

**PIARIST'S FORMATION  
AND STUDIES  
(FEDE)**



**Calasanzian Editions - Madrid/Rome 2015**

Colección Cuadernos  
59

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@ Publicaciones ICCE  
Instituto Calasanz de Ciencias de la Educación  
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ISBN: 978-84-7278-481-9

Depósito legal: M-34192-2015

Imprime: Villena Artes Gráficas

Translation for the Communications  
Office of the General Curia of Rome.  
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## PRESENTATION

You have in your hands the Directory **“Formation and Studies of the Piarist”** (FEDE), finally adopted by the 47<sup>th</sup> General Chapter of the Order of the Pious Schools, held in Esztergom (Hungary) in July 2015.

It is a document of great importance, which was already approved *ad experimentum* by the 46<sup>th</sup> General Chapter of 2009 and, after being properly worked for six years, was presented –in his renewed redaction– for its study and approval by the General Chapter of 2015. After this long and proven travel, the General Congregation, in the use of the functions given by the General Chapter, approves it definitively, and presents it to the Pious Schools for its adequate implementation in all the Demarcations.

This Directory is divided into three distinct parts: the actual training or *Ratio formationis*, studies or *Ratio studiorum*, and what regards to the training of trainers. There are also published a few annexes, being especially significant the 4<sup>th</sup> and 5<sup>th</sup>, referred to the *profile of the Piarist* and *criteria of discernment* in the Initial Training,

fruit of the intense six-year work of the General Secretariat for Initial Training.

With this Directory, the Order seeks to advance in the great formative challenges approved by the General Chapter, and that were synthesized in the text of the second “Key of Life” of the Pious Schools: *“Ensuring growth in quality and communion in our Initial Formation”*. We will achieve progress in this Key of Life if this Directory is well understood, studied and applied in the whole of the Order.

It is not useless to recall here the seven main objectives adopted by the 47<sup>th</sup> General Chapter to take forward the development of our Initial Formation. Reading them and working with them in the light of the FEDE, and studying the FEDE from these objectives, will be a precious task for all trainers of the Order and for all those who are in a formation process to become Piarist religious. They are as follows:

1. Give more value to the appropriate personal accompaniment of those in formation; driving dynamics is so important in all houses of formation and ensuring the formation of formators to perform quality service.
2. Maintain and enhance the processes of formation of formators.
3. Care and promote in every demarcation the operation of teams of formators, getting them all to work with clear and measurable projects.
4. Ensure that all the demarcations develop their Statutes on Initial Formation so that the

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General Congregation, can approve them, if appropriate.

5. Walk as far as possible, to more cohesive and identified formation communities with the task entrusted within the demarcation.
6. Encourage the formands are adequately familiar with the dynamics of Shared Mission and Charismatic Integration promoted by the Order.
7. Continue promoting and caring collaboration in initial formation between the various Districts, including, if seen fit, the issue of Interdemarcational Houses.

A Directory on the *formation of the Piarist* is a very valuable tool. It is not “one more document”, but a text of high relevance and value, because it expresses what the Order offers to young people, called by the Lord, who respond with a generous heart to the vocation to become Piarist priests and religious. We are called to give full life to this Directory, so that we can achieve the fruits that we dream and that children and young people, preferentially the poorest, expect and need: authentic Piarists, carriers of a deep experience of God, a deep and real desire for community life, generously given to the mission, capable of integrating, in a balanced way, the various dimensions of our vocation.

We thank the trainers for their commitment and dedication, clear expression of love for Calasanz and the *Piarist mission*, and we invite all people in formation to live with joy, authenticity, transparency and generosity. The Pious Schools invite everyone to root your life in Jesus Christ and

his Gospel proposal and, from this center, to grow in a passionate love for the Piarist mission and for those to whom Jesus showed his preference and Calasanz took as children: the poor, the humble and simple. We hope that you shall live this stage of your life with intensity, in stewards and fraternal communities, growing in consciousness of belonging and commitment to the Pious Schools, open to the proposals of the Order and committed to it. We hope that you will discover in your training everything that made possible the vocation of Calasanz, and that, like him, you shall live faithful to the gift received in your vocational call. We invite you to prepare yourselves for the future growing in the present day, to build with all your Piarist brothers the Pious Schools dreamed by Calasanz and that our Church needs today.

A Directory commits all of us who are part of the Pious Schools, because the options in which we are proposing to grow our youth the same that we have to live all in each of the communities and demarcations. We care for the style of training communities because we believe in community life. To propose to young people living in process of growth forces us all to live in fidelity. We tell them to live in its entirety the Piarist vocation and we invite each other to witness with our life that it is possible. We want them to grow open to the challenges facing the Order because all we, Piarists of all ages and condition, feel concerned by the same call. Initial training is called to revitalize the Order and to give it new opportunities, but that will only be possible if our life, of all the

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Piarists, is lived out in such a way that it is able to accommodate the gift God offers us with so many young people that offer themselves from our common vocation. Only if we are all true *disciples and witnesses* of the Lord.

The General Congregation has approved the text of the Directory of Initial Formation (Formation and Studies of the Piarist, FEDE) at its session held in Rome on September 17, 2015, and presents it to the entire Order with the desire that it will contribute to the revitalization of the Pious Schools, so that the work of Calasanz continues to grow in capacity of life and mission, for the sake of the children and young people, especially the poor.

When we publish this Directory, the General Congregation wishes to express its gratitude to Fr. Juan Carlos Sevillano, Delegate of Fr. General for Initial Training, and to the General Secretariat which he coordinated, for all the excellent work carried out during the last six years in the appropriate revision and updating of the FEDE. Thank you, on behalf of the Order!

We pray God, our Father, to bless all youth growing up among us, called to the Piarist religious vocation, for God's glory and the good of the neighbor.

Rome, 17 September 2015

Fr. Pedro Aguado, Fr. General

Fr. Miguel F. Giráldez, General Assistant  
for Europe

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Fr. Francesc Mulet, General Secretary

# INTRODUCTION



## INTRODUCTION

1. In response to the mandate of the 45<sup>th</sup> General Chapter, held in 2003, the General Congregation, with the collaboration of other persons, in particular formators, started at the beginning of the six-year period of 2003-2009, the updating of the Directory for “The Piarist’s Formation” (FES), following a plan that has been submitted for consultation to the Major Superiors’ Council held in Rome in 2005. The new Directory for “The Piarist’s Formation and Studies” (FEDE) is the result of these efforts.

The 46<sup>th</sup> General Chapter of the Order, held in Peralta de la Sal (Spain) in July 2009, approved *ad experimentum* the Initial Formation Directory’s text. The General Congregation entrusted the revision of FEDE to the General Secretariat for the Initial Formation, with the purpose of submitting the Directory’s text to the 47<sup>th</sup> General Chapter for final approval. This text of the Directory for “The Piarist’s Formation and Studies” is based on the efforts undertaken during the six-year period of 2009-2015.

2. The updating of 1991's Directory has been mostly an adaptation to the recent and valuable Magisterium of the Church, from the Second Vatican Council on, and to the intense life of the Order in the last fifteen years. Being an updating, there is a general continuity with the previous document, that reflects the ecclesial identity of our Order, the formative experience of the last few years and the convenience of aligning its content to the formative needs of those in formation.

3. The Directory for the initial formation is based on the Constitutions and Rules of our Order, as an extension, and is complemented by the Directories for Vocational Pastoral and Permanent Formation, constituting a unity with them. The Church's guidelines and standards for the formation of religious and priests are also contemplated.

Thus, in the formative processes fidelity to the piarist charism and community unity are ensured in the whole Order with ecclesial spirit.

4. To vivify these processes the following subjects are invited:

- the candidates who, as agents of their own formation and of the Order's formative proposals, are called to piarist life-style and mission, ask to join the Order and are accepted by it;
- the Major Superiors, co-responsible in terms of discernment, admission and progressive incorporation into the Order;

- 
- the *formation communities*, as the particular location where the candidates' piarist vocation matures and progressive incorporation into the Order takes place;
  - the Formators, appointed by the Order for formative accompaniment and immediate discernment of the candidates' vocation;
  - the religious and communities, as referential witnesses for the young people in formation, and as agents of their permanent formation;
  - the lay people associated to the Order, as well as the candidates' families, who encourage and support vocations in a peculiar way, co-participating in their process.

5. The Directory is an operational description of what piarist formation is about: a personal and communitarian process towards becoming a piarist religious, with a particular identity inspired in the example of Jesus Christ and his Gospel, approved by the Church and defined in the Order's Constitutions as a way of life.

6. The historical experience of the Piarist Order, dating back to Saint Joseph Calasanz, its founder, is open to new contributions regarding the way of performing the formation of its members. If positively consolidated on a creative fidelity basis, they enrich and invigorate the formation processes.

In the historical experience, the following factors are to be highlighted: a) the relevance given to piarist life's target, which is common

to every baptized and religious, namely: the “perfection of love or charity”; b) the religious consecration as the way for achieving that target, exercising educational ministry; c) the discovery of the internal propension the Spirit of God raises in each one; d) the exercise aimed to prevent evil and support goodness, bearing in mind that “it is difficult to diagnose the twisted tendencies in the heart of man and harder to eliminate them” (CC of 1622, n. 16); e) the learning of required knowledge through studies.

7. Taking into consideration the formation guidelines indicated by the Church and what is contained in our CC and RR regarding formation, this Directory is articulated along the four personal dimensions of a piarist: human, Christian, religious and calasanctian. In the human dimension, issues as personal identity's formation are considered, as well as relation with one's body, sexuality, sensitivity, relation with physical and cultural environment, and ability for a group life. In the Christian dimension, elements as intellectual and vital knowledge of Christ's mystery are considered, as well as Christian praxis, the ecclesial nature of vocation in itself and in relation with other ecclesial vocations and ministries, the sacramental and charitable life; the universal mission of a Christian. Religious dimension includes whatever regards religious consecration and related spiritual, communitarian and missionary experience. Finally, the calasanctian dimension considers charismatic aspects of the piarist vocation, including reference

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to Saint Joseph Calasanz, the piarist way of life and mission, and intellectual (studies), pastoral and pedagogical training that is appropriate to our ministry.

8. Formation is a global process, including stages and targets. Personal growth process will always prevail over other aspects, such as the “curricula” and the formative stages duration.

9. Besides being a process, initial Formation is “initiatic”, i.e. a progressive incorporation into the piarist community, under its accompaniment and guidance. Both are immediately performed by the formator, in representation of the *community*. However, from a dynamic perspective, formation entails learning from others, in particular the community, and the acceptance of a mutual learning from each other. Between the candidate, who asks to be incorporated, and the *community* that receives, accompanies and guides him, a meaningful relationship emerges as an educational event actively involving each other. Thus, formation is a comprehensive educational process, developing attitudes, knowledge, capacities and skills.

10. In the current context of shortage of human resources, as well as in the next few years, the formative quality that is required calls for an adequate planning of the formation Houses, in particular the Novitiate and Juniorate. As appropriate, Inter-demarcational formative structures should be enhanced, in order to have a sufficient number of persons trained to integrate

a formation team and an adequate number of candidates with whom to experience an enriching community life. Besides these benefits, a globalization age as the one we are living in requires the development of a sense of the Order, an intercultural education, and the training for an increased mobility. This does not preclude the option of searching useful arrangements in order that those in formation may keep in touch with their original demarcations, thus helping to achieve a positive integration between universal and particular diversity.

**FORMATION**  
(*RATIO FORMATIONIS*)



## **FORMATION**

*(RATIO FORMATIONIS)*

### **PIARIST VOCATION AND FORMATION**

11. Our vocation in the Church is due to the work that God made in Saint Joseph Calasanz and to his response to God's call. Reading the historical reality of his time under the light of the Gospel and the guidance of the Holy Spirit, he existentially understood that God was calling him to a total consecration through the Pious Schools ministry, as he personally stated: "I have found in Rome the definitive way to serve God in the children and youth, and I will never leave it for anything in the world".

12. The same Holy Spirit who guided Saint Joseph Calasanz in the discernment of his vocation and in his response to it, is who also moved other persons to choose the way of life that is shaped in the Constitutions and Rules of the Order, bearing wonderful fruits of holiness. Today our candidates are also guided by the Spirit of God to be fully configured with Christ, following our

founder's experience and the piarist religious life approved by the Church.

13. Thus the call of Jesus to his apostles is renewed in the Church, as well as the response by which the disciples left everything to follow Jesus, who blessed the children and placed them as an example to enter in the kingdom of God.

14. The Holy Spirit, always working in the Church, guides each faithful in the building of the Body of Christ and towards a determined configuration with Christ, in which each vocation and state of life is defined. The *saving project* of God, the Father, is thus implemented both for the sake of humankind and for each person.

15. Piarist religious vocation leads us to become members of the Order and, as such, to religious consecration lived in community, as well as to the Pious Schools specific ministry, as desired by Calasanz and approved by the Church.

Formation for the Piarist religious life is a process through which a response is given to the impulses of the Holy Spirit, who guides the candidates and manifests itself in the deep tendency by which he leads them, among other things, "to be authentic Poor of the Mother of God" and to pray and live as those who are simple, "a child among the children".

16. It, therefore, entails the candidate's growth in our ecclesial identity and the adoption of an evangelical way of life, which in many aspects does not match with the society's standards,

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particularly those of the own social environment. In the midst of this world, our way of life leads us to incarnate the Beatitude of the little ones, the simple and the pure in heart, and to be leaven of the kingdom of God already present and operating in our midst.

17. This formative process is dialogical: called to be piarists, we are shaped and converted by God to the extent of our response. It's an ongoing process through which we collaborate with the Holy Spirit operating in us to follow Jesus Christ according to the piarist living of the Gospel, and we strive to shape and continuously strengthen our identity before God, before ourselves and before the community and the world, progressively performing our vital unity in Christ through the Spirit.

18. This vocational identity is a personal experience which we live and express in:

- the spiritual life
- the inner peace
- the confidence in the future
- the capacity to love and to work with and for others
- the creative fidelity to the piarist charism
- the piarist ministry praxis

It accompanies us in each stage, and should integrate all the aspects of our personality under the dynamism of the following of Christ in the Piarist religious life.

19. To achieve a formation thus designed, the following will help:

- to have before one the evangelical and calasanctian pattern of the 'New Man' required by today's Church and the world;
- to internalize and assimilate the set of values we have chosen as a comprehensive and unifying life project;
- to be aware of and share social hardships and emergencies;
- to be aware of and to work for the children and youth who most suffer injustices and related consequences;
- to live the formative process, regarding the Gospel and the calasanctian charism, as an experience of God incarnated in historical reality;
- to prepare for the mission that is entrusted to us through a responsible dedication to main formation guidelines and to study;
- to assimilate and achieve ownership of the specific, comprehensive and unified piarist project of life, as proposed by the Constitutions and Rules;
- to go along the path of religious consecration, which through the piarist ministry's practice teaches Jesus Christ's poor, chaste and obedient way of life;
- to find out the inner trend that the Holy Spirit raises in each candidate for piarist religious

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vocation, specifying concrete elements contained in it;

- to perform the exercise of self-knowledge leading to highlight capacities and “twisted tendencies” in the candidate’s heart when consciously facing personal, social, educational, ecclesial, institutional, communitarian realities, in order to learn to discern and to choose what is typical of the action of God in his inner life, thus preventing evil and supporting goodness;
- to develop intellectual skills in line with the life of the Spirit in order to ensure the personal integration of pedagogical, philosophical and theological contents;
- to cultivate personal faculties of intelligence, liberty and will in order that candidates learn to read their inner life in a realistic way, knowing to discern what corresponds to their deepest identity (inner trend) and developing ability to freely choose what will lead them to the practice of perfect charity.

20. Piarist vocation is lived in our world’s reality. The historical reality of our time is much more complex, including even not known hitherto situations of institutionalized injustice within a globalized world. Under the driving force of sector development, gap between rich and poor countries, regions, groups, persons has become deeper. As a result, great crowds of people suffering material hunger and hunger of justice, culture, work, as well as of education and faith, coexist with other groups that, together with an inner emptiness

and absence of God, experience different forms of violence, discrimination, alienation, lack of human and religious freedom, lack of a family home, and uncertainties in moral values.

