



DIRECTORY OF THE LAITY IN THE PIOUS SCHOOLS

PROLOGUE

Addressees and objectives

1. The present document is addressed to all the Piarist religious, to the lay people that in one way or another are linked to the Order of the Pious Schools and to all those who are interested in knowing its approach towards the laity.
2. This *Directory of the Laity in the Pious Schools* has as objective to impel the implantation of the Institutional Project of the Laity, promoting the actual practice of the Document of the 44th General Chapter of the Order, *The laity in the Pious Schools*¹
3. The present Directory is the obliged basis and reference of the Statute of the Laity which, starting from the existing laical reality, each Demarcation will have to elaborate.²
4. Likewise, this Directory serves as framework to the text *Orientations for the formation of the Laity* and to the Plans of Formation that, based on them, each Demarcation designs³

A response to the invitation of the Church

5. The Second Vatican Council supposed a great step towards becoming aware of the challenges that the “signs of the times” marked to the future of the Church. One is to enliven the importance of the three great ecclesial vocations (laical, religious and priestly). Each one of them encourages, signifies and incorporates into the culture, some key element necessary for the structure, organization and mission of the Church. A mutual enrichment is given⁴ within an integral ecclesiology, wherever vocations are received by the People of God that is only one.
6. But only the communion of the three vocations shapes the Church as sacrament of the union with God. From here the second of the great challenges derives. The development and clarification of the identity of each vocation must be necessarily made from the communion and living experience within the People of God. In this sense the new attention paid to the laity meant a novelty, in whose potential

¹ 44th General Chapter: *The Laity in the Pious School*, “Cuadernos” n.21, ICCE Publications, Madrid 1997

² *Programs of the General Congregation for the biennium 2004-2005*, third general line of action, operative plan 3.2.

³ *Programs of the General Congregation for the biennium 2004-2005*, third general line of action, operative plan 3.3

⁴ *Starting afresh from Christ* n. 31. Cf- *Novo millenio ineunte* n.46

development may lie the engine of the ecclesial renewal and the relocation of the rest of the vocations⁵ in the ecclesial body as a whole.

7. As a result of it⁶ a third challenge arises. The Church is not for herself, but for the Mission. Just as Christ Jesus did not announce Himself but the Kingdom, the Church is, in regard to the world, sacrament of universal salvation⁷ The renewal of the Church and a new impulse to evangelization are necessary to make all that is human, bear fruit as well as the germs of hopes that God sowed and encourages in the history and in humanity. Mission that must be updated and become credible amidst our world
8. In short, here we have three challenges of the Church in the 21st century:
 - a. To develop the three ecclesial vocations in such a way that they acknowledge, mutually enrich themselves⁸ and cooperate in the construction of the Kingdom.
 - b. To do it from the communion and mutual relation, with the aim of generating an authentic Christian community.
 - c. To renew the Mission like an extension of the love of God and to God, that must be given in the Church as fidelity to the Project of the Kingdom.
9. From the Second Vatican Council, the reflection on these topics, from the Magisterium as well as from Theology and the related experiences, have been happening with great richness in the described direction.
10. Around the religious Institutes, an important number of lay people has been strongly coming up though with different sensibilities and in different situations; they are ready to have a deep participation in their charism; either from its spirituality, mission⁹ or everyday life.
11. Also in the Pious School, thanks to the action of the Spirit, and the determination of many Piarists, there are persons, students and alumni, educators, administrative staff and personnel of our works, mothers and fathers of students, members of communities coming from our pastoral processes, and some other persons that, coming from other ecclesial experiences, have discovered their own laical vocation in the Piarist charism.
12. The Order, from the Special General Chapter (1967-69) for the reception of Second Vatican Council, has tried to give response to this so rich and diverse reality, combining word and action, that is, by integrating the reflexive and interpretative level with the existential and historical ones.¹⁰
13. The 44th General Chapter (1997), desiring to precise this response more, approved the Document *The Laity in the Pious Schools*, a framework of reference and foundation of the Institutional Project of the Laity in the Order.

⁵ Cf. VC 31^a. General Congregation of the Order of the Pious Schools, *Clarification of the identity of the Piarist religious and lay faithful*, note 22; in *Shared Mission in the Pious Schools*, “Cuadernos n.23, ICCE Publications, Madrid 1999

⁶ Cf. *Christifideles Laici* 15, LG 31

⁷ Cf. LG 9.48; AG 1.5; GS 45

⁸ *Starting afresh from Christ*, n.31; *Religious and human promotion*, n. 12, b, 2)

⁹ Cf. VC 54

¹⁰ Cf. *Clarification of the identity*..

