inner attitudes that motivate him. Consequently, and in formative line, besides what has been said in the Modality of Charismatic Integration, he will be carrying out a process of going in depth in the

²¹ For Nature and Objectives, see DEL nn.58-59. For the Itineraries, see n.60

²² Cf. DEL 81-84

knowledge and experience of the charism, life and mission of the Order. Because of this, the Piarist Lay faithful will follow a process of discernment and formation in Calasanctian line with the help or guidance of the Major Superior²³ or of the responsible of the laical formation.

This formation has to intensify, above all, the necessary attitudes:

- To lead a coherent evangelical life style
- To embrace solidarity and the sharing of goods with the poorest
- A life of affective equilibrium according to his state of life²⁴ married or single
- To be available to the petitions of the Pious Schools and to the Christian Piarist Community to which he belongs²⁵
- To keep a permanent attitude of service for the mission and the apostolate
- To live his profession and work as an ambit of transformation of society and as ecclesial mission, to create a new world.
- To assume personally, without institutional implication, social²⁶, cultural²⁷ and political commitments²⁸, in concordance and freedom with his own Christian lay vocation.

Along with this specific formation, the Piarist lay faithful vitally assumes a prolonged and even “definitive” commitment that he renews year after year or for longer periods, stated in the renewal.

As a support to his living experience he is invited to participate:

- In strong liturgical moments that the community celebrates as an ever living encounter with God.
- In the retreats, celebrations, spiritual exercises and conferences of spirituality organized by the Demarcation
- In the diverse structures of mission and apostolate that the Demarcation has in the local and demarcational ambits, and he will do it in the responsibilities to him entrusted by the Major Superior²⁹

The style of life of the Piarist Lay faithful must be coherent with the Gospel³⁰, with his laical vocation and with his charismatic and/or juridical integration to the Order of the Pious Schools. Because of his vocation and style of life he makes the Piarist charism visible in the world, in the society and among the persons with whom he lives and shares his life and time.

In his style of life special importance has the practice of his vocational project, his spirituality, as well as the communal reference³¹ (provincial, local and the Christian Piarist community of origin), the revision of life, and the mission. In this sense the Order as well as the Christian Piarist Community of origin, commit themselves to establish the necessary mechanisms for the full development of his vocation.

His evangelical style of life implies an austere attitude and sharing in solidarity the goods with the community and with the needy. He uses the goods avoiding any superfluous or enormous expense, improper of his state and style of life, according to the Piarist project.

²³ Cf. Can. 677 .2

²⁴ Cf. Can. 219

²⁵ He will live the Evangelical Counsels according to his state of life: Mt 19, 10-12; 19, 21-22; Lk 12, 34; Rom.5, 19; 1 Cor. 7, 7-9; 7, 32-38, Phil. 2,8

²⁶ Cf *Christifideles laici*”, n.43

²⁷ Cf. Idem n.42

²⁸ Cf. Idem nn. 42, 43, 44; General Congregation, *Clarification of the identity of the religious and Piarist lay faithful*, in *Shared Mission in the Pious Schools*, Cuadernos n. 23, p.100, *Common Rules*, n.79

²⁹ Cf *Constitutions* n. 177

³⁰ Cf. Can 217, *To evangelize by educating in Calanctian style*, p.27

³¹ Cf, *Common Rules* n. 223

APPENDIX 1.

**Orientating itinerary for setting in practice the modality of juridical integration
(by way of an example)**

1. The lay faithful who gets in relationship with the Order as a Piarist Lay faithful, will begin a process of discernment and formation in Calasanctian line with the help and guidance of the Major Superior³² or of the responsible for laical formation.
2. Later he will turn in an application to the Major Superior, who will require information to the members of the community of origin of the candidate and to the persons he considers opportune³³ The candidate will have the qualities of character and maturity necessary for this type of life³⁴ To admit him, the Major Superior will count on the consent of the coordinating organ corresponding to the Christian Piarist Community of precedence of the applicant and with the deliberative vote of his council.
3. In the framework of the celebration of the Eucharist, the act of temporal bond, that can renewed indefinitely. In fact the bond is renewed every year. Once six years have passed, the renewal can be made for periods of two years up to six years. Such bond is carried out with a written and public promise, who will be signed before the Major Superior and the Christian Piarist Community to which he belongs.
4. By means of the promise the Piarist Lay faithful is in relationship integrated in a community of the Demarcation³⁵ that the Major Superior will determine, without breaking the link with the laical community of origin.
5. The Piarist lay faithful, legally linked, not being subject of rights and duties in the religious community, however enjoys of his capacity to decide in reference to his own state and for the determinations that concern directly to him.
6. The Piarist Lay faithful, legally linked, participates with the community in the feasts and solemnities that it celebrates and lives with it the strong liturgical moments.
7. He will be invited to retreats, celebrations, spiritual exercises and conferences of spirituality organized by the Demarcation.
8. In the Work, whose head is the Order of the Pious Schools, he can be integrated as professional or as a volunteer, according to his own capacity and the habitual selection criteria of the Demarcation³⁶ and the canonical and civil legislation. This participation comes supervised by the Major Superior³⁷, in concordance with intern regulations or to the agreement between the Order and the laical group.
9. He can also participate in the diverse structures of mission and apostolate that the Demarcation has in the local and demarcational ambit. He will do it in the responsibilities to him entrusted by the Major Superior³⁸
10. In reference to the mission, the Piarist Lay faithful, legally linked, is available to what the Major Superior proposes to him considering the necessities of the Demarcation and in dialogue with the interested party and the responsible of the pertinent Christian Piarist community.