21. Contemplating this world whose signs become a call to the mission, Piarists face a pressing challenge: to live and announce the saving Gospel of Jesus Christ. Thus, they perceive more clearly that the educational ministry is part of the evangelization of children and youth, especially those who are poor, whose privileged place continues to be the calasanctian school; and that the educational task is fully realized in mankind's human and Christian construction.

22. Piarists implement this mission from a religious community and on a co-responsibility basis with lay people associated with the Piarist Family, to whom the Church has institutionally entrusted it. Following the example of Calasanz, the community discovers the need of a listening attitude towards his Word and towards whatever it reveals us in our own life, in reality and in the little ones; and of a constant conversion to God and fidelity to religious charism, which is prophetic, obedient and available to the voice of the Church.

23. The mission of a Piarist is accomplished from his piarist being. The Piarist progressively incarnates Jesus of Nazareth's values, as Calasanz did: living only for the Father, trying to please only Him, and listening in a deep inner silence the voice of the Holy Spirit, reaching a unique familiarity with God.

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24. The Piarist responds to the call of Christ with his religious profession, living his consecration in community, being obedient, poor and chaste, at the service of education and evangelization of childhood and youth.

25. Piarist emphasizes in his own life calasanctian spirituality's characteristics as christocentric and ecclesial, marian and pedagogical, and underlines a continual reference to the meditation of Jesus Crucified together with a special devotion to the Blessed Sacrament and to the Mother of God. He likewise nourishes a great appreciation and cultivation of pedagogical virtues such as deep humility and simplicity, earnest charity and serene patience, a through and through hope and joy, with an emphasis in building piety and the holy fear of God.

26. The Piarist loves wholeheartedly his Founder and attunes his personal charism to the institutional charism in a creative fidelity attitude. As Calasanz, he integrates religious, priestly and educational features as complementary aspects of his unique vocation.

27. Piarist vocation requires an ongoing growth in the Christian-religious experience and in the educational ministry service. Thus living, personal vocation is strengthened and shared in the piarist family, and becomes a call for new entries.

28. Formation requires from piarists and from those who request to become such, a gradual integration of various dialectical aspects: body-spirit, sexuality-celibacy "for the kingdom of God",

work-rest, affection-celibate love, individual-community, prayer-action, study-inner growth, research-work, intellectual formation-vital experience, personal effort-a gift of the Spirit, realism-idealism, particularity-universality, provisionality-steadiness, autonomy-obedience, localism-universalism, through a formative dynamics allowing to identify, accept and assume each one in its tension.

29. Formation is basically a relationship: we achieve formation together with others. Thereby, with an ongoing formative attitude, the Piarist will cultivate relationship with God as a transcendent source of every vocation; relationship with one self, willing to reach self-knowledge through authentic openness to inner reality; relationship with the Formator, in order to feel accompanied, aided and confronted in the process of human, personal and spiritual growth; relationship with brothers in community to be strengthened in terms of identity and mutual fraternity; and educational relationship with the surrounding social world, especially in the area of educational and pastoral ministry, which encourages a voluntary dedication to others (students, families, etc.).

30. Those in formation shall be introduced in a co-responsibility relationship with the piarist laity, through a reflection on our walking together towards a communion culture that outlines common horizons for the mission, promotes shared experiences regarding charism and combines forces with mutual respect of each others vocational, religious and lay identity.

# **THE FORMATION PROCESS**



## **THE FORMATION PROCESS**

31. Called in community to work as “daily laborers in a very fertile harvest”, as “collaborators with Truth”, Piarists should assume since the beginning of their formative process the Initial Formation’s global objective:

- To respond to the call of God
- through a process of personal maturation and autonomy
- in order to freely and faithfully identify with the life and mission project of the Piarist Order, thus incarnating it in today’s Church and the world.

## **PIARIST FORMATION STAGES**

32. The Order’s mission through persons and institutions is to cooperate in order that the young be aware of the divine gift of vocation, helping them to integrate their personal project with God’s plan and inviting them to give a grateful and generous response, offering themselves as instruments of God in the Pious Schools’ Order. The entire piarist community shall hold this guiding responsibility,

accompanying with particular care those who give signs of vocation; in practice, however, this responsibility is actually held by individuals specifically appointed for that purpose.

The participation of itinerant formators, either from the same *demarcation* or from others, shall be enhanced with a view of supporting the formative process with courses, retreats, workshops, spiritual exercises.

33. To accept the vocational call to the Pious Schools entails:

- an ongoing searching attitude,
- fidelity to God, who is always faithful;
- desire of serving within the community;
- courage and commitment to overcome doubts and fears (discernment);
- progressive integration into the piarist family through formation in the stages of *pre-novitiate*, *novitiate* and *juniorate*.

In order to proceed with an attuned formation of the various facets of the candidate's personality, the piarist formative project provides certain objectives for each stage, with related indicators and formative mediations.

34. By their own nature, the above objectives must be:

- phased;
- mutually consistent;
- appropriate for each situation and individual;

- 
- unifying elements of the existential dimensions of piarist formation: human, Christian, religious and calasanctian.

35. In each stage of the formative process four dimensions of the piarist formation are shown, with related objectives. Description of each stage, with related objectives and dimensions, requires a particular approach, that goes beyond this *directory*, to be developed in the *demarkational plans* and in the *formation houses' curricula*. Some guidelines are published separately as "auxiliary material".

In dealing with objectives, this Directory uses the following terminology: global objective, if referred to Initial *formation*; stage objective, if referred to *pre-novitiate*, *novitiate* and *juniorate* stage (1 and 2 phases); specific objective, if referred to a dimension applied to the stage.

### **Pre-novitiate<sup>1</sup>**

36. The *pre-novitiate* is the first stage of the *piarist's initial formation*. Its duration is at least of one year. In this stage, candidates may continue their studies, matching them with piarist formation. What precedes the *pre-novitiate* is considered *vocational pastoral (VP)*, with a related *directory* in the Order.

37. The *pre-novitiate's* objectives are: to mature and strengthen personal vocation through a

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<sup>1</sup> General Secretariat for Initial Formation: "Criterios para el discernimiento de la idoneidad del candidato al finalizar la etapa del Prenoviciado" (Criteria for discerning qualifications of the candidate at the end of the Pre-Novitiate's stage).

deep self-knowledge process, including positive and negative elements of one's life. To achieve a growing knowledge of Jesus Christ's *person*, as a disciple who follows him, knows him, listens to him, prays with him and works for him. To scrutinize the person of Saint Joseph Calasanz and his work.

38. At the end of the *pre-novitiate* each candidate in formation will have performed an initial discernment of his vocation, taking into consideration his own reality, the light of faith, and a vision of piarist life through a first experience of community life. He is now prepared to start the *novitiate*.

39. Candidates entering into the Pre-novitiate are requested:

- to have a personal psychological balance and the studies required;
- a qualified experience of Christian vocation;
- an explicit, even if not yet absolute, desire of becoming a piarist religious;
- the purpose of living in a community group, accepting all its implications.

40. The piarist community undertakes to:

- receive them in a house appointed for that purpose;
- provide a comprehensive vision of the initial formative process;
- develop a formation plan for this stage;

- 
- accompany them in their vocational itinerary, on a personal and group basis, through an expert religious.

41. The candidate's option and final evaluation of the stage. At the end of the *pre-novitiate's* period, the candidate requests in writing to be admitted to the Novitiate. The formative team evaluates the candidate, in writing, against the objective of the stage in order to propose to the Major Superior his admission to the *novitiate*, as appropriate.

## **Novitiate<sup>2</sup>**

42. The *novitiate*, as an initiation to the religious life within the piarist community, is the period for vocation's maturation, during which the personal option is clarified. It's a special stage, both intense and challenging, but, far from moving away from reality, it must help to start in it a new life-style.

43. Objective of the stage. At the end of the *novitiate* each candidate in formation is able to discern, in an atmosphere of spiritual serenity, the call to following Jesus Christ through a real experience of piarist religious life, aimed to shape his personality with the Gospel's values and according to the life project as proposed in the Constitutions to be freely assumed with the first profession's commitment.

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<sup>2</sup>General Secretariat for Initial Formation: "Criterios para el discernimiento de la idoneidad del candidato al finalizar el Noviciado" (Criteria for discerning qualifications of the candidate at the end of the Novitiate.

44. Requirements for admission to the *novitiate*:

- health and absence of canonical impediments;
- vocational decision based on an adequate experience of faith;
- capacity regarding the option for celibacy, obedience and poverty with an adequate equilibrium in psychological and affective terms;
- ability for piarist community life;
- skills for the exercise of our mission.

## 45. Conversely, the piarist community undertakes to:

- welcome candidates with joy and cordiality;
- accept them as they are, with their initiatives and concerns, with their experiences, strengths and weaknesses;
- appoint as *master of novices* an expert, full time available religious;
- make available a *novitiate house* and a team of religious with whom to integrate a community;
- help them to respond, with free will, to the call of God within the Church;
- ensure what is required for a meaningful experience of faith in community;
- be welcoming to new members in the community;
- discern candidates' vocation.

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46. The candidate's option and the final evaluation of the stage:

- At the beginning of the Novitiate each candidate writes down his expectations.
- At the end of the *novitiate* the candidate requires in writing the simple profession, with related motivations.
- At the end of the *novitiate*, the formative team evaluates in writing the candidate against the objective of the stage in order to propose to the Major Superior his admission to the first profession, as appropriate.

### Juniorate<sup>3</sup>

47. *Juniorate* is conceived as a formative period during which already professed candidates living in a *formation house* mature their vocation and follow courses, in particular philosophical and theological. This formative period is developed in two phases regarding the final vocational option: phase 1, far from the *solemn profession* and focused in the annual renewal of vows; and phase 2, next to the *solemn profession*, focused in the maturation of a religious option for the entire life, normally accompanied by theological studies.

48. *Juniorate's* duration is of six years, extendible to a maximum of nine, due to the convenience

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<sup>3</sup>General Secretariat for Initial Formation: "Criterios para el discernimiento de la idoneidad del candidato al terminar el Juniorato" (Criteria for discerning qualifications of the candidate at the end of the Juniorate stage).

of extending the simple profession's period, or the need to complete ecclesiastical studies or the interruption of the formative curriculum with special experiences off the *formation house*. Thus, the candidate who has professed simple vows and did not complete the ecclesiastical studies continues to be in the initial formation process.

49. Curricular experience off the *juniorate's house*. During the years of simple profession, junior may experience at least during one year our life and ministry in a different community than that of the *juniorate*. This experience may be after the first year of theology, towards the middle of the *juniorate's* stage, or before the *solemn profession*, once completed theological studies. The *major superior*, along with *formators* and the *candidate*, outline the experience plan, which should be accompanied and eventually evaluated. The experience is part of the Piarist's formative "curriculum".

50. The *juniorate's* formative period must be performed as a personal itinerary and a formative process in community, in which each phase and even each course has a certain identity determined by:

- the various landmarks towards *solemn profession* and *ordination*;
- the studies performed;
- the ministries prepared and received;
- the annual renewal of vows.

51. During the *juniorate* period, each one must have formative experiences attuned with our life and ministry, which are more intense during holidays, as well as meaningful for the candidate. They must be programmed and evaluated.

52. An exception should be considered the case of a junior who during the formation period lives off the *formation house* due to studies, labour experiences or other reasons. A permission of Fr. General is required.

In such cases, the junior, subject to obedience to the Superior of the House, regulates his life and work according to criteria indicated by the Major Superior, who will entrust him to a religious responsible of accompanying as formator.

53. Objective of the first phase of *juniorate*. At its end, each candidate in formation will have progressed in the maturation of his piarist vocation, developing personal skills through studies and religious, pedagogical and cultural experiences, which characterize this phase, as well as experiencing with fullness and joy piarist way of life.

54. In this phase of *juniorate*, those in formation are required:

- a personality initially integrated in all its dimensions, enabling them to experience in a comprehensive and satisfactory way the way of life professed, and to make progress in it;
- professional qualifications through systematic studies, as a responsible preparation to pastoral and educational ministry;

- an increasing spiritual experience, with a positive utilization of the means for spiritual growth.

55. The piarist community undertakes to:

- accompany the junior in his vocational growth and discernment;
- establish conditions and provide the necessary means for achieving the formation required;
- ensure the accompaniment and guidance of a religious acting as *master*, and of a trained team, both for living together with the juniors in community and for helping them in their growth;
- enable the access to most appropriate *centres of studies* of greater excellency.

56. Formators and candidates are requested by the Order to:

- walk together in the religious life, accepting mutual differences and various responsibility roles in community decisions;
- responsible work and study;
- development of personal and community project;
- participation in the life of the Order and of the Demarcation, according to their level.

57. The option of the candidate and the evaluation:

- At the end of each year, junior requests in writing the renovation of vows, with related motivations.

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- At the end of the year, the formative team evaluates the candidate against the objective of the stage, to propose his admission to the renovation of vows, as appropriate.
  - To receive recognized ministries regarding Christian education and care for poor children.
  - At the end, appropriateness for the second phase of *juniorate* or *theologate* will be evaluated.

The objective of the second phase of the *juniorate*. At the end, each candidate will have achieved maturity of an adult person, who has integrated formative dimensions and consolidated his piarist personality. He will achieve this target through various formative means, as studies, prayer and discernment, and religious, pedagogical and cultural experiences, which characterize this phase, enabling him to address his life in a definite way with the solemn profession and with deacon and priestly ordination, as appropriate.

59. In this phase, juniors are requested:

- a personality adequately structured in all its dimensions, enabling them to be prepared in a responsible and committed way for definitive options of their piarist life;
- professional qualifications through systematic studies, as a responsible preparation to pastoral and educational ministry.

60. The piarist community undertakes to:

- hold adequate accompaniment of vocational growth and discernment;

- establish conditions to finalize initial formation of juniors;
- choose appropriate Centres for theological studies;
- provide a formative community particularly adapted to psychological and spiritual age of those in formation and to their studies and religious commitments;
- discern with them the option of ordained ministry.

61. In this phase, formators and candidates are requested:

- to build a community environment where interpersonal service relationships, fraternal correction and personal and community discernment are feasible;
- a responsible study of theology;
- the development of personal and community projects;
- the participation in ministerial practices, preferably piarist;
- to live a deep and mature spiritual experience.

62. The option of the candidate and the evaluation:

- At the end of each year, junior requests in writing the renovation of vows, with related motivations.

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- Eventually, he will request in writing lector and acolyte ministries
  - At the end of each year, the formative team evaluates in writing the candidate against the objective of the second phase of the *juniorate* to propose his admission to the renovation of vows and the special preparation for the *solemn profession*, as appropriate.
  - It will be also assessed if the candidate has acquired sufficient liberty and personal maturation to assume a whole life commitment with the *solemn profession* and the deacon and priestly *ordinations*.

#### **THE FOUR PIARIST FORMATION DIMENSIONS IN EACH STAGE GLOBALLY PRESENT IN INITIAL FORMATION AS A WHOLE**

63. In order that the candidate grows harmoniously in all the aspects of his personality and of his piarist reality, he needs to take care in each stage of his formation of his human, Christian, religious and calasanctian dimensions. These dimensions are mutually integrated, with the calasanctian or charismatic dimension in the top as the unifying and integrating element. Those in formation live and develop the four dimensions of piarist formation in the most unifying possible way under the motion of the Holy Spirit's grace, self-knowledge and the aid of their formators, with Saint Joseph Calasanctius as immediate model of the following of Christ.

64. Specific objective of the human dimension. At the end of initial formation, those in formation will have gradually acquired consistent personality, psychological maturity with associated interpersonal relationship ability, demonstrated capacity of discernment and an adequate cultural qualification, through cognitive, behavioral and emotional assimilation of specific formative contents of this dimension, thereby attaining the required skills.