14. The Document enumerates four modalities of relationship of the laity with the Order in an attempt to explain with simplicity the diverse possible situations. Thus, besides helping or understanding the rich variety of the laity in relation to the Order, it shapes four axes around which the proposals that the Order makes to those who, from their laical vocation, feel called to share their charism or to collaborate in tune. They are autonomous modalities in themselves though complementary that admit a certain circularity of relationship. Each one of them gives place to a multitude of hues and possibilities, as many as the persons implied. Here we have the description of the four modalities:

- a) **Cooperation** with the Piarist activity: it is offered to all the persons that collaborate with the Piarist projects or works.
- b) **Participation**¹¹: It is offered to those who feel personally implied and in a co-responsible way, with the ecclesial mission of the Pious Schools.
- c) **Charismatic integration**: It is offered to those who want to live in association,¹² the charism of Calasanz and of the Piarists.
- d) **Juridical integration**: Offered to persons and groups who, from their belonging to an ecclesial community of Piarist charism, set out a juridical link with the Order.

¹¹ We prefer this expresión to that of “Shared Mission” not to take a terminology that, as a whole, refers to the whole laical topic.

¹² Though in some cases, it has to be lived in an individual way (Cf. *The Laity in the Pious School*, n.22c)

Chapter 1. PURPOSE

15. Because of its own nature, laical vocation is multiple and diverse. Men and women, different life states, vital moments, professions, far from being an obstacle for the development of this vocation, is part of its essence, this being, precisely what justifies the ecclesial call to evangelize in the most varied social, political and cultural realities¹³
16. To the natural diversity of this vocation, it is added, in this case, the proper diversity of the laity in relation to the Order in different places and ambits, with uneven cultural and ecclesial realities and with motivations and expectations also diverse.
17. The Directory attempts to respond to the described diversity with an ample proposal of relation with the intention of serving each one from their own vital, family, professional, cultural and ecclesial condition.

A specific trait of the laity: secularity and family life

18. The call to follow Christ Jesus from the social and family situation¹⁴ is a specific trait of the laical vocation, to whose reality the Piarist laity is open.
19. The Directory assumes the doctrine of the Magisterium of the Church in this ambit and it sees in family life a privileged place where the Piarist vocation of all those who desire to get implied in the Mission of the Order, must sink their roots.
20. To be near family life is for the Pious Schools a real opportunity to strengthen and enrich its Mission of Evangelizing by Educating the children, preferably the poor “since their most tender infancy”
21. For the relation to suppose an enrichment of the common vocation of all the members of the family and, as a married couple, of the common vocation sealed by the Sacrament, the situations in which only one person of the family is linked to the Order, will require special care and attention.
22. The connection of the lay people to the Piarist Mission is a concrete way to develop, in reciprocity, the own vocation “to seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God”¹⁵

Ecclesial insertion of the laity

23. Another trait that defines the laical vocation is the way in which each person develops the communal dimension of the Christian faith and is effectively inserted in the Church. Besides the ecclesial links through the Parish, the II Vatican Council and the subsequent Magisterium have promoted the Associated Apostolate¹⁶ that for years has taken shape in the Apostolic Movements, in the Ecclesial Communities of diverse nature and more recently, in the New Ecclesial Movements¹⁷

¹³ Cf. LG 33.

¹⁴ Cf. ChL. 40

¹⁵ Cf. LG, 31

¹⁶ Cf. AA 18

¹⁷ Cf. ChL, nn. 29-32

24. In accordance with these orientations of the Magisterium, and considering the needs that have been progressively detected, the Order has assumed as a line of action, the creation of educational and pastoral processes of children and youth that flow in a diversified insertion in the local Church and in the offering of communities that live their ecclesial insertion through a process of association proper of the Pious Schools¹⁸
25. The institutional Project of the Piarist Laity has as objective to offer the link to the Order as a particular way of ecclesial insertion for the persons related to our Works. This proposal does not pretend, nor can it do it, to exhaust or exclude other possible forms of ecclesial insertion that the Order itself impels through its Ministry in parishes, other instances of the Church, and educational and pastoral initiatives.
26. To the persons related to our Works who live other ways of ecclesial insertion, the Order offers itself as an aid to deepen in their own vocation through the living experience of the Calasanctian charism, such as their own enrichment, that of their communities, movements or parishes.
27. For the persons that are linked to the Order and lack an effective insertion in the Church, the participation in the modalities of this Institutional Project, is a real opportunity to live their Christian faith and their laical vocation in an adult, conscious and responsible way.
28. The laity implied in the Piarist Works, supply, with an identity of their own, the richness of the different profiles of those who desire to participate in them. The ways of incorporation to this Project are diverse:
 - a) *Educators*
29. The educator normally enters the Piarist center in search of a position to work. In quite a number of cases this entrance responds to an educational vocation clearly assumed. In others, motivations are more diffuse. In the admission of professors personal maturity is valuable, the degree and their professional updating, the educational sense the person gives to his profession and, according to the circumstances and the environment of the work, the Christian and Catholic option of the candidates.
30. The educational work in our Center must be presented like a real option for *our style*. It will be easier in the case of persons coming from our environment who have assumed our characteristic way of educating. The invitation to concrete persons, coming from our pastoral processes, turns out to be a highly recommendable action. The previous and initial preparation of those recently incorporated will be carried out with serious responsibility. It should be kept in mind that they are coming into a staff of professors where the climate may be very diverse. It is the moment, therefore, to accompany that incorporation, personally.
31. In a parallel way, a permanent formative work with all the educators is necessary, with the purpose of attaining a good tune with our educational project.
32. The staff selection does not guarantee that the excellence of the educator will be kept in a spontaneous way throughout the years. That is why ongoing formation, both, theoretical and practical, will follow a definite plan in human, educational and Piarist dimensions, as well as in the aspects of our Own Character, Ideas, Educational Project and pastoral.