³² Cf. Can 677 . 2

³³ Cf. *Constitutions*, n. 111 – *Common Rules*, n. 191

³⁴ Cf. Can 642

³⁵ Cf. *Common Rules*, n. 223

³⁶ Cf. *Common Rules*, n. 130-131; SANTHA Gy: , *Joseph Calasanz. Pedagogical work*. BAC 159, Madrid 1984, pp. 112-113: *To evangelize by educating in Calasanctian style*, p. 32, 40: General Congregation, *The mission of the Pious Schools in the New Evangelization*, ICCE 1995, n. 99, 109, 110, *Clarification of the identity of the Piarist religious and lay faithful*, p.101: *The Piarist charism today*, 1997, p.32

³⁷ Cf. CC n.171

³⁸ *Ibidem*

11. In order to guarantee this austere and in solidarity attitude, he elaborates a yearly budget that, previously approved by his laical community, will be submitted for successive approval of the demarcational Congregation, that will report the result to the religious community of reference, in which the proper quantities of his family needs will be pointed out and, according to these, the economic contribution he will give to the institution.

APPENDIX 2

Bibliography of Documentation and Publications useful for the laical topic

A) II Vatican Council (1962-1965)

- “Lumen Gentium (LG), about the Church
- “Gaudium et Spes” (GeS), about the relationship Church- the World today
- “Apostolicam Actuositatem” (AA), about the apostolate of the lay people
- “Ad Gentes” (AG), about the ecclesial mission.

B) Documents of the post-conciliar Magisterium

- “Populorum progressio” (1967), *Paulo VI*
- “Octogesima adveniens”, (1971), *Paulo VI*
- “Familiaris Consortio”, (1981), *John Paul II*
- “Sollicitudo rei socialis” (1987), *John Paul II*
- “Christifideles Laici, (1988), *John Paul II*
- “Centesimus annus”, (1991), *John Paul II*
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- “Starting afresh from Christ”, (2002), *CIVCSVA*
- “Consecrated persons and their mission in the Church”, (2002), *Congregation for Catholic Education*

C) Documents of the Order:

- *Constitutions and Rules of the Order of the Pious Schools (CC/RR) 2003*
- 44th General Chapter, *The laity in the Pious Schools*, “Cuadernos” n. 21, ICCE Publication, Madrid 1997
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- * Josep A. Miró: *Christian Experience and Calasanctian spirituality*, Madrid 1989
- Miguel Angel Asiain, *Itinerary of Calasanctian spirituality*
- * I: *A path of human maturity*, Madrid 1990 (sold out)
- * II: *A path of Christian living experience*, Madrid 1990 (sold out)
- * III: *A path of Calasanctian discipleship*, Madrid 1992
- * Miguel Angel Asiain, Francisco Cubells, Nicolas Diaz, Josep A. Miró, *Manual of Calasanctian short courses*, Madrid 1992
- * Javier Agudo, *Called and sent*. Madrid 2000. Ten catechesis for the new evangelization
- * Miguel Angel Asiain, *Calasanz accompanies the lay people*, ICCE Publications, Madrid 1999
- * Josep A. Miró: *Prayerful and Calasanzian reading of the Gospel*, Madrid 2002
- * General Congregation, *Sharing the same dream. Encounter of animators of the laity*, Rome 2002

Those thus marked * can be obtained in the General Curia (Piazza de Massimi 4; 00186, Rome)

ABBREVIATIONS

MPCE: Congregation for Catholic Education. *Consecrated persons and their mission in the school*. (2002)

DLE: General Congregation. *Directory of the Laity in the Pious Schools*. (2004)

DM: General Congregation. *The Piarist Ministry: To evangelize by Educating in Calasanctian style in "Shared Mission in the Pious Schools"*, Cuadernos n 23, Madrid 1999.

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