65. Specific objective of the Christian dimension. At the end of initial formation, those in formation will have adequately progressed in the transformation process of their personality at the image of Jesus, by the work of the Holy Spirit, under the protection of Mary, the guidance of the formator and their own efforts, through the development of the specific formative contents of this dimension, thereby reaching the required Christian maturity.

66. Specific objective of the religious dimension. At the end of initial formation, those in formation will positively accept the following of Jesus in the religious life, expressed and performed in the special consecration of the religious vows, lived in community, and aimed at the piarist mission, through development of the specific formative contents of this dimension, thereby reaching the required religious maturity.

67. Specific objective of the calasancian dimension. At the end of initial formation, those in formation will have vitally assumed the *piarist*

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*project* of life as expressed in the Constitutions, enlightened by Calasanz' experience in the Piarist Order's community, identified with the mission entrusted by the Church to the Pious Schools, through the development of the specific formative contents of this dimension, thereby reaching the required calasanctian maturity.

**In each formation stage:**

**Pre-novitiate, Novitiate and Juniorate.**

**Pre-novitiate**

68. Specific objective of the human dimension: to continue the vocational clarification, further developing self-knowledge process regarding own person and history, in order to become aware of and to develop personal motivations, as well as to integrate required attitudes and habits of learning to live in fraternal community and to perform team work.

69. Specific objective of the Christian dimension: to clarify the sense of Christian life, through a first comprehensive and articulated vision of faith, focused in the person of Jesus Christ, in order to start to enter in his context and to cultivate a customized relationship with the Lord.

70. Specific objective of the religious dimension: to clarify the meaning of religious life for the candidate, deepening its sense and value for the Church and the world, in order to accept the call to it.

71. Specific objective of the calasanctian dimension: to clarify the knowledge of Saint

Joseph Calasanz and the Pious Schools, through an adequate and attractive information, in order to choose the piarist *novitiate*.

### **Novitiate**

72. Specific objective of the human dimension: to start the process towards a balanced synthesis of all the personality's facets, in a piarist community environment, in order to experience personal forces and skills and the capacity of living in community group.

73. Specific objective of the Christian dimension: to further develop Christian Faith's experience, as a Grace gift and a vocation requiring an ascetical effort, in order to shape the new man in Jesus Christ by the Holy Spirit's work and the action of Mary.

74. Specific objective of the religious dimension: to live an authentic experience of piarist religious life, internalizing its key elements, in order to be prepared with the maternal aid of Mary for personal consecration through profession.

75. Specific objective of the calasanctian dimension: to vitally discover Calasanz' spiritual itinerary, the life project outlined in the Constitutions, and the current reality of the Pious Schools, through readings and works, personal contacts, information about communities and institutions, etc., for appreciation and ownership purposes.

### **Juniorate, first stage**

76. Specific objective of the human dimension: to secure personal growth process in an open,

both ecclesial and cultural, environment, through emotional and personal maturation, the achievement of personal project and studies, in order to reach personal fulfillment in the piarist community.

77. Specific objective of the Christian dimension: to grow in the evangelical quality of life within the piarist community, by experiencing faith in Jesus Christ, the evangelical values and piarist spirituality, in order to shape a new personality that reflects the Christian being.

78. Specific objective of the religious dimension: to grow in the faithful experience of evangelical discipleship and in the daily and joyful option of the religious consecration, also assuming renouncement (asceticism) included in the option regarding the love of Christ. Religious life's experience as well as its specific spirituality and mission are thus consolidated, in order to increase the ownership of piarist vocation.

79. Specific objective of the calasanctian dimension: to grow further in the project of life as outlined in the Constitutions and Rules and in the past and present context of the Pious Schools, through readings and studies on Calasanz' work, personal contacts, information about communities and institutions, pastoral and educational experiences, etc. for appreciation and ownership purposes.

### **Juniorate, second stage**

80. Specific objective of the human dimension: to reach the first maturity phase of the adult age

through a personal equilibrium development, the ability of living together and serving, and a consistency of personal fashions, in order to be able to undertake a firm and final option for the rest of the life.

81. Specific objective of the Christian dimension: to increase knowledge of the Christian mystery through biblical and theological studies, in order to live it in a full and comprehensive way.

82. Specific objective of the religious dimension: to mature in a harmonious and unifying way the apostolic religious life's experience, herewith integrating piarist's lifestyle and ministerial action and the ecclesial belonging, in order to be prepared for final consecration through the *solemn profession*.

83. Specific objective of the calasanctian dimension: to vitally deepen Calasanz' work, in terms of specific ministry as outlined in the Constitutions and Rules, as well as past history, present realizations and future projects of the Pious Schools, through practical experiences, personal contacts, information about communities and institutions, etc. for appreciation and ownership purposes.

### **PARTICULAR LANDMARKS IN THE FORMATIVE PROCESS AND FOR THE PIARIST'S LIFE**

84. The most significant landmarks in piarist's formative and vital process are in connection with

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annual renovation of vows, ministries' institution, solemn profession and *ordinations*. Though not all these events occur during the *juniorate*, as in some cases solemn profession and *ordinations*, it seems useful to include in this stage its meaning, importance and preparation.

85. After the simple profession, which they will renew annually, juniors will receive from the Order and the Church several services and ministries which do not imply sacramental ordination but calasanctian and ecclesial mission. Celebrations in which these services are entrusted will sign candidates' formative itinerary, and will be the expression of progressive personal growth and of their commitment with the mission of the Order and of the Church, until the final commitment and *deacon and priestly ordination*, as appropriate.

86. In the first phase of the *juniorate*, those in formation can have access to ministries recognized by the Order: the ministry "of Christian education" and the ministry "of serving the poor children".

These internal ministries will be instituted in acts of communitarian prayer, presided over by the Major Superior or his delegate; the first, after one year of simple profession; and the second, before concluding the first phase of the *juniorate*.

87. During the second phase of the *juniorate*, those in formation will receive the "ministries instituted" by the Church, of lector and acolyte. These ecclesial ministries will be instituted in liturgical celebrations of the common Ritual of

the Church, presided over by the Bishop or the Major Superior. It is convenient to receive these ministries at least one year before the *solemn profession*.

88. The piarist's formative itinerary concludes with the *solemn profession's* commitment and with the reception of ordained ministries (diaconate and priesthood), as appropriate.

89. Objective of the ministry recognized as Christian education: to be recognized and confirmed as Christian educator, while gradually preparing for the full exercise of the piarist mission; to discover and experience the piarist ministry as an educational mission; and to internalize the Constitutions from our ministry's perspective.

90. Objective of the ministry recognized as educational service to the poor children: to be recognized and confirmed as a servant of the poor children within the *people* of God; to discover and experience the piarist ministry as a service to the children and youth that need education, and to internalize the Constitutions from the educational service to the poor's perspective.

91. Instituted ministry of the lector: to be recognized and confirmed as servant of the Word within the *people* of God, in particular among the children and the youth; to discover the piarist as catechist and witness of the Word among the children and the youth in meaningful experiences, and to internalize the Constitutions from the service of the Word and the *catechesis*.

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92. Ministry of the acolyte: to be recognized and confirmed as servant to the Eucharist Altar within the *people* of God, in particular among the children and the youth; to discover the piarist as animator and promoter of God's worship in spirit and in truth, and internalize the Constitutions from the perspective of own life's delivery, in connection with the Eucharist and the liturgical celebration.

93. The annual renovation of vows. Consecration in the religious life, though trending from the beginning to be for the whole life, is experienced on a temporary basis according to general and proper law. Thus, every year until Solemn or final Profession, junior renews officially his vows in a liturgical celebration, following our Ritual.

The purpose of the annual renovation of the vows is that the "simple" professed gradually assumes, theoretically and practically, what the religious consecration represents in the piarist life. Previously, he will be preparing every year through prayer and discernment to give a new step towards final commitment. Encouraged to continue, he will ask in writing the renovation of vows to the Major Superior, who, according to our proper law, will grant it or not.

The celebration of the renovation of vows is held within the formative community, in a simple but dignified and meaningful way.

94. Solemn Profession. In our Order is celebrated six years after the simple profession. In particular cases it may be postponed until

a maximum of nine years from the first, at the Major Superior's discretion. To reduce the time to less than six years, with the exception of the triennium prescribed in the universal Law, Fr. General's permission is required. Dispensation of the time prescribed shall follow the following criteria: a) exceptional cases; b) unanimous and justified vote of the formative team; c) elderly age and adequate maturity of the candidate; d) theological studies finished or close to the end.

95. Preparation for the Solemn Profession. It shall be performed, both doctrinally and spiritually, during a convenient period, possibly one year. Moreover, junior will undergo an immediate preparation of one month, including preparatory Spiritual Exercises. Preparation aims at: a) to be disposed to receive the Spirit's gift in the *solemn profession*, performed as authentic *poor* of the Mother of God, for the love of God and neighbourhood service; b) to internalize the Constitutions from the meaning of total, full and final consecration to God in the Pious Schools.

96. Objectives of the Diaconate Order:

- a) To identify with Christ, the *servant* of God, at the service of the little ones and the needed.
- b) To incarnate the service or ecclesial "diacon'a" by reaching out the love of Christ to the weakest members of the Christian community, in particular the poor children.
- c) To distribute officially the bread of the Word and of the Eucharist within the Church.

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97. Objectives of the Priestly Order:

- a) To configurate with Christ Priest, being among the children and the youth a renewed presence of Jesus Teacher-Priest-Shepherd.
- b) To exercise the ministry of the Word, of the Sacraments and of the ecclesial community's *guidance* in our educational institutions, as a requirement of the educational task therein implemented (priestly character of our mission).
- c) To fully initiate the existential union of life and mission resulting from our piarist religious consecration and the piarist priesthood's ministry.

## COMMON REALITIES IN THE PIARIST'S FORMATIVE PROCESS

### Agents

98. God, the Father, the Son and the Holy Spirit:

God, who selects and calls, is at the same time who educates and invigorates in order that his divine project be implemented in the world, as can be seen in the History of Salvation. Those who hear the voice of the Lord entrusting them a particular mission in the Church must allow to be transformed by the Spirit in an icon of Jesus, and must live closely united to Him and serve Him wholeheartedly.

And while scrutinizing the signs of God in history, they must obey him generously in the

little ones as Mary, the Lord's servant. She always lived united to her Son, whom she educated in his infancy, and participated in his work of redemption, fulfilling in every moment the Father's will. Mary is the example of fidelity for every faithful, a shining guide in the following of Jesus and the spiritual mother of all the disciples. Under her protection Calasanz founded the Order of the Pious Schools and, therefrom, each piarist must entrust to her his spiritual growth. Thus preparing to become an authentic Poor of the Mother of God for the love of the Lord, as was the desire of our Holy Father, Saint Joseph Calasanz.

99. In formation, there are also other mediations to be bore in mind, such as the reality of life with all its richness in terms of relationships:

- a) With the own family, with teenagers or young people of the same age, with other Institutes' candidates, and with companions of the *centres of studies*, as well as with the whole calasanctian family and the social and cultural environment;
- b) Through social communication means, with all their elements configuring cultural environment and leisure activities. In current circumstances of widespread and easy access to new communication and information technologies (computer science, internet, etc.) and of their progressive and unstoppable development, the piarist learns from *initial formation* how to manage them for an

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instrumental and adequate use in line with our consecrated life-style, avoiding uses that are inappropriate to our vocational status.

- c) The alluvium of current communication tools, that are expected to continue to increase, calls for a stricter than in the past monitoring of personal development and of self-control and mastership. All these aids and influences, which at present nobody is able to avoid, call for personal characters with capacity to manage them and to make the most of them. An active self-programming, sports, meditation, development of good friendships, are all important factors to be bore in mind. As well as a sort of asceticism and the capacity of self-restriction.

#### 100. The Superiors of the Order:

Fr. General's specific task is to promote a creative fidelity to piarist charism, to encourage institutional identity and unity in all the Order's formative communities, and to ensure the adherence to the *directory* for formation.

The Major Superior is the first responsible of the formative task. Thereby: he outlines the identity of the formative communities of his Demarcation and assesses in the Inter-demarcational ones, on an ownership basis; he offers formators chosen among the most qualified religious of his Demarcation and enables and encourages their previous and ongoing formation; he guarantees the adherence to formative objectives in communion with the Order; he ensures the

calasanctian formation of those in formation and looks for *centres of study* able to provide a serious formation, or shares criteria regarding *inter-demarcational houses*.

In his Demarcation and in the first instance, excluding what is reserved to Fr. General, the Major Superior admits the candidates and determines their progress to successive stages in close connection with formators; visits at least three times a year the novitiate and once the *juniorate*, as prescribed by the Rules; seeks information from the Master, in writing and according to established timing; confirms his brothers in their vocation and takes care, in particular, of those most in need, and responsibly supports formators task.

In the *inter-demarcational houses*, which each Major Superior shall consider pertaining to his Demarcation, he follows its *statutes*, approved by Fr. General, applying "mutatis mutandis" what is indicated in the previous paragraph.

101. Those in formation:

The candidate, willing to incorporate into the *piarist Order*, deepens his self-knowledge in a vocational perspective and with an appreciation of the Founder and of the Order's charism. He accepts the Order as it is, feels it as his own, and prepares to participate in its life and mission; moreover, he enriches it with his personal contributions, collaborating to its growth and renewal. One of the clearest signs of this process is the commitment in the *vocational pastoral*.

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From the beginning, the candidate will receive adequate information regarding the formative process, with timely indications of periods, places and modalities. Thus, he prepares spiritually and psychologically to start his formation itinerary.

The candidate is a unique and irreplaceable agent in his formation, actively collaborating with the action of the Spirit and the necessary mediations of individuals, formative tools and institutions.

102. The formator:

While formation involves the whole community, including those in formation, the concrete development of the formative curriculum and the accompaniment of candidates rest with the Master. Once appointed according to our proper law, he shall be exempted from any other obligation which prevents him to fulfill his role and, during this institutional service, he will deem the *formation house* as his piarist pastoral ministry place.

103. The Master's duty: to help those in formation to discover the road in which God wants to lead them during their lives through the Spirit's inner orientation or guide and the external signs in which his design for each one of them is revealed; to accompany those in formation in their formative process, and to evaluate the itinerary they are performing, by means of an ongoing and trusting dialogue; and to discern the authenticity of their piarist vocation in the various stages of the Initial formation.

He shall be endowed with adequate skills, together with sound qualifications, possibly previous: human equilibrium; a life of faith, prayer and study; ability to build community both internally and externally; full identification with Calasanz' and the Order's spirit and work; sufficient experience of piarist life and ministry; ecclesial sense and healthy openness to the world and to the future.

He shall also enjoy spiritual attitudes as inner serenity and listening attitude.

104. The Masters of Juniors shall be able to follow each one of the young, considering it his principal duty. Therefore, they shall not have other excessively challenging responsibilities preventing them to be with Juniors when these are in the *formation house*.

The Master of Novices must be virtually full time dedicated to his formative responsibility. However, it is useful for the Master to hold some responsibility of pastoral and educational nature.

105. A certain degree of stability of the Masters should be ensured. According to our proper law, they are appointed for a four-year period; however, in view of his labour efficacy, a greater stability should be sought in order to build an enriching formative tradition. The Master shall be aware of being sent by the Order to this important mission through the Major Superior, first responsible of formation.

### 106. The formative group:

Under the responsibility and the coordination of the Master, the formative team is constituted by the community's solemn professed who have concluded the *initial formation*. This formative team is called to perform a threefold task:

- institutional: being aware of the fact that his work is a mission performed on behalf of the Order;
- functional: being jointly responsible of the general performance of the formative community;
- testimonial: in community integration and religious experience; in love for the Order and in fidelity to the Magisterium of the Church; in the pastoral service to the members of the *community* and other ministerial undertakings.