¹⁸ 44th General Chapter: *Policy II, 2* Cuaderno n.20, ICCE Publications, Madrid 1997

b) *Collaborators in secretarial work and service*

33. Our laical proposal is also addressed to all the persons that carry out a secretarial work or carry out other services. All of them must feel implied in the educational function and therefore must be considered in the plans of ongoing formation of the Work.

c) *Agents and addressees of Pastoral Processes*

34. To our students, young and adult collaborators, we shall propose their incorporations to the pastoral processes that we offer from the Piarist centers, parishes and works in general. This is a way to make real our option to “evangelize by educating” that specifically defines the ministry of the Pious Schools.

35. The pastoral processes impelled from our works are accompanying the personal and Christian growth of their members. They constitute a path where we signify our way of living the Gospel, the reality around us, and Calasanz’s charism.

36. Even though the proposal may be multiple in function of the different situations of children, youths and adults and the ecclesial possibilities existing in the environment, we are responsible of the birth of communities of adult Christians linked to the Piarists.

37. This favors the fact that actual persons, groups and communities are greatly in tune with our spirituality, pedagogy, way of living and mission.

38. Beyond the materialization and the plurality of situations, it seems reasonable that a good pastoral process develops for all ages, and therefore, from all the educational stages, from infantile education to adult age without cuts or breaks, like any educational process.

d) *Fathers and mothers of our students*

39. The fathers and mothers of the children and youths with whom we work are very important in our mission¹⁹ They are persons, sometimes, with human and Christian concerns that wish to grow in their faith and to deepen their essential mission of educators, to work like catechists and to collaborate with our task, or simply, they are interested in getting to know us more and to have a greater relationship with us.

40. Special attention deserve those who take part in organisms such as the school boards or associations of fathers and mothers of family, different school associations, and the members of various formative groups (parents’ schools, preparation for the sacraments of Christian initiation, biblical groups, family movement and others).

e) *Volunteerism and Social Action*

41. Many are the persons who come in contact with our works through the actions of solidarity that such works offer: “Service to the Third World” (SETEM), “Calasanzian Missionary Volunteerism” (V.M.C.), missionary groups, different foundations and volunteerism in its many variations. Some of them are identified with elements of our mission while others look for a greater compensation in other ambits of faithful experience.

¹⁹ Cf. General Congregation “*The Piarist Ministry*” n.28 b 1

f) Other educational agents

42. The motivation of the “monitors” of the diverse educational ambits (social action, cultural, sports, free time...) can be nearer, because of their character of volunteerism, to our reasoning at the time of their incorporation to our centers. Even so, the situations are very different according to the ambit of action, personal options and the fact of belonging or not to a group of reference more or less identified with the Piarist style. In our Centers other educational agents are given which do not have the peculiarity of volunteerism: professors of school support, monitors of extra-curricular activities, language instructors, etc.

g) Parochial communities

43. In the parishes commended to the Order, whose characteristics have been already described in other documents, children and youths will be preferentially attended and those parishes will keep a clear option for the poor²⁰ faithful to the Calasancian charism
44. Within the globalization of the Parochial life their will be persons who feel themselves nearer to our charism and to the Piarist style of: “To Evangelize by Educating”

h) Other collaborators

45. Finally we find other persons who collaborate with us in punctual moments or in a more stable way in multiple fields and for different motivations such as friendship, for kinship with some religious, or alumni.

²⁰ Documents of the 42nd General Chapter of the Piarist Fathers, *Piarist Parishes*, “Cuadernos” n.9, Calasancian Editions, Salamanca 1986.