## Environments

### 107. The Church:

The mediation of the Church, both universal and particular, in the candidates' formation presupposes a communion with it, which implies: an attitude of ongoing conversion; cordial adherence to teaching, sanctification and government roles of the Pope and the bishops; sense of co-responsibility in the ecclesial life from the prophetic source of our vocation; sharing of community experiences of evangelization, faith and service; offering of the spiritual and evangelising richness of Calasanz' charism;

harmonious encouragement of all the vocations and committed participation in in the joint pastoral, from our educational pastoral. Living ecclesiality leads us to deeply love the Church, People of God and "body" of Christ; to express our trusting appreciation of our brothers in faith; to participate consciously and responsibly in its joys and hopes, trials and difficulties; to live in it the "mystery of salvation", being fully integrated into its life and mission.

108. Often, candidates come from ecclesial realities such as groups, communities, "new movements". In order to retain a positive relationship with them, it is necessary that, according to the Church's indications, the candidate and the piarist religious assume what follows<sup>4</sup>:

- a) "An institute, as it was intended by its founder and as it has been approved by the Church, has an internal cohesiveness which it receives from its nature, its end, its spirit, its character, and its traditions. This whole patrimony is the axis around which both the identity and unity of the institute itself and the unity of life of each of its members are maintained. This is a gift of the Spirit to the Church which does not admit any interference or any admixture. A dialogue and sharing within the Church presumes that each institute is well aware of what it is.
- b) Candidates for the religious life who have come from one or other of these ecclesial

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<sup>4</sup> CIVCSVA, Guidelines for Formation in Religious Institutes (1990).

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movements place themselves freely under the authority of the superiors and formators legitimately commissioned for their formation when they enter the novitiate. Therefore, they cannot simultaneously be dependent upon someone apart from the institute to which they now pertain, even though they belonged to this movement before their entrance. This is a matter of the unity of the religious institute and the unity of life of its novices.

- c) These exigencies remain after the religious profession, so as to avoid appearance of divided loyalties, either in the level of the personal spiritual life of the religious or on the level of their mission. If these requirements are not respected, the necessary communion between religious and the laity risks degenerating into a confusion on the two levels mentioned above”.

109. Our candidates shall be formed for holding the ecclesial responsibility of promoting and integrating the laity in our works and making it share our piarist spirituality, pedagogy, ministry and charism. In order to enable this, *formation houses* should be close to some of our works, keeping with them a positive relationship of collaboration, under the formative plan.

110. The *society*:

From the initial formation stage, candidates should assume the challenges that society raises, by preparing themselves through such challenges in order to be able to interpret and to

meet such events with a more balanced and deep responsibility.

On a social and cultural basis, children and young people form a specific world, which becomes for the piarist the theological locus of the call of and the encounter with God.

Thereby, every candidate shall keep in touch with them, opt for them and for their world, and trust in their contributions to the society and to the Church. Thus, they will become aware of the meaning of spiritual paternity in their regard, so that by their apostolic action they give life to new men that will be committed to improve the world and to cooperate in the ecclesial community.

#### 111. The Order:

The piarist community holds the responsibility of ensuring the necessary means to welcome the vocations and to accompany them according to the criteria and the guidelines institutionally established. It exercises this responsibility by praying for the vocations; inviting eligible young Christians to share piarist vocation; providing warmth and support to formators and seeking new ways of living the Piarist vocation that are more in line with the exigencies of the kingdom of God and the signs of current times.

The piarist community needs to be aware of the importance of its life and testimony in our candidates' formation, as model of ownership, and the environment where new piarists may and must be welcomed.

## 112. The formative Community

Candidates are welcomed in the formative Community, which constitutes the proper space of accompaniment for vocational development. All its members are both active agents and beneficiaries of formation: all are formed in relationship.

All the members of this Community—candidates and formators—constitute a single community. But in taking decisions and defining exigencies and style, responsibilities and roles should be respected as well as commitment made with the Order.

The community's life-style is directly informed by what is contained in the Constitutions regarding the piarist community. Characteristics of the *formation house* should be in line with what is expressed in this Directory on the piarist's formation, keeping its autonomy regarding other communities and works, even in the case it is implied in these for reasons of lodging or work.

## 113. Constitution of the *formation house*:

To constitute a *formation house*, besides requirements called for by the general law, the following conditions are to be observed: a) a stable headquarters (not to change continuously); b) three religious of solemn vows, two of them priests; c) presence of a priest, with the appointment of a Master as principal responsible of formation, who can also be the Rector; d) an adequate number of candidates, according to the category of the *house* (Novitiate or Juniorate).

114. The *formation house* should have the following characteristics: conceived and structured in view of the formative work; in an external and internal poverty environment, in line of the piarist life project; provided with conditions that favor study, prayer and other formative activities and, as far as possible, close to one of our institutions, though independent from them.

In order to grow in an Order and Demarcation conscience, the *formation houses* are open to manifestations of certain significance organized by them and with their participation and collaboration. Knowledge of their history as well as of their reality should be enabled

### **Means and strategies**

115. For a balanced growth of those in formation it is essential that the formative community lives intensely its communitarian project of life, in particular regarding prayer and celebration, living together, silence, study, piarist mission, apostolic and social commitment, and the other communitarian works and services. Formation of the young is nuclear in the community's project.

Thus, the community will be able to live in a religious way and with austerity, and to incarnate a peculiar style of presence in the social environment in which it is inserted, participating in it from the mission of the Church and of the Order.

Communitarian project will lead candidates to assume critically those ways of life that are socially and environmentally influenced.

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116. Common means to be used in the formative task include human and spiritual accompaniment by the Master, both individually and in group, personal reflection, study and meditation of the Bible, personal and communitarian prayer, spiritual discernment, healthy and positive interpersonal relationships in which candidates and formators educate each other.

### **Criteria**

117. Discernment of candidates capacity for piarist life and mission includes consideration of personal skills regarding self-knowledge, humble self-acceptance, spirit of service to others, openness to dialogue and formative guidelines and criteria, the desire of growing in vocation, the effort for learning and to be available. These qualities are to be evaluated, in particular at the end of each stage of the formative process, with advancement indicators. Institutional documents, in particular on “piarist’s profile” and “formative criteria for the various stages of *initial formation*”, which are attached to this Document as annexes, should be taken into consideration.

### **UNITY AND DIVERSITY OF FORMATIVE STYLES**

118. To have common and basic formative criteria for the various stages of formation is good for the whole Order. In order to favor the convergence of criteria there shall be meetings of formators, both at the sectoral and the

Circumscription and Order level. The presence in these meetings of respective Major Superiors is convenient. For the *sector* and the *circumscription*, meetings are biannual and annual; for the Order, once or twice in the six-year period.

119. The peculiar and differentiated identity of those in formation is taken care of and appreciated both in itself and in its original culture. Everybody, candidates and formators, shall strive to positively integrate what's common and unites with what is special and differentiates, so that interrelation of realities contributes to a greater enrichment of individuals. Thereby, on the one hand the cultural rooting shall be favored and, on the other, the complementarity involved in the work and appreciation of what unites us as piarists.

**STUDIES**  
*(RATIO STUDIORUM)*



## **STUDIES** (*RATIO STUDIORUM*)

### **STUDIES IN PIARIST FORMATION**

120. In the first Constitutions of the Order (1622), Saint Joseph Calasanz established a studies system that the piarist had to pursue. For that purpose, he founded specific *houses* and developed adequate programs; he selected the best teachers at hand to initiate the young professed in the various branches of knowledge, in order to qualify them for teaching in the Pious Schools. Some of the teachers excelled in the European scene of knowledge and technique, such as Galileo Galilei, Tommaso Campanella, Scioppio (Shoppe) and Ventura Sarafellini.

121. The members of our Order are persons who continuously attend their formation, including knowledge and studies. "May (Piarists) remember that having professed the vow of teaching they have entered the commitment of learning; they must, therefore, unite mutually encouraging studies and fervent piety".

In Saint Joseph Calasanz' Constitutions (1622) we find already the first regulations on the piarists' studies, or "Ratio studiorum". In the history of the Order, studies have been always emphasized and successively regulated up to our days. Regulations include the "Ratio studiorum" of General Fathers C. G. Pirroni (1683), G. F. Foci (1718) and V. Tomek (1959). More recently, the Capitular Decree on Vocations and Formation Houses (1969), "The Piarist's initial formation" (1982) and "The Piarist's formation", nn. 150-166 (1991).

122. In a humble attitude and with the help of God, the Piarist aims at becoming "a worthy collaborator of truth" in order to intensify his efforts in the education of children and youth.

The Piarist performs educational task as a ministry exercise. A ministry aimed at the service of the development of children and youth. A ministry, therefore, that encourages life because it addresses the creative reality of a developing life. Viewed from the perspective of Faith and of vocation to the piarist life, our educational ministry is holy and sacred, a ministry of grace because the person that performs it as an everlasting consecration becomes a worthy collaborator of God in the effort of implementing in the world his creating and saving project.

123. The Calasanctian motto of "Piety and Letters" shows that piarist's life develops in a harmonious conjunction between spiritual experience and study. "Harmonize -Calasanz

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writes— study and burning piety so both can serve each other”.

The “mixed” life of contemplation and action, as our Founder conceived piarist life, entails a sound equilibrium between both dimensions; in this case, between prayer and study. Equilibrium leads also to an interrelation of both realities: study finds in prayer its motivation and the strength to overcome difficulties, and prayer finds in study an experience of life, realism and a vital sense.

When this Directory, as well as the key *documents* of the Order, speak of study, they do not refer to a disinterested intellectualism regarding life, or to an ideological intellectualism, but to the best gift of intelligence that God has granted each person, which is to be developed as the evangelical “talents”.

124. Study and intellectual task, as a key expression of the fourth vow during the formation period, must be lived not only in its individual value of personal growth and development, but with the social outlook of one who feels in solidarity with the others in the common law of work and prepares to become a humanly effective tool in the educational ministry to which he feels to be called. On the other hand, the light of faith encourages the desire of knowing the mystery of God, of mankind and of creation, it excites the love towards truth, it rekindles critical sense and underpins the sacrifice and steadiness of intellectual work.

125. Study is one of the principal commitments of our candidates during initial formation, so most of their time will be dedicated to it. To facilitate this task, they will not be entrusted roles and works which prevent dedication to study. The Major Superior and the formative community should strongly ensure each member's progress in studies.

126. Formation and studies are related. However, in terms of the person's development, priority shall be given to formation process, which not always matches with curricular development of studies. The formative process is focused on the candidate's person and his integral and balanced growth as piarist religious. In this process, studies are very important, but the Order seeks an *initial formation* that integrates harmoniously all the dimensions of our vocation.

127. During the *juniorate*, studies shall be performed in the *formation house* as such, at least during a not lesser than six years period, always including philosophical and theological studies. When exclusively civil studies are pursued immediately after the *novitiate*, the time of *initial formation* may be increased, always after a serious discernment on convenience or not of performing such studies in view of the junior's formative process.

128. In his intellectual formation, Piarist integrates two realities of his being and mission: as educator and pastor.

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## PREVIOUS TO NOVITIATE STUDIES

129. Candidates for the *novitiate*, preparing or not for the reception of holy orders, shall have accomplished studies requested in their own country for starting graduate school. Relevant certificates and diplomas are required.

Since future studies, normally of University level, will make available the necessary certification for exercising our educational and pastoral ministry in the *society* and the Church, it is required that before the *novitiate* our candidates be in possession of the academic diplomas that will be requested for these studies.

However, Major Superiors with the responsibility of granting the admission into the *novitiate*, shall take in consideration peculiarities of each candidate and region.

130. The Major Superior, with the formators' advice, shall examine the convenience that, at least part of the ecclesiastical studies -in particular "Philosophy"- be done before the *novitiate*, according to various locations and the candidate's vocational process, so those years can be used for future studies.

As a priest, he acquires extensive and strong knowledge in theology and pastoral; as educator, he's given training in human and pedagogical sciences as well as in the most adequate methods for educational exercise. Given the complexity of studies followed in Piarist's initial formation, there is a separate treatment of theological or

ecclesiastical studies, civil studies and piarist ministry studies.

## **PHILOSOPHY AND THEOLOGY STUDIES**

131. Theological formation refers, principally, to formation that the Church requests for priestly ministry.

Our theological formation includes the comprehensive and systematic presentation of philosophy and theology that the Church demands for priests. Piarist's theological formation, together with a deep experience of faith, should not be reduced to mere transmission of doctrinal contents but should seek to raise interest and concerns, form criteria, promote positive attitudes, forge a personal and creative thinking, encourage a critical conscience, soundly substantiate spiritual life and inform the candidate with a pastoral character.

For theological studies, candidate not only acquires knowledge but also deepens his faith and initiates integration of doctrinal, spiritual and pastoral issues.

132. Besides the deepness of such a formation, it must be taken in consideration that piarist life and mission in current world call for capacity to dialogue with different ways of thinking, willingness to appreciate cultural and religious pluralism, attention to positive and human sciences progress, sound openness to the world in which we live and special tact for generating

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a future horizon for children and young. Finally, initial theological formation must wake up an attitude of ongoing formation in candidates lives.

133. Ecclesial standards call for a priority dedication to these studies, that should become full-time in the case of strictly theological studies.

134. The objective of the philosophical biennium (or equivalent), which can be done separately from strictly theological studies or integrated with them, is to reach a sound, critical and consistent knowledge of world, mankind and God, as well as of trends of universal thought, in order to develop own culture, dialogue with today's society and prepare for theological studies as such.

135. The study of Philosophy includes three areas: systematical, historical and auxiliary sciences (within a threefold classification: exegetical-hermeneutical, exact, and historical-social sciences), such as sociology, psychology, social and religious phenomenology, social doctrine of the Church, research methodology and some theological introductions. Required subjects in each area are listed in the "Ratio fundamentalis institutionis sacerdotalis" and are shown below. Optional subjects are indicated in our Rules and in this Directory's curriculum.

136. The objective of the four years (sometimes a three-year period) of theological studies concerning priestly formation is to acquire a

deep and systematic knowledge of the Mystery of Salvation performed in Christ, lived and announced by the Church, in order to transform it in nourishment for the own life and to be able to exercise the educational and pastoral ministry at the service of the *kingdom* of God and of mankind, in particular the children and young.

137. The study of theology includes areas such as Holy Scripture, Systematic (fundamental and dogmatic) Theology, Moral Theology, Spiritual Theology, Pastoral and Liturgy, Canon law and History of the Church. Required subjects in each area are listed in the "Ratio fundamentalis institutionis sacerdotalis". Optional subjects are indicated in our Rules and in this Directory's curriculum.

138. If programs provide for a *bachelor* diploma in Theology at the end of a theological three-year period (or philosophical-theological five-year period), our candidates shall pursue the relevant requested.

For priesthood, one more year is required (fourth or sixth) overwhelmingly of pastoral studies (catechesis, juvenile pastoral, spiritual accompaniment...), to be performed internally or in specialized Centers. As appropriate, Theological graduation may continue.

139. Solemn Profession and Holy Ordinations shall follow common and particular regulations, regarding philosophical and theological studies requested.

This, however, doesn't sign the rate or timing of vocational maturation process required for assuming responsibly Profession and Ordination. In this case, personal and vocational maturation shall have the priority under allowed time frame.

## PHILOSOPHICAL AND THEOLOGICAL STUDIES CURRICULUM

140. Ecclesiastical studies approved by the Church shall be implemented in the Centers of studies of the different Demarcations. Piarist shall follow, furthermore, a complementary "curriculum", an exigency for our specific ministry, outlined below. The last may be followed internally or attending selective classes provided by the *centers*, performing subjects concentrated in one year (for example, the sixth year of theology or pastoral year) allocated through *initial formation* years.

## THEOLOGICAL STUDIES OF THOSE NOT EXPECTING TO RECEIVE HOLY ORDERS

141. In the Pious Schools, who does not feel called to deacon and priestly orders shall also acquire a serious, systematic and comprehensive theological formation.

He shall, therefore, pursue in an appropriate *center* the usual philosophical/theological studies of the first cycle, or equivalent studies. Qualification in Philosophy and Theology (Ph.D) remains open for him, if skills and the Major Superior's consensus are available.