Chapter 2. MODALITIES: NATURE, OBJECTIVES AND ITINERARIES

46. The concrete formative elements that are pointed out and the actions in function of those elements, much depend, not only on the different starting points, but also of the possibilities that exist in each case, the aims to reach or the personal situations and the local reality lived in each place. Let us start from some previous considerations:
1. It is important to introduce in each place, in each educational project, in each formative plan and pastoral that affect the joint task with the lay people, the criteria and indications that seem more opportune to carry out the Institutional Project of the Laity of the Order.
 2. If the goal, according to the modalities of relation and the personal situations are diverse, the itineraries, evidently, will have to be also diverse.
 3. Getting nearer to the persons and their situations, a great creativity will be necessary for the guidance in some processes that make persons grow personally and open the future, without losing the horizon proper of each modality.
 4. The adaptation of the itineraries will have to be sufficiently institutionalized in such a way that it does not depend on individualities or minor groups, to guarantee its continuity and its tuning with the charism of the Order
 5. The modalities describe situations that are autonomous. In certain cases they can mark the individualized or in-group process that some persons follow.
47. In each Demarcation the more concrete steps thorough a program, project and pertinent Statutes will be described. Anyway we indicate some aspects that we consider fundamental for all. They are ordered in five sections: one, which is common and four referred to each one of the modalities.

A) Common elements to all the modalities

48. Let us consider nine aspects that we will call “itineraries”
- a) *Information* on the more significant lines of future pointed out by the Chapters (local, demarcational and general) and other meetings of importance (Assemblies of Work, different meetings). Especially on many aspects more connected to the reality in which there is the presence of lay people. Information, likewise, on the modalities of relation. This information can be given in writing through a Bulletin or magazine with information of demarcational character.
 - b) *Personal relations*. Through actual activities that allow adequate spaces of inter-relation and moments of religious and human celebration to share.
 - c) *Personal guidance* with a special proposal for the lay people that begin their volunteerism or work with us and with a permanent disposition to guide those who already work with us. In the educational task, whatever support considered necessary will be provided, especially in the early stages: clearness in what it is requested and expected, to offer means, interest to see how the task is being lived, support in difficulties, to reflect to them what is being perceived.
 - d) *Humane growth and maturity* following the fundamental axes of human maturity, understood as maturity in the being, which is characterized by personal identity; affective maturity and maturity of relations of groups and ability to take decisions.
 - e) *Growth and maturity in the faith* through offering spaces of formation and updating in the faith (short courses, talks, formative sessions, etc); the possibility of participation in camps, exercises and retreats; the attendance to religious celebrations; the possibilities of participation and integration in

catechumenal processes and Christian communities. We will intensify the processes of laical associationism in a stable, progressive and continuous way, keeping in mind the diverse modalities of relation and of commitment. In order to be able to carry out this point it is fundamental that in each work there are offers of catechumenal processes, according to the proper characteristics of each place, that flow into Christian communities.

- f) *Ongoing formation* to deepen in the more specific task of education, by forming each person in curricular, methodological, evaluation aspects of his task; for learning new resources and techniques of each field; integral educational task, offering formation on the reality of children and youths, the models of education, the relation with parents. The different courses or individualized plans will serve as instruments of educational and personal updating, with reference to the educational and pastoral Projects of the Work in which we fulfill our duties..
- g) *Ambits of responsibility and implication*, such as tutorships, relation with parents, volunteerism.
- h) *Knowledge about Calasanz*: his person, life and work
- i) *Basic knowledge of the Order*, the proper demarcation and the work where each one is; its history and way of functioning to create tuning; explanation of the different possibilities of relationship with the Order; to inform about the content of the documents of the laity; to get in touch with the persons who are in the different modalities.

B) Modality of cooperation

49. Nature: Persons, who somehow collaborate with us, cooperate in a Piarist Work; in an open and positive line with the Piarist mission, humanly stimulating and educationally efficacious.

50. Objectives

1. To arise and cultivate the educational vocation.
2. To achieve a sense of belonging to the Piarist Work in which one is inserted.
3. To attain, by means of interpersonal relations, an ambit that makes possible to share what the different groups do.
4. To attain co-responsibility, participation and collaboration in the ambit of the Piarist Work.
5. To awaken and feed processes that can flow into an explicit option of faith.

51. Itineraries

a) *Information:*

1. To make collaborators participate in the yearly plans and programs of the Work.
2. To set out the possibility of being present in instances of general communication at the levels considered as opportune.
3. Information about lectures, courses or matters of interest for the formation of cooperators.

b) *Personal relationships:*

1. To work out the friendship with all cooperators: To learn how to coexist; preoccupation and interest for personal situations; to share special and family moments; to have a respectful attitude towards the different way of feeling and thinking.
2. To keep a permanent positive attitude that promotes an agreeable environment for the work of the educational community.

c) *Personal guidance*

- 1 To guide personal maturity from nearness and friendship.