## PIARIST STUDIES REGARDING SPECIFIC MINISTRY

142. Under specific piarist formation, those studies more directly training for piarist ministry are of paramount importance: education sciences (pedagogy, methodology, psychology, sociology), pastoral (infant, juvenile, familiar, vocational), religious pedagogy and catechesis, formation in spiritual accompaniment, contemporary culture and artistic and musical formation.

143. In pastoral studies, we shall emphasize catechesis in order that our students qualify in this area. We shall, moreover, seek to train some experts in catechesis able to promote and guide the steady renovation of the Order.

144. Through the General Secretariat of Initial formation and the Calasanctian Secretariat, the Order shall develop a global curricular proposal of specific studies for Piarists, which will be officially approved by the General Congregation and issued for the whole Order.

145. Acquisition of knowledge in piarist specific areas must be accompanied by a progressive educational and pastoral practice, seriously programmed and evaluated, always accompanied by expert piarists.

## CENTERS OF STUDIES

146. The Major Superior selects the *center of studies* among the most appropriate in terms of academic and formative reliability, according to the

objectives of Piarist's initial formation and to the moment or stage of candidate's formative process. There should be an intense relationship between the formative community and the *center of studies*.

147. If more specific piarist studies are not part of programs and subjects followed by our candidates in *centers* where they study, they should be pursued in our *formation houses*, with curricula clearly designed in the *demarcational plans* for formation and with an appropriate cadre of teachers.

148. In our *formation houses* there should be a special care for the *library*, an essential supporting tool for studies. General, basic and auxiliary works should, therefore, be provided for the various subjects, in particular philosophy, theology, pastoral, catechesis and education sciences. The *library* should also have a section, the fullest possible, dedicated to calasanctian and piarist subjects. Formators, together with the Librarian, shall motivate and train our students for a frequent use of the library.

## OTHER STUDIES

149. Performance of civil studies is most important for the Order, considering our identity. To choose a specialized field, the following criteria shall be taken in mind:

- a) Directed towards and consistent with the exercise of piarist charism;
- b) with requirements and projects of the Order and Demarcation;

- c) with personal skills and a serious discernment, through a sincere dialogue between the candidate and the Major Superior, previous consultation with formators, if studies are performed during the initial formation.

150. During the initial formation, ecclesiastical and civil studies shall be pursued in different times. However, in particular circumstances civil studies can be pursued simultaneously.

Each Demarcation establishes the order of studies in its formative Plan, in order to ensure a significant place for philosophy and theology studies. In the studies sequence, it should be seriously examined the convenience or not for the candidate to undertake at the end of the novitiate "civil" studies, in view of his spiritual progress.

151. Specialization in humanistic, linguistic and scientific subjects shall be available for candidates who have the adequate skills and in case they are required in the exercise of our ministry. The same is true regarding technical specializations, which may be useful in professional schools or centers of vocational training. Advanced training courses, certified by relevant diplomas, need to be further completed with teaching entitlement and, in certain cases, researching entitlement.

Studies performed by our candidates are ranked as of university degree and allow the required certification to exercise our ministry in the Society and the Church.

The diversification of qualified studies shall reflect a curricular plan in which the candidates

skills and the needs of the Demarcation have been taken into consideration and have been approved by the Major Superior.

152. Studies to be followed nowadays include, in particular, languages. Among us, English, Spanish, French and Italian shall be studied right from the initial formation.

### FORMATORS FORMATION

153. Demarcations shall provide those formators who are needed in both demarcational and Inter-demarcational formation houses. To address formation requirements it is essential to qualify an adequate number of formators, with the collaboration of all the *demarcations*. Thereby, each *demarcation* shall have one or two religious qualifying in the area of formation.

As far as possible, formators shall be native or adequately qualified in intercultural terms, in particular in interdemarcational Houses.

154. Basically, formators' qualifying process shall have three stages:

- a) Identification of potential formators. An essential responsibility of Major Superiors. Above all, Formators shall be qualified religious in piarist life and mission; able to guide those in formation, with their word and testimony, towards evangelical perfection.
- b) Previous formation. It's of paramount importance that formators acquire experience in piarist ministry, establish progressive

connection with vocational ministry and initial formation works, and receive, both in specialized Centers and in the demarcation or in the Order, appropriate formation to become formators. Theoretical and practical preparation should include the following topics: theology of the religious life and of spirituality; vocational discernment and formative accompaniment; anthropology and other human sciences, such as psychology and pedagogy; calasanctian formation; approach to Bible, Liturgy and other basic theological topics.

- c) Ongoing Formation. Besides deepening in all the areas that are necessary for an adequate performance of their role, active formators will take special care of their personal development, and participate in regular meetings of formators in different levels and areas and in activities promoted and organized by the Order for formators, such as courses and meetings.

155. The essential objective of all this process is that formators assume the mission they have received from the axis of their own vocational experience and that they become more aware of the formative work's centrality within piarist vocation.

## **FINAL CONSIDERATION ON STUDY**

156. Piarist appears to be one who loves culture and knowledge, a servant of truth and

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in solidarity with others through knowledge sharing. His culture and knowledge shall not be selfish, nor for self-complacency or ambition purposes. He loves culture as a “collaborator of truth” in a humble and gratuitous attitude.

Piarist maintains during his whole life the desire and healthy curiosity for learning; he loves reading, reflection and ongoing formation. He is entitled to teach because anxious to learn.



**FINAL  
ARRANGEMENTS  
FOR PRESENT  
DIECTORY  
APPLICATION**



## **FINAL ARRANGEMENTS FOR PRESENT DIRECTORY APPLICATION**

157. This *Directory on the Piarist's initial formation* along the lines of our proper law has a normative nature for the whole Order. Enclosed herewith are the general guidelines and standards of the Church for the formation of religious and priests, as well as those of our Constitutions and Common Rules.

The Directory outlines doctrinal and operational elements considered common and basic for an adequate formation of religious.

This Directory shows the road to be followed by every candidate who asks to enter into the piarist community and is accepted by it. It is drafted according to the Order's fidelity to piarist charism and to current social and ecclesial reality, as well as equally open to creativity and conformity to each of the particular realities that identify current situation of the Pious Schools, while ensuring unity and continuity of the formation processes as a common good.

158. To make the Directory operational and effective the Demarcations should apply it and translate it into more concrete formation projects, where the particular reality of cultures, ecclesial situations, demarcational identity and candidates' formative requirements are contemplated.

As a consequence, Demarcations shall define their candidates' formative itinerary in a full and comprehensive way, taking in due consideration what is directly managed in each Demarcation or in broader Inter-demarcational realities. Even if formative stage is performed in the demarcational or in the Inter-demarcational *house*, each Demarcation should be co-responsibly involved.

159. Demarcations shall develop their demarcational *plan for formation*, which can be considered a Statute. Each *formation house* will have its own *formation program*.

160. The formation demarcational *plan* and the *houses'* formative programs shall be developed in line with the Directory and must be approved by the General Congregation.

In the *plans* (for Demarcations, Circumscriptions) and the *programs* (for demarcational and Inter-demarcational Houses) processing, the Directory shall be applied to their particular realities, with an extensive approach to items that need definition, development or concrete application. In some cases, they must fill normative deficiencies or the absence of practical guidelines not contemplated in the Directory.

If *demarcational plan* exceeds the Demarcation's real possibilities or it becomes an excessive work, the Demarcation may use this Directory and develop only particular *programs*, as appropriate.

According to our law, the interdemarcational *novitiates* and *juniorates* are ruled by a statute approved by Fr. General, with the consent of his Council.

161. The *initial formation* demarcational Plan shall establish the program of studies, integrating it with the formative process in its different stages, according to this Directory's guidelines.

It will also include practical arrangements on the "experience stage", where incorporated in the formative plan, and on the duration and modality of holidays, formative meetings and summer activities, interruption of studies and evaluable elements of studies, which the formator shall perform with the candidate.

162. Finally, each *formation house* shall have its annual programming, in which the general performance of the *house* is reflected, as well as specific aspects regarding formation in that year. The annual *programming* is revised and approved by the Major Superior on whom the *formation house* relies directly. This programming shall be included in the "Annual Report" that each Demarcation shall send to Fr. General in due time.

## CONCLUSION

163. As the *piarist's initial* formation is a special moment clearly defined in our Constitutions

and Rules, it has a specific normative and programmatic development, which is portrayed in this Directory. Its main objective is to acquire adequate personal maturity and autonomy to be able to live with full liberty and fidelity the piarist life and mission's commitments.

*Initial formation*, assumed and transformed in an ongoing attitude, extends through the whole life in the *permanent formation*, which is the way for an harmonious development of the adult piarist in all its dimensions.

The desired target of *initial formation* is to assume the need of keeping active the personal formation.

# ANNEX 1



# ANNEX 1

## ECCLESIAL MAGISTERIUM DOCUMENTS ON PRIESTLY AND RELIGIOUS FORMATION

*Note: Only documents on formation from the Holy See are included. In demarcational formation plans, other documents from Episcopal Conferences, Religious Conferences and particular Churches will be included.*

- BENEDICT XVI, "Letter proclaiming a Year for Priests" (2009)
- BENEDICT XVI, Letter to Seminarians on the occasion of the Year for Priests" (2010)
- SECOND VATICAN COUNCIL, "Optatam Totius" (1965) - OT
- SECOND VATICAN COUNCIL, "Lumen Gentium" (1964) - LG
- SECONDVATICANCOUNCIL, "Gravissimum Educationis" (1965) - GE
- SECOND VATICAN COUNCIL, "Perfectae Caritatis" (1965) - PC

- SECOND VATICAN COUNCIL, "Dei Verbum" (1965) - DV
- SECOND VATICAN COUNCIL, "Gaudium et Spes" (1965) - GS
- PAUL VI, "Evangelii Nuntiandi" (1975) - EN
- PAUL VI, Motu proprio "Ministeria Quaedam" (1975) - MQ
- PAUL VI, Motu proprio "Sacrum Diaconatus Ordinem" (1967) - SDO
- PAUL VI, "Marialis Cultus" (1974) - MC
- PAUL VI, "Evangelica Testificatio" (1971) - ET
- JOHN PAUL II, "Pastores Dabo Vobis" (1992) - PDV
- JOHN PAUL II, "Sapientia Christiana" (1979) - SChr
- JOHN PAUL II, "Vita Consecrata" (1996) - VC
- JOHN PAUL II, "Christifideles Laici" (1988) - ChrFL
- CONGREGATION FOR THE CLERGY, "Directory for the Ministry and the Life of Priests" (2013)
- CONGREGATION FOR CATHOLIC EDUCATION, "Ratio Fundamentalis Institutionis Sacerdotalis" (1985) - RFIS
- CCE, Circular Letter on The Study of Philosophy in Seminaries (1972)

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- CCE, Circular Letter on the Formation o Adult Vocations (1976)
  - CCE, A Guide to Formation in Priestly Celibacy (1974)
  - CCE, Circular Letter on the teaching of canon law to those preparing to be priests (1975)
  - CCE, The Theological Formation of Future Priests (1976)
  - CCE, Instruction on Liturgical Formation in Seminaries (1979)
  - CCE, Circular Letter concerning some of the more urgent aspects of Spiritual Formation in Seminaries (1980)
  - CCE, Circular Letter on the enrolment of seminarians in secular universities (1971) - ISUC
  - CCE, Circular Letter on "Human Mobility and the Formation of Future Priests" (1986)
  - CCE, Guide to the Training of Future Priests concerning the Instruments of Social Communication (1986)
  - CCE, The Virgin Mary in Intellectual and Spiritual Formation (1988)
  - CCE, Instruction on the Study of the Fathers of the Church in the Formation of Priests (1989)
  - CCE, Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests (1988)

- CCE, Guidelines for the preparation of Seminary Formators (1993)
- CCE, The Propaedeutic Period: Informative Document (1998)
- CCE, Guidelines on Formation of Seminarians concerning Problems related to Marriage and the Family (1995)
- CCE, Circular Letter "The problem of Minor Seminaries" (1968)
- CCE, Circular Letter concerning Studies of the Oriental Churches (1987)
- CCE, Note on the Institution of Minor Seminaries (1976)
- CCE, The Formation of Priests in Circumstances of the Present Day (1990)
- CCE - CIVCSVA, Development of Pastoral Care of Vocations in Particular Churches (1992)
- CCE, Consecrated Persons and their Mission in Schools (2002) (A Shared Mission between Consecrated Persons and the Lay Faithful)
- CCE, Lay people and religious in Schools (2007). (Educating together in Catholic Schools)
- CCE, The Catholic School on the Threshold of the Third Millennium (1997)
- CCE, Guidelines for the use of Psychology in the Admission and Formation of candidates for the Priesthood (2008)

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- CCE, Decree on the Reform of Ecclesiastical Studies of Philosophy (2011)
  - CCE, “Educating to Intercultural Dialogue in Catholic Schools” (2013)
  - CCE, “Educating Today and Tomorrow” (2014)
  - CIVCSVA, Collaboration Institutes in formation (1998)
  - CIVCSVA, “Potissimum institutioni”. Guidelines for Formation in Religious Institutes (1990) – PI
  - CIVCSVA, Fraternal Life in Community (1993)
  - CIVCSVA, Starting Afresh from Christ (2002)
  - CIVCSVA – CCE, Letter on the Formation of Religious Candidates to the Priesthood in USA (1990)
  - CIVCSVA, Circular Letter “Rejoice” (2014)
  - CIVCSVA, Circular Letter “Scrutinize” (2014)
  - CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, Circular Letter on the missionary dimension of the Priest’s formation (1970)
  - FRANCIS, “Apostolic Letter to all consecrated people on the occasion of the year of Consecrated Life” (2014)
  - PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY, The Ecumenical

dimension in the formation of those engaged in pastoral work (1998)

- PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY, Directory for the Application of Principles and Norms on Ecumenism: Chapter III. Ecumenical Formation in the Catholic Church (1993)
- PONTIFICAL COMMISSION FOR THE CONSERVATION OF THE ARTISTIC AND THE HISTORICAL PATRIMONY OF THE CHURCH, Circular Letter regarding the cultural and pastoral training of future priests in their upcoming responsibilities concerning the artistic and historic heritage of the Church (1992)
- CANON LAW CODE, cc 232-264; 1008-1054 (1983)

## **ANNEX 2**



## ANNEX 2

### PIARIST'S FORMATION IN CONSTITUTIONS AND RULES

CC = Constitutions of Calasanz, 1621

2C = Constitutions, 2004

2R = Rules, 2004

#### **Pastoral Care of Vocations [CC 6-7]**

- Paramount importance of the formation of vocations and of our religious (2R 144)
- Exercise VP with fervent prayers and with loyalty to our vocation, pastoral work and community of joy (2R 144, cfr. 2R 73; 2C 39, 103-104)
- Personal and communitarian responsibility (2R 146)
- Responsibility of Major Superiors, with their Councils, and of the religious (2R 147; 159)
- Special care of the Provincial Superior (i.e. of Demarcation) (2R 264. 2)
- Care on the part of Fr. General (2R 289 c)

- Structures to be created (2R 148)
- General Directories (2R 147)
- In each Demarcation and each House Vocational Pastoral Coordinators shall be appointed (2R 148)
- An amount of money should be designated for VP in annual budgets (2R 148)
- The patrimony of the Order must support the Vocational Work (2R 438 e)

### **Formation Centres and Formators**

#### **[CC 8-17; 2C 108-109]**

- The *houses for novitiate* and *juniorate* are designated by the General Congregationj (2R 149)
- Demarcational and Inter-Demarcational *houses of novitiate* and *juniorate* (2R 150)
- Appointment and functions of Master of Novices and Master of Juniors (2R 151)
- Preparation of future and existent Masters (2R 152; 2C 107)
- Appointments of Assistants and Professors (2R 153)

### **Pre-Novitiate [CC 8-17; 2C 108-109]**

- Creation and purpose of centres for vocations (2R 154)
- Preparation of communities ready to receive (2R 155)

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- Studies that candidates for the *novitiate* must have performed (2R 156)
  - The *pre-novitiate* is compulsory. Characteristics (2R 157-158)
  - Candidate's Aptitudes... Qualifications (2R 159)
  - Requirements for admission into the *novitiate* (2R 160)
  - At least, 17 years old to start the *novitiate* (2R 160 a)

### **Novitiate [CC 7 y 18-32; 2C 110-113]**

- Inter-Demarcational Novitiates (2R 180)
- Inter-Demarcational Novitiates are ruled by a Statute approved by the Fr. General (2R 180)
- Reports in inter-Demarcational *novitiates* (2R 172)
- Admission to simple profession in inter-Demarcational Novitiates (2R 176)
- Rite of Initiation into Religious Life (2R 161)
- Spiritual retreat for at least five full days (2R 162)
- Duration of *novitiate* and properly established *house* (2R 163; 170)
- Interruptions and extensions (2R 164)
- Document to be signed before starting the Novitiate (2R 165)
- The novice may freely leave, and the Major Superior may also dismiss him (2R 173)

- Same Formation Plan for all the novices, according to General Directory (2R 166)
- Objectives and formative contents of the Novitiate (2R 167-168)
- Formative activities (2R 169-171)
- Limitations (2R 169)
- Allowed periods outside the Novitiate (2R 170)
- Particular responsibility of the Master (2R 171)
- Major Superior's Visits, and Reports of the Master (2R 172)
- Petition-declaration of the novice before professing (2R 174)
- Hand over of use and usufruct of his property (2R 175)
- Admission to profession and previous steps required (2R 176)
- Conditions required for validity of simple *profession* (2R 177)
- Spiritual retreat for at least five full days (2R 178)
- Formula of the *profession* (2C 119)
- *Profession* for one year, and renewals (2R 179)
- *Profession* may be made outside of the Novitiate House and some days before (2R 180)
- Number of documents of the *profession*, and formalities (2R 181)
- Rites of *profession* and renovation of vows (2R 182)
- Same canonical privileges for all (2R 183)

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**Juniorate [CC 203-211; 2C 114-118]**

- Purpose of *juniorate* (2R 184)
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# ANNEX 3



## ANNEX 3

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**Art.  
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# ANNEX 4



**ANNEX 4**

**RELIGIOUS**

**ORDER OF THE PIOUS**

**SCHOOLS**

**INITIAL FORMATION**

**PROFILE OF THE PIARIST**

**INTRODUCTION**

1. The identity and the lifestyle of the Piarist is expressed in our Constitutions, in the long and rich tradition of the Order and in the current testimony of the Piarist religious through their lives and the exercise of their own ministry; they are the horizon we aim at in each formative and educational process.

The Directory for *formation* is a particular development for a certain time and age, in which special circumstances and traits concerning culture, people, human and theological sciences, which accompany faithful and religious life are recognized.

3. The formative documents contemplate this reality and describe the person in its global and complex reality and in more particular dimensions in order to make it more accessible from the pedagogical, educational and formative tools. Still, the person is always richer and surprising.

4. We are about to describe the profile of the Piarist, whom we want to educate and accompany; there is no intention of reducing the broad and rich presentation outlined in the Constitutions, nor the image of the follower and disciple of the Gospel. On the other hand, we avoid giving an idealization in which we would not feel reflected. It is, rather, a pedagogical tool allowing us to discover new paths and itineraries to encourage our formative processes and accompany all its dimensions as designed by our Directory. Each age, in its time and culture, in its human and religious sensitivity, shall adapt this "Piarist's" profile, which needs to grow and be formed to be faithful to the Piarist identity, to the charism and to the service we are required in the development of our evangelizing mission through our own ministry.

5. The best Piarist in terms of responding to our current time is the one who lives these three dimensions from the mentioned keys.

## CONSECRATION

*We, too, called through Baptism to the summit of perfect charity, leave everything for Christ and follow Him in a community of consecrated life as the only thing necessary.*

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*We live faithful in chastity, joyful in poverty and docile in obedience so that, united more intimately with Christ, we may more readily attend to the needs of our brothers. (Const. 16)*

*We show our consecration and love for all through our apostolate. With an open mind and heart, we are united with everyone, so that our life, hidden in Christ, may shine in the world as a sign to them of the good things of the age to come. (Const. 21)*

1. He is aware of the gratuity of the call received.
2. He gives a free answer to the call and vocation received.
3. He has experience of the Holy Trinity.
4. He observes the chaste, poor and obedient way of life of the authentic disciple of Jesus, following it with joy and generosity.
5. He serves the cause of the Kingdom and its Justice.
6. He assumes the different moments of life through personal and communitarian prayer and he welcomes the grace of the Holy Spirit, shaping his whole being, with the same feelings and attitudes as Jesus.
7. He focuses his life on the Eucharist and privileges the Sacrament of *reconciliation* as a means of human and spiritual growth.
8. He frequents other means of Christian life in order to encounter God and remain in His loving presence in order to live fully the grace of Baptism.

9. He lives in permanent conversion, which allows assuming life as a history of salvation.

10. He delivers his life in faithful love until the end, joining Christ's Passover.

11. He has a simple lifestyle.

12. He cultivates his relationship with Mary, Virgin of the Pious Schools, as a point of reference for his life and vocation, learning from her fidelity, joy, common life, permanence in the wisdom of the cross, discipleship.

13. He feels a faithful son of the Church.

14. He is in communion with religious life in the Church.

15. He lives a constant attitude of discernment.

## COMMUNION

*The Eucharist is the center of our religious community; faith is its foundation; and interpersonal relationships its consolidation. We sincerely accept our brothers as they are, and we help them develop their abilities effectively as well as fostering their growth in charity by the collective witness of our example, so that they may live their vocation faithfully. (Const. 28)*

1. He finds himself invited to live in community in the midst of the diversity of personalities and cultures.

2. He recognizes the community as a place where to share, grow, be sent and express the vocation received.

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3. He grows in fidelity to the call along with others; he nourishes and cares for the faith and the vocation of his brothers.

4. He feels stimulated to create a community, manifesting and caring for the witness of being followers of Jesus, thus attracting others.

5. He lives the community as a place where to offer help and accompaniment for the different situations that can arise.

6. He lives the community of brothers as an affective, vital, social and ecclesial reference.

7. He expresses love and fraternal affection through daily help and encouragement, acceptance, comprehension, correction and unconditional forgiveness.

8. He is involved in the dynamics of the community life (tasks, relations, growth, challenges...).

9. He prepares to communicate with clarity, transparency, openness and empathy, being able to cope with differences, equality and honest and genuine dialogue.

10. He participates in the development of the community project and commits himself to its implementation, follow-up and evaluation.

11. He is aware of the value of his vocation for the development of his brothers' vocation.

12. He is conscious of being sent in mission by the community for the purpose of achieving the charismatic goals.

13. He experiences and cultivates the sense of belonging to his community, the Demarcation and the whole Order, willing to meet their needs.

## MISSION

*To achieve the goal of our ministry, we live an exemplary spiritual life, improve our sacred and profane knowledge, and practice human and religious qualities. Our very consecration, especially the attraction of our chastity and the testimony of our poverty, not only strengthens us and our educational and apostolic activities, but also strengthens our spiritual affinity and active solidarity with poor children. (Const. 93)*

1. He lives with passion and generous commitment the service of the evangelization through education.

2. He naturally and carefully observes Calasanz's "praecipue" and the traits which define the charismatic tradition: preferably priests, the school, from the early years, preferably poor, Faith, sacramental life, preparation for studying the children's world.

3. He is open to the ecclesial, social, global reality, and to the present moment, where the constant call of the Lord resounds, able to discern the signs of the times.

4. He accommodates, as far as possible, to the legitimate laws and customs of the different regions, and tries especially to make educational work better suited to the cultures of different peoples. (Const.101)

5. He uses study as a means of better serving God from his own ministry.

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6. He lives harmoniously the exercise of study and spiritual life.

7. He is concerned about developing knowledge and skills according to his gifts: creativity, adaptation to new sensitivities and useful languages for the ministry.

8. He obtains the academic, ecclesial and civil qualifications required to live his Piarist ministry.

9. He fulfills his religious, educational and priestly vocation in communion with the laity at the service of the educational mission.

10. He is able for team work: able to listen, learn, analyze, discern, create and develop projects in common.

11. He is a priest who loves Jesus Christ, his Gospel and the Community that Jesus entrusts to his service and love.

12. He lives his priestly vocation at the service of the educational ministry.

13. He tunes with the world of children and youth and is passionate about their reality in order to help them grow.

14. He fulfills his mission through works and tasks of formal and non formal education.

15. He is enthusiastic about following the children and the youth in their growth, helping them to discover their vocation, thus being a cooperator of the truth.

16. He lives his relationship with the children and the youth in a balanced, respectful and mature manner.

17. He prepares to lead educational, pastoral, community and formative processes.

18. He develops the pedagogical virtues proper to our ministry: simplicity, patience, autonomy, joy and strength.

19. He incorporates and promotes the essential features of the Calasanctian identity of our ministry.

## ESSENTIAL HUMAN BASIS

*"Since this matter, to which we dedicate ourselves, is so important that it demands persons well endowed with the greatest patience and love, and other virtues, it will be necessary to consider very carefully those who will be admitted to formation for this Institute to share in our apostolate and who will be rejected or excluded from it."*  
(Const. 9).

1. He is aware that the human life is a continuous process of permanent formation.

2. He distrusts his own forces, in order to live in the necessary dependence upon God.

3. He responsibly undertakes his own process of integration (growth, formation and maturation), progressing in his different dimensions.

4. He is willing to use means of growth, such as: personal project, spiritual accompaniment, sacramental life, studies, and leisure/sport experiences.

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5. He is acquainted of his positive features, enabling him to have confidence in his own abilities, gifts and talents and disinterestedly gives them to others.

6. He is acquainted of his own limits and human inconsistencies and properly manages them without hurting anyone.

7. He cultivates human attitudes as: inner peace, simplicity, humility, joy, goodness, hope, commitment, work and compassion.

8. He lives human relations with maturity, being aware that he educates, evangelizes and interacts from his personal reality (identity).

9. He experiences the balance between ideals and reality without giving up his ideals.

10. He is transparent to superiors and brothers.

11. He knows how to manage his responsibilities, tasks and personal areas.

12. He achieved psychological maturity, expressed in the consciousness of his personal male identity and in the proper manifestation of his sexuality.



# ANNEX 5



**ANNEX 5**  
**RELIGIOUS ORDER**  
**OF THE PIOUS SCHOOLS**  
**INITIAL FORMATION**  
**CRITERIA FOR DISCERNMENT**

**PRE-NOVITIATE**

**Human dimension**

*1. Personal Integration*

*Criteria:*

1. He has deep self-knowledge and self-acceptance.
2. He identifies and names both the positive and negative aspects of his personal history and his current reality.
3. He is aware and gives meaning to the most important events in his personal history: family, affective, social history...
4. He constantly uses the means helping him to get a deep knowledge of himself and to behave properly.

5. He positively accepts what his community has to say about him and his behavior.
  6. He verbalizes his sensations, feelings and convictions.
  7. He detects and names some of his compensatory mechanisms.
  8. He works on the dependencies and possible addictions.
  9. He properly channels his sexual and aggressive impulses.
  10. He knows how to control his reactions to both his own and others' failures.
  11. He appropriately uses the ICTs (Information and communication technology): internet, mobile, etc.
  12. He is willing to undertake a process of psychological counseling, if the team of formators deems it necessary.
  13. He maintains a constant follow-up by the formator, expressing himself clearly.
  14. He freely manifests his male identity and heterosexual orientation.
  15. He manages his daily times and spaces in an efficient and organized manner.
  16. He practices hygiene and politeness habits.
2. *Intellectual and cultural formation*
- Criteria:*
1. He is responsible as for his studies and the deadlines (times set for the tasks).
  2. He learns and puts into practice a study methodology.

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3. He has the basic cognitive abilities: analysis, synthesis, relation, discrimination, memorization, abstraction and actualization.
  4. He develops comprehensive reading habits.
  5. He understands narrative, descriptive and schematic texts.
  6. He is able to properly express himself both orally and in writing.
  7. He applies what he learns in his studies to ordinary life.
  8. He adequately uses ICTs for academic research.
  9. He keeps up to date about what happens in the world that surrounds him.
  10. He has a basic knowledge and appreciates his own cultural roots and is open to those of others.
  11. He treasures and cultivates artistic expressions.
3. *Interpersonal, group and social relations*  
*Criteria:*
1. He is able to accept laws and regulations.
  2. He is mature enough to show empathy in dealing with people.
  3. He becomes more proficient in his communication skills.
  4. He can differentiate between personal and group problematics.
  5. He gradually learns how to solve conflicts.

6. He cultivates the virtues of coexistence: timeliness, hospitality, respect...
  7. He maintains balanced and positive family relationships.
  8. He interacts with people of diverse gender in a healthy, mature and constructive way.
  9. He shares his opinions with the others and accepts the differences.
  10. He lives interpersonal relations based on his gifts.
  11. He responsibly assumes the care of the environment.
  12. He is sensitive to others' pains and needs.
  13. He joyfully takes part in experiences of service and approach to the poorest.
  14. He effectively uses social networking.
4. *Working capacity, creativity and responsibility*  
*Criteria:*
1. He responsibly undertakes the work assigned to him.
  2. He is able to give objective assessments of his work.
  3. He shows unconditional loyalty, donation, generosity, availability and initiative.
  4. He has team work skills, he is able to make proposals, be a leader and collaborate.
  5. He works towards a common project, not only from his own personal perspectives.
  6. He responsibly uses ICTs as communication, creation and working tools.

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## **Christian dimension**

### *1. Following Jesus, Master and Lord*

#### *Criteria:*

1. He discovers and discerns his initial motivations to follow Jesus.
2. He experiments an affective-personal relationship with Jesus.
3. He discovers the presence of the Lord in his own history.
4. He knows the life of Jesus and expresses his desire to incarnate it, reflecting his own feelings, gestures and attitudes.
5. He shows evangelical attitudes towards the others, especially the marginalized.
6. The answer to the call of Jesus is given priority over other possible life projects.
7. He expresses his reference to Jesus when making judgments and manifesting opinions.

### *2. Trinitarian experience of the prayer*

#### *Criteria:*

1. He discovers the importance and necessity of the prayer.
2. He prepares the spaces for the community prayer and participates in them.
3. He dedicates moments to personal prayer.
4. He evaluates his progress in the life of prayer throughout the year.
5. He holds attitudes of recollection and silence.

6. He dialogues with the formator about his experience of God.
  7. He expresses the motions of the Holy Spirit he pays attention to.
  8. He starts with the prayer of the Liturgy of Hours and of the Piarist devotions.
  9. He manifests his experience of faith during community celebrations.
  10. He projects prayer in life and life in prayer.
3. *Ecclesial, sacramental and Marian life*  
*Criteria:*
1. He is interested in the events and life of the Church.
  2. He recognizes the importance of the sacraments.
  3. He takes active and frequent part in the Eucharist and the Reconciliation.
  4. He participates in acts of community's prayer and liturgical acts with assiduity and timeliness.
  5. He knows and lives the liturgical seasons.
  6. He starts training in the liturgical dimension.
  7. He has received the sacraments of Christian initiation.
  8. He discovers Mary, Mother of the Pious Schools, as a model and example of Christian life.
4. *Biblical and theological formation*  
*Criteria:*
1. He knows and is interested in the Scriptures.

2. He possesses a basic synthesis of Christian faith.
3. He acquires a methodology for the study of the Gospel.

### **Religious dimension**

#### *1. Consecration to God through the vows*

##### *Criteria:*

1. He generally knows the mission of religious life and the meaning of poverty, chastity and obedience, including the preferential education for poor children, as well.
2. He experiments an initial attitude to live obedience, chastity and poverty, which later on he will profess as vows.
3. He is aware of the meaning of giving his life to God.
4. He relates some of his gifts, attitudes and behaviors with the living out of the vows.
5. He is able to live the austerity in the use of resources and material goods.
6. He is able to talk about his affectivity and sexuality within the framework of chastity, identifying achievements and challenges.
7. He is open to formative orientations and dispositions of Superiors from the perspective of obedience.
8. He relates to his family and friends at the economic level in a new way.
9. He demonstrates humility, simplicity, docility and “docibility” (ability to learn from reality) in his attitude of life.