2. To facilitate his insertion in the Work.
3. To offer guidance in the task of every day life, from the organizational structures of each Work
4. To have a personalized attention according to necessities of the cooperators

d) Humane growth and maturity

1. To know our own gifts, talents, qualities, abilities, to have access to a major awareness of oneself and to walk towards a personal soundness.
2. To identify what is above mentioned in the persons around oneself and to establish relationship with them considering their positive characteristics.
3. Starting from the above mentioned, to look for an increasing self-esteem, self-image, self-efficacy.
4. To identify the experience with a transcendent (God, love, justice) and the impact of this relation in personal growth, and in the relationship with the others.

e) Growth and maturity in the faith

1. To educate in fundamental human values, starting from charity, justice and freedom.
2. To educate for the utopia, for the hope in a better world to be built by all.
3. To educate for the search, for finding sense to our own life and how to be open to everything and to all people.
4. To participate with freedom in religious celebrations and pastoral actions that are organized throughout the year.
5. To set out the Christian community for the living experience of the faith.

f) Initial and ongoing formation:

1. To have Plans of Initial Formation for the new cooperators with the Work, either educators, catechists, pastoral agents, monitors, family fathers and mothers.
2. To make plans of formation in the different dimensions: human (self-knowledge, personal relations, personal and social moral, evolutive psychology, values, analysis of social reality); in Christian dimension (knowledge of religious culture, introduction to the Bible, introduction to Theology); in Piarist dimension (Piarist style, Objectives of the educational and pastoral projects, Calasanctian courses and material of formation).
3. Readings, reflections, teamwork, attendance to courses, updating.
4. To open to a tutorial action of guidance to the students.

g) Ambits of responsibility and implication:

1. Invitation to participate in the educational and para-school pastoral
2. To participate in the different organs of the Work where we are fulfilling our duties.
3. To participate in the initiatives that gradually appear

h) Knowledge of Calasanz

1. Knowledge of his biography and work.
2. To give the keys of the educational and pastoral style of Calasanz
3. To attain to a verification of the educational process followed according to Calasanctian keys.

i) Basic knowledge of the Order:

1. To know the history of the work, its projects and to participate in them
2. Relation with other Piarist Works

3. To invite to participate in the meetings of the Work, its projects, aspirations and actions.

C) Modality of participation

52. Nature: Person who, in tune with the Order, explicitly commits himself to follow the Piarist educational line, whether in our Works or not, and bears witness in his life and works

53. Objectives:

1. To know and deepen in the Piarist Mission
2. To feel co-responsible of the Pious Schools, with a wider vision regarding the Mission, beyond the elements of concrete activity.
3. To belong to a group or community where his faith and his vocation can be nourished, formed and revised.
4. To live the Piarist mission conjugating education and evangelization, faith and culture (“piety and letters”)
5. To impel and increase the ecclesial consciousness.

54. Itineraries

a) Information:

1. To inform about the Piarist mission and mood beyond the actual Work with which one is connected.
2. To inform about the other modalities of relation and the steps that can be taken.
3. To share worries and concerns about topics related to the mission of the Work in which they work, with vision of Demarcation
4. To be open to wide perspectives of Christian education..

b) Personal relations

1. To have details that reveal nearness and confidence: to know the educational community in which one lives, and to share concerns.
2. To share informal moments of human relationship..

c) Personal guidance:

1. To help carrying out the discernment of the setting out and option of life from a Christian vision.
2. To work out the necessary group reference to advance in the Christian faith
3. To plan, within possibilities, moments to get together.
4. To exercise the tutorial function of guidance of the students.
5. To educate for a healthy development of affectivity.

d) Humane growth and maturity

1. To clarify the type of affective relations that are established with people: comradeship, friendship, learning, education, couple, kinship and mission.
2. To make progress on the road of affective autonomy.
3. To identify the possible affective shortage and blocking to allow the gratuitous love emerging.
4. Implementation of basic social abilities especially in the “assertiveness,” that is, in the way of expressing himself without annulling himself or the others.

e) Growth and maturity in the faith:

1. To help understanding the sense of the ecclesial ministry.
2. To have basic knowledge of Christology and ecclesiology.
3. To have knowledge and living experience of the sacramental practice
4. To live a nearness to the Word and to have knowledge of the Bible.
5. To be initiated in prayer and to cultivate it.
6. To create and promote spaces (groups, communities) where to feed, share and strengthen the faith and personal vocation.
7. To favor bearing witness to the faith and to the Christian style of life.