## 2. Fraternal life in community

### *Criteria:*

1. He brings his gifts, abilities and qualities to the service of the community.
2. He discovers the value of the community as a place of belonging and reference, living the evangelical fraternity in the community relationships.
3. He corrects his companions/colleagues and other persons with fraternal clarity.
4. He takes active, respectful, proactive and responsible part both in community meetings and in the informal times of community life.
5. He is capable of rejoicing and blessing the others for their achievements and virtues.
6. He manages to cope patiently with others' mistakes and limits.
7. He manages to listen to and respect everyone's opinion, even when disagreeing.
8. He is helpful and attentive to the community needs, especially to the sick, the elders or the ones who suffer the most.
9. He is assiduous and punctual in community activities.
10. In his informal conversations, he is able to cherish others' life without murmuring.
11. He is capable of asking for and granting forgiveness.

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12. He willingly accepts correction from his brothers in community and verifies its truthfulness.
  13. He distinguishes a personal difficulty from community problems.
3. *Prophetic option for the Kingdom of God and his justice*  
*Criteria:*
1. He joyfully witnesses to his following of Christ.
  2. He builds a close and warm relationship with the poor and the simple.
  3. He is sensitive and supportive before social reality, particularly the one of boys and girls at risk.
  4. He has a critical attitude towards social values as consumerism, fashion, individualization and fragmentation of the person.
  5. He expresses his desire to live among the poor.

### **Calasanctian dimension**

1. *Life and work of Calasanz and the Pious Schools*  
*Criteria:*
  1. He has read and internalized some book from the bibliography of Calasanz.
  2. He knows, in general, and values the life and work of Calasanz.
  3. He has read the essential aspects of the *spirituality* and *pedagogy* of Calasanz.

4. He shows interest in knowing the spirituality of Calasanz.
  5. He identifies with some aspects of the life of Calasanz.
  6. He knows, in general, the history of the Pious Schools and its geography.
  7. He knows, in general, the structure and some lines and policies of the Order.
  8. He shows interest in the present and the future of the Pious Schools.
  9. He knows in general of the existence of the Calasanctian family.
2. *Belonging to the community, demarcation and Order Criteria:*
1. He recognizes the community as his principal point of reference.
  2. He actively participates in the development, implementation and evaluation of the community programming.
  3. He knows significant aspects of the history of the demarcation.
  4. He participates and is interested in the life and activities of his *demarcation* and Order.
  5. He cooperates with the *vocation ministry* of the demarcation.
  6. He is aware of his belonging to the Order rather than to the demarcation.
  7. He shows interest in the persons, events and works of the community, demarcation and Order.

3. *Formation and exercise of the pedagogical and pastoral ministry from the "praecipue"*

*Criteria:*

1. He studies and trains for offering better help to children and youth.
2. He assimilates the pedagogical and catechetical orientations he receives.
3. He aims to serve children and youth, especially the poor.
4. He has a general understanding of child and youth psychology.

## NOVITIATE

### Human dimension

1. *Personal integration*

*Criteria:*

1. He writes the *story* of his life and embraces it with love, compassion and mercy.
2. He recognizes his features of identity.
3. He knows and accepts his strengths and weaknesses (Bio-Psycho-Spiritual-Social).
4. He shows care and appreciation of the human body, through sport and a balanced diet.
5. He assumes his affective life to discover the right love to everyone.
6. He appreciates his own sexuality.
7. In times of silence and solitude, he identifies his personal experiences.

8. He identifies and recognizes his most deep-rooted affective problems. He can effectively relate with God's way of loving.
9. He has insight capacity? (for discernment, evaluation, decision and action in accordance with God's voice).
10. He differentiates the voices of his own conscience from those of social conscience and ideologies.

## 2. *Intellectual and cultural formation*

### *Criteria:*

1. He cares for the rhythms and times of study of the *novitiate*.
2. He is interested in learning, understanding and deepening the Piarist project of life, as contained in the Constitutions of the Order.
3. He integrates the Piarist religious project of life within himself and his life, attaining his own syntheses.
4. He shows interest in the social reality by reading newspapers.
5. He takes part in cultural activities promoted in the novitiate.
6. He respects politeness and human sociability norms.

## 3. *Interpersonal relations*

### *Criteria:*

1. He is able to live and work with other people.

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2. He shares his opinions in sincerity and transparency.
  3. He discerns tensions and community difficulties looking for evangelical solutions.
  4. He helps his brothers to grow in the Piarist vocation.
  5. He grows day by day in fraternal co-responsibility and acts maturely for mutual growth.
  6. He is able to distinguish between personal and community problems.
  7. He fosters a sincere and transparent environment in community life.
  8. He learns how to keep what he considers essential in community life.
  9. He is adaptable to different cultures, which he considers a wealth for the building of community life.
  10. He lives truth, sense of justice, compassion, vital consistency, balanced judgment and behavior.
  11. He deems timeliness, politeness and sincerity as attitudes that favor fraternal life.
4. *Openness to social reality and respect for nature*  
*Criteria*
1. He knows the reality of popular neighborhoods.
  2. He is able to share his belongings according to the needs of people.
  3. He is sensitive to others' pain and misery.

4. He understands which are the causes of poverty and of current reality.
5. He is sensitive to the problems and suffering of society.
6. He reads and researches on current reality.
7. He knows what he lives in relation with the little and poor people.
8. He has ecological awareness.
9. He lives his Piarist vocation everyday in relation to the poor and the little ones.
10. He is aware of the cost of living and avoids wasteful use.

### **Christian-spiritual dimension**

#### *1. Inner experience of Trinity, baptism and prayer*

##### *Criteria:*

1. He gradually discovers the sense of theological faith, hope and charity received in Baptism.
2. He has been discovering the relationship with the Father, the Son and the Holy Spirit.
3. He knows and lives the Christian life in Faith, Hope and Charity.
4. He discovers and experiments the love God has for him.
5. He is persevering and faithful in the experience of prayer. He learns the value of silence.
6. He warmly welcomes the great silence of the night until breakfast.

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7. He lives silence and solitude times as a condition to collect the promptings of the Holy Spirit.
  8. He cultivates the feelings of Jesus.
  9. He grows in docility to the voice of the Spirit.
2. *Members of the Church, Body of the Lord*
- Criteria:*
1. He finds out he is a member of the Church, Body of the Lord.
  2. He finds out the Church is governed by the Holy Spirit.
  3. He warmly undertakes the Magisterium of the Church, taking into account its guidelines value.
  4. He feels linked to and participates in the Church.
  5. He lives the rhythm of the liturgical seasons and uses what is needed for the diverse liturgical celebrations.
  6. He devotedly participates in sacramental life, above all in daily Eucharist and in the frequency of the sacrament of reconciliation.
  7. He recognizes Mary as Mother and image of the Church who teaches us how to live in community.
  8. He understands and lives the *holy rosary* in the contemplation of the mysteries.
  9. He perceives his vocation as a gift that contributes to build the community, Body of the Lord.

10. He warmly welcomes the holiness of the Church and has a wide knowledge of some concrete examples of holiness, particularly saints, blessed and Piarist martyrs.

### 3. *Sacramental life*

#### *Criteria:*

1. He participates in the sacraments, mainly the Eucharist and Reconciliation.
2. He is sensitive to the problems of the community where we operate.
3. He adheres to the Magisterium of the Church, taking its orientations into account and assuming them with a spirit of openness and discernment.
4. He lives and celebrates intensively the liturgical seasons.
5. He lives the Liturgy of the Hours, persevering in the prayer for God's people.

### **Calasanctian consecrated and apostolic life dimension**

#### 1. *Following the Lord's way of life*

#### *Criteria:*

1. He builds an affective relationship with the person of Jesus.
2. He is faithful to the following of Christ.
3. He lives the following of Jesus Master in line with the Beatitudes.
4. He lives the obedience to the Father and takes on his difficulties as a means to follow the Passion of Christ.

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5. He accepts and values his weaknesses, conscious that God shows his greatness in the midst of weakness.

2. *Religious consecration*

*Criteria:*

1. He studies and endorses the Constitutions according to the suggestions of the Spirit and in the context of the Gospel.
2. He aligns himself with the Piarist vocation through the process of discernment.
3. He identifies himself with his being a religious, a priest and an educator.
4. He discovers the different aspects of the religious Piarist life.

3. *Obedience, poverty and chastity*

*Criteria:*

1. He progressively discovers the relationship between vows and theological virtues.
2. He studies and integrates in detail the human and spiritual meaning of the vows.
3. He verifies the gifts received in order to live out the *evangelical counsels* from a perspective of freedom.
4. He identifies the difficulties in living out the vows, in order to find means and strategies to overcome them.

4. *Fraternal life in community*

*Criteria:*

1. He identifies the community God builds with every human being as the key of community life.

2. He lives fraternal life in community following the example of Christ and his disciples.
3. He understands and accepts his brother in his process of overcoming his imperfections.
4. He discovers the relationship between community life and religious consecration, bearing in mind that the community safeguards our consecration and the consecration helps us to live in community.
5. He is open to everybody, thus helping to establish fraternal relations.

### **Calasancian dimension**

Our charism consists in serving the Lord, mainly in his smallest and poorest members, through evangelization, our specific response to the mission the Lord entrusted to his Church.

#### *1. Belonging to the Church*

##### *Criteria:*

1. He experiences joy by discovering the Piarist life project contained in the Constitutions.
2. He gradually gets acquainted with the history of the Order.
3. He is interested in knowing the documents of the Order and its status in the world.
4. He is interested in knowing and understanding the new challenges from the world of children and youth, especially the poor.

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5. He is available to meet the needs of the *novitiate* house.
  6. He actively participates in the common project of the *novitiate*.
2. *The person of Calasanz*  
*Criteria:*
1. He assumes and identifies with the way of life proposed in our Constitutions and Rules of the Order.
  2. He approaches and gradually understands Calasanz' spirituality and pedagogy.
  3. Little by little, he knows the history of the Order.
  4. He experiences how to be inwardly in tune with Calasanz' path.
3. *Ecclesiastic experience of the Piarist charism*  
*Criteria:*
1. He integrates different methods of prayer.
  2. He continues the study of the Gospel, sharing faith in community with the witness to his life.
  3. He deepens the prayer of the Liturgy of the Hours as a moment of prayer for the Church.
  4. He uses the *Lectio Divina* as a means for living Piarist charism.
4. *Shared Mission*  
*Criteria*
1. He knows the project of the Order about shared Mission and Charismatic Integration.

2. He is participating in some community experiences along with the laity.
5. *Pious School's pedagogical-pastoral mission*  
*Criteria:*
1. He learns to identify essential elements of the Piarist pastoral.
  2. He is able to manage and accompany different pastoral processes.

## **JUNIORATE**

### **Human dimension**

#### *1. Personal Integration*

*Criteria:*

1. He is aware of his process of growth and undertakes it responsibly.
2. He uses the personal project to manage his growth.
3. He shows transparency in the dialogue with the formator and welcomes helps to get a better understanding and self-acceptation.
4. He is able to communicate his experience of life, feelings, affections and life-situations.
5. He knows, accepts and expresses his gifts, qualities, consistencies and inconsistencies.
6. He knows and is able to account for his personal limits.
7. He lives his affectivity from orderly relationships of love. And he is able to manage his overreactions towards himself and the others.

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8. He knows and drives his own limits in affective life.
  9. He can name his affections and finds the origin of his dynamisms.
  10. He promotes integration and maturation in his inconsistencies and problems, accepting their present reality and identifying their causes.
  11. He accepts qualified and recognized psychological support, as needed, when the formator suggests it or he requests it.
  12. He lives pleasant and unpleasant situations, successes and frustrations in a balanced way.
  13. He keeps a vital, joyful and hopeful tone.
  14. He is able to maintain balanced relationships with different people: women, men, children and youth.
  15. He is able to face developments arising in life.
  16. He is not conditioned by persons, things and ideas when taking decisions.
  17. He is able to express his criteria and is willing to understand others'. He keeps commitment in routines.
  18. He lives and shares sport and leisure activities with other members of the community.
  19. He accepts his bodily reality, takes care of his body, is in dialogue with it and is able to understand and recognize its signals.

20. He knows how to use time on the basis of goals, purposes and challenges proposed by the community and by himself.

2. *Intellectual and cultural formation*

*Criteria:*

1. He cultivates study and reading habits.
2. He is responsible and spends enough time with studies in order to benefit from them
3. He attends and participates in the daily rhythms of university classes.
4. He shows constant interest in learning, deepening and seeking truth.
5. He integrates philosophical and theological studies in his own life, attaining his own syntheses.
6. He keeps updated in world events and is aware of social, cultural and political situation.
7. He is in contact with various cultural expressions (singing, cinema, theatre, plastic arts, literature, etc.).
8. He takes part in cultural and scientific activities according to possibilities offered by the formative process.
9. He applies culture in his work.
10. He gets the academic qualifications required by the university centers he attends.
11. He keeps updated in his specialty.
12. He learns foreign languages methodically and progressively.

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13. He respects politeness and human sociability norms.

3. *Interpersonal relationships*

*Criteria:*

1. He creates a sincere and transparent environment in relationships.
2. He is able to build good relationships with all persons within the group.
3. He is able to work and live together with others.
4. He lives positively conflicts and tensions.
5. He can deal with friendship, aid and learning relationships and lives them responsibly in different areas.
6. He shows attitudes of empathy.
7. He lives loyalty and respect to people, sense of justice, compassion, coherence, balanced judgment and behavior.
8. He assertively communicates and expresses his opinions.
9. He distinguishes between community and personal problems.
10. He expresses sensitivity to others' pain and suffering.
11. He appreciates the idiosyncrasy of others.
12. He can integrate into the social environment, remaining free from his negative influences.
13. He can deal with culturally different people.

14. He helps his brothers to build group experience by appraising and stimulating them in their potential.
  15. He lives community co-responsibility; he cooperates in identifying and discerning environments and relationships which do not help community life.
  16. He looks affable, welcoming, true and sincere in his words and is able to give rise to fraternal corrections.
  17. He puts his gifts and capabilities at the service of others.
  18. He lives in communion with his family without losing autonomy for living the Piarist life project.
4. *Working capacity, creativity, responsibility and management*
- Criteria:*
1. He observes study, pastoral work and formation schedules, being responsible with homework and works.
  2. He has ability to work in teams, providing initiatives, welcoming those of others' and agreeing on decisions.
  3. He is proactive in community/demarcation projects.
  4. He is available to work and service.
  5. He contributes with initiatives and is creative.
  6. He gradually joins working activities, contributing with his incomes to the expenses involved in community life.

7. He appropriately gets through stressful situations.
8. He makes organizational proposals and for reorganization, as necessary.
9. He reports on his work to those responsible and to the members of his team.
10. He implements responsibilities with effort and dedication.
11. He loves what he does.
12. He lives difficulties as occasions to improve and get formed thereon.
13. He learns by observing and working alongside experts.
14. He successfully manages the means and resources of the institutions he takes part in.
15. He receives training on management and administration in order to exercise well the ministry.
16. He accepts the regulations and directories of the institution in which he works.
17. He is able to work in team.
18. He cares for his personal leisure and rest.

### **Christian dimension**

1. *Trinitarian experience of prayer and Marian devotion*  
*Criteria:*
  1. He is steady and faithful in personal prayer, dedicating specific time to it.
  2. He can report on his prayer experience, and is able to lead it methodically.

3. He builds his model of prayer, by discovering his own way of praying and meditating.
4. He has discovered and grown in his personal relationship with the Father, the Son and the Holy Spirit.
5. He lives in an attitude of listening to what the Father requires from him through life, achievements and people, being open to the action of the Holy Spirit.
6. He participates in community and demarcational spiritual retreats and exercises.
7. He is able to carry out a personal retreat.
8. He loves silence as it is the privileged condition for the encounter with God.
9. He participates in depth in the liturgical acts of the community.
10. He takes care of the moments of silence in the community to facilitate inner and prayerful life.
11. He talks to the formator about the way he carries out personal and communital prayer.
12. He is aware of his own history of salvation.