8. To receive formation for the vocational living experience.
9. To get formation to receive the non-canonically instituted ministries, such as that of Christian education, preferential attention to the poor, pastoral ministry and others

f) Ongoing formation:

1. To discover that formation is a matter throughout life, and at all levels.
2. To have specific formation for the position of responsibility that he fulfills.
3. To attain a formation in the basic pillars of the Mission, the Piarist mission, the ministry, the Piarist mood, the educational lines of evangelization and social transformation.

g) Ambits of responsibility and implication:

1. To deepen in the educational task as ministry.
2. To be in disposition to participate in positions of responsibility and of coordination of different kinds.
3. To be open to proposals of greater links through spaces of volunteerism

h) Knowledge of Calasanz

1. Knowledge of his spirituality and mission through systematic courses.
2. To know, if possible, the Calasanctian places of Spain and Italy.
3. To apply and evaluate the Calasanctian pedagogy in the educational practice.
4. To know and assume some traits of what the Piarist style is made of.

i) Basic knowledge of the Order:

1. To come in contact with other similar groups of the Demarcation or from other Demarcations.
2. To participate in the reflection of the Demarcation in which his attendance is pertinent.
3. To participate in actions or projects of the Demarcation.
4. To know the principal publications of the Order.
5. Updated knowledge of the Mission of the Order and of the principal mid-term and long-term plans.

D) Modality of Charismatic Integration

55. Nature:

- a) Persons who, after a personal process of Christian and Calasanctian maturity, live the Calasanctian charism (spirituality, mission and fraternal life).
- b) They participate in a Fraternity (association of faithful or equivalent in each Demarcation) or in a Christian Piarist community²¹
- c) They have discerned personally and in community, their Piarist laical vocation.

56. Objectives:

1. To grow and mature in the faith in a Christian Piarist community of reference, as a way of insertion in the particular Church.
2. To get that the Fraternities (associations of faithful or equivalents, in each Demarcation) and the Christian Piarist communities become gifted with a proper organizational structure.
3. To guarantee the maturity in the faith in a Christian Piarist community of reference as a unique or complementary way of insertion in the particular Church.
4. To live and incarnate secularly, from the baptismal consecration, the charismatic gift of the Pious Schools, as well as Calasanz's intuitions.

²¹ Note about the terminology: "Christian Piarist community is the group of Christians that live their faith linked to a Work or Piarist presence, being this one his immediate reference of faith. In this community the Piarist and the Piarist lay people meet as a nucleus, to which other persons that follow the communal project, are added"

5. To institutionally guarantee the objectivity and veracity of this integration in the Piarist charism, overcoming, as far as possible, subjective conceptions and those that constitute a matter of opinion.

57. Itineraries:

a) *Information:*

1. To receive information of the aspect of the Piarist mission and life
2. To receive information about the role of the lay faithful in this modality.
3. To inform about the difficulties and weaknesses as well as of the possibilities of the future and the fortitudes through which the Demarcation is passing

b) *Personal relationships*

1. To drive personal relationships so as to make them derive from mutual rapport, by working for the same objectives and by participating of the same charism from two different vocations: the laical and the religious ones..
2. To promote having shared moments between religious and lay people at this level, such as celebrations, camps, moments of reflection, planning and evaluation.
3. To foster the knowledge of the principal Communities and works of the Demarcation.

c) *Personal guidance:*

1. To back the lay people that work at levels of high responsibility within the Demarcation.
2. To guide the option to become a Piarist layperson ²² or to work in the Mission of the Order vocationally.
3. To propitiate a frequent personal guidance, leading to materialize a life project.
4. To guide and promote the radicalism and faithfulness in the Christian following from the laical project of life.
5. Exercise of the community itself in the guidance and discernment of its members.
6. In the practices of spiritual guidance of the students

d) *Growth and humane maturity:*

1. Clarification of the diverse elements and stages that have incidence on taking decision
2. To know and apply the rules of discernment in the most important decisions of one's life and of the group to which he belongs.
3. Capacity in quotidian discernment
4. Ability to cope with the phenomena of groups, such as authenticity and adaptation, the handling of tensions and conflicts, commitment with the group of belonging-
5. Starting from the own richness of being, to take the pertinent position in the group to which he belongs (Work, group, Piarist Order, Church).

e) *Growth and maturity in the faith*

1. To belong to a Fraternity of reference (association of lay people or equivalent in each Demarcation).
2. Assiduous participation in religious celebrations such as the Eucharist and strong moments of the Christian year.
3. To have a mature living experience of the key elements of the Christian and Piarist vocation (life of prayer, option for the poor, principally the least of all, fraternity, the "increment of piety", discernment)
4. To conjugate laical vocation and Piarist charism.

²² "A Piarist lay faithful is the person who receives the modalities of charismatic or juridical integration as described in this Directory."

f) *Ongoing Formation:*

1. To work through reading, or any other way, formative topics such as the Piarist charism and ministry in the world and in the Church, mission and spirituality of the Christian, the community, the Piarist lay faithful, theology of religious and laical life.

g) *Ambit of responsibility and implication:*

1. To be in disposition for an implication in positions of responsibility in a concrete Work (direction, coordination of different types, committed service in different necessities).
2. To be in disposition for an implication in ambits of responsibility or of demarcational consultations)
3. To create organizational structures to promote the growth in responsibility and implication according to the institutional project (shared works, lay missionaries, lay directors, laical ministries)
4. To feel co-responsible, from the laical condition, of the way and options that the Order is making in the different fields

h) *Knowledge of Calasanz*

1. To go deep into the charism in its three nuclei: spirituality, mission and life.
2. To know the keys of the vital and spiritual intuitions of Calasanz
3. 3. To identify oneself with Calasanz's figure by knowing the difficulties of his humane-spiritual itinerary.
4. To know his principal options and their foundations

i) *Basic knowledge of the Order*

1. To have a global knowledge of the Order (Works, history, present situation)
2. Participation in the life of the Demarcation (meetings, retreats, conferences, celebrations)
3. To participate in the encounters of lay people within the Demarcation and the Order.

E) Modality of Juridical Integration

58. Nature: Person who, with a Piarist charismatic living experience, states explicitly canonically and even civically, an agreement with the Order. Before taking steps towards a juridical commitment, those persons with family responsibilities or legal responsibilities of another kind, will have to discern their real situation, counting on the written permit of the person or persons directly implied.

59. Objectives:

1. To integrate himself in the Pious Schools temporarily with a juridical bond, going deeply into his laical option.
2. To express publicly the acquired commitment, that can be indefinitely repeated if the conditions persist.
3. To live the acquire commitment stressing the option for poverty and availability from the vocational identity and state of laical life.
4. To participate in some work or project with a long-duration commitment

60. Itineraries: The proposed itineraries for this modality are basically those of the modality of Charismatic Integration. The differentiating element is the juridical commitment acquired with the Pious Schools. The elements that follow add what is specifically juridical and must be added to the preceding ones of the Modality of Charismatic Integration.

61.

- a) *Information:* To use whatever has been said about the Modality of Charismatic integration, widening it to the whole Order.

- b) *Personal relationships*: To keep a close relationship with the Piarists and, especially, with the Major Superior, from a clear and defined project of life and mission.
 - c) *Personal guidance*: To guarantee the guidance in the spiritual itinerary of his own life and, at the same time, to get started in the guidance of other persons.
 - d) *Growth and humane maturity in the faith*: To request the persons interested in the matter, to elaborate a Plan of Life and share it with the Fraternity to whom they belong, and have it known by the Religious Community through the Major Superior.
 - e) *Ongoing Formation*: To go deep in the nature of this modality.
 - f) *Ambits of responsibility and implication*: To be available for the requirements of the Order and for the dialogue with his community of reference.
 - g) *Knowledge of Calasanz and basic knowledge of the Order*: to follow what has been said for the modality above mentioned.
62. To establish a signed mutual agreement in writing, with rights and duties, approved by the Demarcational Congregation previous *nihil obstat* of the General Congregation.

Chapter 3: CO-RESPONSIBILITY OF THE ORDER

63. The following points describe the responsibility that the Order of the Pious Schools assumes in the topic of the laity, already described. They are commitments subject to evolution as new needs or situations are discovered.
64. Father General will provide the coordination, impulse and care of the laical reality described in contact with those in charge of the Demarcations.

Demarcational responsible of the lay people

65. Each Demarcation will have a basic structure for the laical topic that includes the figure of the responsible, a team that, if necessary, helps him in the exercise of his responsibility.
66. In each Demarcation a religious will be appointed to be responsible of the coordination, of giving impulse and of serving as interlocutor for the different laical initiatives that may arise in each place.

Statute of the Laity

67. Each Demarcation will elaborate its Statute of the Laity, within the framework of this Directory. In it, the peculiarities of the Demarcation in the setting in motion of the Institutional Project of the Laity of the Order must be stated.²³

Plan of formation of the Demarcation

68. Likewise, and taking as a basis the “Orientations for a plan of formation of the Piarist laity” and this Directory, each Demarcation will elaborate its own Plan of Formation.

For the modality of cooperation

Formation

69. Each Demarcation will put all its effort so that in each Work the responsible for it will commit himself to actively set in motion this modality of cooperation, as well as to have an annual program of formation, offering the adequate means.

Experiences and actions

70. The principal proposal for the cooperation is the collaboration in the actual actions that are carried out in each place, according to their programming, which will always be evaluated at the end of the course.

For the modality of participation

Co-responsibility in the projects

71. The Order, in its demarcations and Work, will favor co-responsibility in actual projects. The formula of proceeding will depend on the lived situation, but in any case it is a possibility always open for those who understand and assume the globality of the mission and of their task within it, including positions of responsibility within the Order

Acknowledged ministries

72. The Piarist ministry is carried out by persons, religious and lay people, who understand their contribution as a vocation to which they have been called and to which they try to respond with an attitude of ecclesial service and Piarist mood.

²³ This Project can be found in the *Document of the Laity in the Pious Schools* (44th General Chapter) Madrid, ICCE, 1998, pp. 27-48

73. When the commended or received ministry by a lay person develops in a concrete portion to him commended, not only requires the free option for the person that assumes it, but also the assignment of the group in which he is integrated, in mutual agreement with the Order. The assignment is temporal and renewable.
74. The way of conferring these laical ministries can be similar to the way followed by the religious in their initial formation²⁴
75. The Piarist tradition especially contemplates the ministries of Christian education and special attention to poor children. In opportune conditions, it is suitable to consider the giving of responsibilities like a ministry, with the corresponding celebration.

For the modality of charismatic integration

Ecclesial insertion through the Pious Schools

76. When referring to educational centers, the insertion is looked for in wider ecclesial ambits (sectors, vicariates, archpriesthoods) or if it is suitable the proposal of an ecclesial insertion linked to the same Order. In the case of parishes they themselves offer the ecclesial insertion.
77. Each Demarcation will be able to constitute, if it seems convenient from a pastoral point of view, an association of faithful that wholly includes to all the lay people of the modality of charismatic integration.

The Fraternity of the Pious Schools (FEP)

78. An actual way already institutionalized in the Order is that of the Fraternity of the Pious Schools²⁵

Particular Regulations

79. According to circumstances, the elaboration of particular regulations that respond to actual situations is opportune. Basically, their general orientation will be in tune with the above-mentioned proposals.

Mixed committees

80. In those places where there are communities or groups of lay people linked to the Piarist, there is the possibility of setting in motion a mixed committee, made up by religious and lay people, where it is possible to ponder and consider the advances that have been attained and to examine new initiatives to walk ahead together.

For the modality of juridical integration

Aggregate

81. The Common Rules of the Order, in n. 223, contemplate the figure of the aggregate. It is the man, free from matrimonial bond, who living within a religious community shares for a period the life and work of that community. This situation is accepted in an agreement, signed by the interested party and the Superior of the Demarcation, agreement which is temporal and renewable, where the conditions of admissions are explicit as well as the conditions of a possible departure or dismissal. He is considered as ascribed to the community.

Piarist Layman

²⁴ *The Piarist Formation*, Rome 1991, nn.223-230

²⁵ For concrete aspects refer to “*The Fraternity of the Pious Schools*”, Salamanca 1988 and “*How to set in motion the Fraternity of the Pious Schools*”, Rome 1988

82. The Piarist layman assumes a determined temporal commitment.²⁶ Anyone who participates in this initiative must meet the following requirements: to identify himself with the Piarists, to assume the mission and collaborate with it, within his own possibilities.
83. When the assumed collaboration must be exercised outside the Demarcation, a written agreement must be made, signed by the interested party and the Superior of the Demarcation of precedence and destination, where all the conditions and period of the commitment must be explicit.
84. The commitment proper of the modality of juridical integration will be annually ratified in an appropriate celebration. The agreement of collaboration, when the period is finished, may be renewed in the same or different conditions.

The association of faithful

85. The association of faithful (FEP or other) and the Order, in view of widening the ambit of sharing in a joint way, may establish an agreement. This agreement will have a juridical character.
86. The mutual agreement between the association of faithful (FEP or other) and the Order can consist in the commitment of keeping a presence of members of the association supporting some actual project of the Order during a determined period or to set in motion in a joint work, project or presence. It always requires the commitment of the person directly implied.
87. The described initiatives must be reflected in an mutual written agreement, duly signed by the association of faithful, the physical persons directly implied and the Order of the Pious Schools.

EPILOGUE

88. The General Congregation approved this Directory “ad experimentum”, until the General Chapter of 2009, in the session of the sixteenth day of June of two thousand and four, according to the significance of our Common Rules, n.7, 2)

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(Translated by Silvia Argota)

²⁶ About the content of such commitment, cf. nn 58 to 62 of this Directory.

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