## 2. *Following of Jesus, Master and Lord*

### *Criteria:*

1. He takes decisions from the evangelical keys of discernment.
2. He recognizes the Lord in his life, welcoming his transforming grace.

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3. He reads his life as a history of call and vocation and integrates it as the disciple's path.
  4. He shows affective relationship with Jesus, the Lord.
  5. He enjoys using the means of the *lectio divina* and the resources of the Gospel to deepen his life.
  6. He holds a vital attitude of service and self-giving.
  7. He allows to be shaped by Jesus Master's lifestyle.
  8. He strives to be a good news for the others.
3. *Ecclesial and sacramental life*
- Criteria:*
1. He is an active part of the Piarist Christian community: he shares faith, creates community.
  2. He participates in the sacraments, particularly the Eucharist and Reconciliation.
  3. He takes part in the initiatives and projects of the local Church.
  4. He shows interest in inter-congregational collaboration.
  5. He is sensitive to the problems of the community where we work.
  6. He understands and experiences that the Church is animated by the Holy Spirit.
  7. He undertakes the Magisterium of the Church, taking its orientations into

account and embraces them with a spirit of openness and discernment.

8. He lives and celebrates intensively the liturgical seasons.
  9. He lives the Liturgy of Hours persevering in prayer for God's people.
  10. He perceives Mary as the Mother and image of the Church, teaching us to live in community.
  11. He understands the meaning of religious vocation and of our charism within the ecclesial community.
  12. He participates, directly or indirectly, in civil or religious actions or institutions of complaint against social injustice and commitment.
  13. He opts for ecclesial and religious models in dialogue with present culture.
  14. He understands his religious vocation and his ministry as a service rather than a privilege.
4. *Growing reading of life and reality*  
*Criteria:*
1. He keeps an attitude of evangelical discernment of life events.
  2. He has developed a critical attitude of the socio-political reality.
  3. He manifests evangelical criteria to assess reality and assume an undertaking in its regard.
  4. He is able to discover the seeds of the Kingdom in life's situations and in people's hearts.

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5. He educates in the school of Beatitudes: being sensitive to the little ones, the poor and the losers.
  6. He is aware of reality and is committed and hopeful.
  7. He is sensitive, attentive and close to human suffering and injustice.
  8. He claims against injustice.
5. *Biblical-theological formation*
- Criteria:*
1. He carries out his theology studies with pedagogical and pastoral criteria and gets the corresponding qualifications.
  2. He assimilates and verifies the history of salvation and discovers how God has acted in his history.
  3. He expresses and uses what he learns in the formation of children and youth.
  4. He is interested in some of the theological specialties.
  5. He is critical to different theological theories.

## **Consecrated dimension**

Calasanz tells us:

*«Who intends to crown the summit of the perfect charity, girdle of the attained unity, will not find straighter and more feasible path than the faithful practice of the virtues, which, by the force of vow, strive to profess the religious, renouncing this world and wishing to be united with the Lord. It thus shall come to pass that, after leaving everything for love of Him, they will follow him hastily, heart and soul, by living genuine chastity, poverty and obedience».* (CC n. 95)

*1. Consecrated to God through the vows**Criteria:*

1. He lives evangelical poverty.
2. He is austere in the relationship with material goods.
3. He is willing to meet the needs of the community through service.
4. He expresses his willingness to obedience, by living it as faithfulness to God's will.
5. He accepts formative orientations and those of the superior, undertaking them with autonomy, responsibility and creativity.
6. He knows how to divest himself from his judgment and will.
7. He has sense of readiness and freedom.
8. He lives chastity with joy and as a gift of love and a self-offering to everyone.
9. He manages affective life with sincerity and transparency, identifying the difficulties and problems arising in interpersonal relationships.
10. He lives orderly relationships with everyone, giving the gifts he received from the Lord.
11. He is free from dependencies in his relation with his family.
12. He is simple.
13. He is mature in the use of language, conversations, television and internet.
14. He commits himself to the mission.

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15. He progressively assimilates the Lord's lifestyle, with personal, free and autonomous conviction.
  16. He identifies and discovers how to live the vows in daily life.
  17. He identifies and works on the problems hindering the religious vocation.
  18. He provides his criteria and opinions in the assemblies of his demarcation.
  19. He is grateful to God for his *consecration*.
2. *Fraternal life in community*  
*Criteria:*
1. He lives community as a gift of the Lord, "convened by Him"; from this profound conviction, he accepts his brothers and creates with them the community of Jesus' followers.
  2. He identifies the community as his living space, where to work, relax, share life and faith.
  3. He lives community relationships as a joyous encounter, letting others know him with naturalness, confidence and openness.
  4. He has ability to manage the basic elements of relations: forgiveness, correction, acceptance, comprehension and empathy.
  5. He carries out his personal project in harmony with the community project.
  6. He endorses the decisions of the community.
  7. He provides the community with all his qualities, attitudes and talents.

8. He takes active part in the different times and spaces upon which the community is built: meetings, retreats, prayer, etc.
  9. He is able to discern life and responsibilities with the community.
  10. He is responsible in community services.
  11. He is attentive to the needs of the brothers.
  12. He is attentive to the neediest members of the community: the elderly, the ill, younger brothers, etc.
  13. He spontaneously converses with the members of the community.
  14. He encourages the integration of the members of the community.
  15. He shares his personal experience with the others.
  16. He learns to live of his work.
3. *Options for the Kingdom of God and his Justice Criteria:*
1. He wishes to serve the poor with his life, according to the Piarist vocation.
  2. He expresses this wish of life in his personal project, his preferences, his quests and his most vital options.
  3. He seeks greater fidelity to the cause of the poor, as a person, community, group, Order.
  4. He is aligned with the values of the Kingdom: justice, truth, solidarity, respect for people, and defense of the poor.
  5. He feels happy among the simplest.

6. He pays attention and takes special care of the weakest and neediest.
7. He is sensitive to situations of injustice and commits himself with his work and time.
8. He analyzes, studies, shares the structural causes of poverty and injustice; he is interested in learning and getting formed in these fields.
9. He is sensitive to ecology and environmental care.
10. He is simple in his habits and expenses. He cares for common things and uses goods and resources with a spirit of simplicity.
11. He is sensitive to new forms of poverty among children and youth (abandonment, drug addiction, immigration, failure and dropout, sense of meaninglessness of life, etc.) and wishes, as a Piarist, to respond to them.

#### 4. *Assimilation of the formative process*

##### *Criteria:*

1. He welcomes (accepts) formative accompaniment at the set pace.
2. He works on his own process according to the indications of the accompanying person.
3. He is aware of the changes that have taken place in the personal process.
4. He manifests docility (in relation to the formator and with other persons in the community as well), with fraternal obedience and listening to the signs of God through the brothers.

## Calasanctian dimension

Calasanz says:

*«Our ministry is the foundation of all other ministries, because it prepares and makes people ready, through an integral education, to receive the service and the benefit of the other ministries».* (In memory of Cardinal Tonti, n. 26)

*Our charism consists in serving the Lord, mainly in his smallest and poorest members, through an evangelization that is our specific response to the Mission the Lord entrusted his Church.*

### 1. *Belonging to the Order*

*Criteria:*

1. He experiences joyfully his belonging to the Piarist family.
2. He experiences harmony between the options of his life, the lines and style of the *demarcation*.
3. He knows the history of the Order and of his own *demarcation*.
4. He knows and has integrated in the community annual projects the goals and initiatives of the Order. .
5. He is interested in knowing the documents of the Order and its status in the world.
6. He knows the *demarcation*, its communities, works, projects and challenges.
7. He accepts the new challenges from the world of children and youth, from the poor and the responses proposed by the Order.
8. He is available to respond to the needs of the Order.

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9. He takes active part in the life of the demarcation.

2. *The person of Calasanz*

*Criteria:*

1. He knows the history and life of Saint Joseph Calasanz and his contribution to society.
2. He tries to broaden his knowledge of the life of Calasanz and the Piarist work.
3. He identifies with the attitudes, preferences and vocation of Calasanz.
4. He deepens and incarnates some characteristics of the evangelical spirituality through the Piarist identity.
5. He delves into the wisdom and the love of the Cross: he seeks to be compassionate and merciful, simple and humble, patient and hopeful.
6. He cares for intellectual and academic formation, spiritual formation and work; he harmoniously integrates prayer, study, labor and ministry times.
7. He prepares for the different ministries, steps and options in Piarist life: Piarist and ecclesial ministries, vows renewal and solemn profession.
8. He is interested in spreading the figure of Calasanz.

3. *Formation for the educational and pastoral exercise from the praecipue*

*Criteria:*

1. He carries out the studies needed for the educational and pastoral exercise.

2. He seeks to be formed in these fields through readings and courses.
  3. He acquires skills and practical resources for the educational and pastoral work.
  4. He learns to use media and communication technologies for the pastoral and educational ministry.
4. *Dedication to the children and youth, especially the poor*  
*Criteria:*
1. He has experience working with children and youth with few resources and many needs.
  2. He maintains actions in favor of poor children and youth.
  3. He identifies his vocation with the option for children and youth, mainly poor.
  4. He reflects and works on his educational practice, attitudes and capabilities. He wishes to get trained for it.
  5. He feels comfortable in working with children and youth from poor backgrounds.
5. *Shared Mission*  
*Criteria:*
1. He works as a team with the laity.
  2. He integrates into his project of life the documents of the Order about shared mission and charismatic integration
  3. He participates in meetings with the staff and the teams he works with, as permitted by the process of formation.

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4. He takes part in educational projects, processes of Christian formation with other young people.
  5. He provides leadership, monitors management, preparation of resources and itineraries.
  6. He participates in Christian communities.
  7. He lets elder Piarists accompany him in these processes.
6. *Exercise of the pedagogical and pastoral ministry*  
*Criteria:*
1. He shows ability to educate and evangelize.
  2. He works successfully in a Piarist work.
  3. He integrates his knowledge, formation and spiritual life in order to give meaning and efficiency to the educational and pastoral work.
  4. He is experienced in accompanying different pastoral actions for the children and youth: oratory for small children, accompaniment and direction of spiritual retreats for the youth, guidance to youth groups, classes in different areas, catechesis and mission camps.
  5. He carries out various educational activities: formal classes, tutorial work, informal activities, camps and gatherings, street work, attention to high-risk groups, etc.
  6. He shows attitudes of service and devotion for the children and youth; he gives special attention to the weakest and neediest.

7. He shows his best skills in children and youth's plight; he works with right words and necessary gestures.

#### 7. *Vocational Culture*

##### *Criteria:*

1. He offers his contribution in the proposals of the VP team of his demarcation.
2. He integrates some aspects of VP in his pastoral activity.
3. He follows a convening lifestyle and proposes roads for the future.
4. He maintains relationship with those in formation who enter his Demarcation.

## **STRATEGIES TO STIMULATE AND BOOST THE CRITERIA FOR THE DIFFERENT DIMENSIONS**

The following list includes the different pedagogical strategies used by the formators to unleash the formative process in every dimension involved in that process. Different contributions, with the nuances given by the formators according to the contexts in which they are located, were collected.

### **Human Dimension**

*Willingness of self-knowledge to be able to know the others*

- Workshops on *personality* and *human relations*.

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- Circles of growth with the assistance of a psychologist.
  - Personal and community project.
  - Written reflection.
  - Development of conflict resolution strategies.
  - Self-knowledge workshops.
  - Workshops on body language.
  - Lectures on personality, relations, the process of human love.
  - Practice of sports.
  - Written evaluation at the end of each year.
  - Personal diary: questions about self-consciousness.
  - Soul-searching to live and act accordingly to the voice of the Holy Spirit.
  - Identification of *disproportionate and repeated reactions* or fundamental inconsistency as a sign of a personal history full of suffering, in order to learn to accept them and gradually discover what to do with them.

*Openness to inner reality to be able to communicate authentically*

- Psychological support, as needed.
- Community life-sharing experiences.
- Human-community circles of growth.
- Revision of life on interpersonal relationships.
- Trust-filled openness to the formator to get support and help in this process of personal and affective growth.

- Interviews with the formators.
- Spiritual direction.
- Personal interviews about how to live and how he lives his relationship to others.
- Promotion of relations with people who help to live according to inner propension.

#### *Learning and life management*

- Courses on time optimization and prioritisation of the activities strategies.
- Pomotion of eating habits.
- If necessary, he benefits from a process of psychological support.
- University education.

### **Spiritual Dimension**

#### *Prayer life*

- Programmed itineraries of prayer, dialogue on prayer.
- Programmed spiritual exercises.
- Workshops on prayer methods.
- Learning of processes of discernment.
- Fostering of the affective relationship with Christ.
- Daily rhythm of prayer.
- Personal meditation.
- Personal dialogues to talk about the way of living prayer.

#### *Sacramental life*

- Eucharist.
- Reconciliation.

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*Spiritual life*

- Personal and communitarian *Lectio Divina*.
- Examination of conscience.
- Spiritual reading.
- Liturgical celebrations.
- Marian celebrations.
- Retreats to discern and deepen the call of Jesus.
- Motivation of liturgical prayer
- Spiritual direction.

*Christian disciplines*

- Love of one's neighbour.
- Sharing the *word* of God in communities and groups
- Sharing the experience of Christ in our lives.
- Pedagogical-pastoral action with the poor.

*Biblical, theological studies, etc.*

- Circles of theological discussion.
- University theological formation.
- Sessions of analysis of the socio-political reality on the light of faith.
- Study and deepening of the truths of faith through internal formation.
- Study of prayer techniques through literature.
- Clarification, through the study of the Gospel, of the relation and difference between the historical Jesus and the Christ of faith.

- Lectures aimed to eliminate the concept of the philosophical and mythical God and to clarify the concept of the God announced by Jesus.
- Development of the History of Salvation up to Jesus and the Christian community (body of Christ): Trinitarian sacrament.

### **Consecrated Dimension**

#### *Specific studies*

- Readings on the vows.
- Reading of documents of the Church about the consecrated life.
- Theological courses and workshops on the consecrated life.
- Explanation of votes as a gift of the Father and progressive experience of poverty, chastity and obedience.
- Study of the Constitutions of the Order.
- Study of the Rules of the Order.

#### *Integrating the vows life*

- Sharing the vows life in community.
- Joy in the community.
- Sharing every religious person's life and work.
- Permanent service among the brothers.
- Group activities emphasizing the values of the Kingdom.
- Attentive listening to Jesus' way of life through the Gospel.
- Care for the sick, the elder brothers and the needy.

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- Elaboration and follow-up to the community project.
  - Reading of own life through the Constitutions.
  - Activities such as retreats, trips promoting deep bonds and consciousness of consecrated life.
  - Accountability of the money received (poverty).
  - Communitarian analysis of any causes of community divisions.
  - Encouragement of board games during breaks.
  - Notification of absences.
  - Enabling awareness of easy and difficult elements in community life.
  - Participation in community activities, prayer, Eucharist, meals, trips, etc.
  - Responsibility for the needs of the community, economy, secretariat, chronicles, repairs.
  - Workshops on community life.
  - Fraternal atmosphere in the formative community.
  - Intercongregational meetings.

### **Calasanctian Dimension**

#### *Specific studies*

- Formation for education and pastoral activities.

- Participation in the reflection on pastoral activity: groups, communities, etc.
- Readings of the books edited by the Order about Calasanz and his work.
- Reading and study of documents about the Order and its history.
- Integration of the numbers of the Constitutions.
- Study of the life of Calasanz.
- Courses on Calasanctian spirituality.
- Reading of Ephemerides and *Salutatio* of F. General.
- Pedagogical and civil formation.

*Pedagogical-pastoral praxis*

- Work with children and youth during all the years of the process.
- Participation in the teams of the works.
- Participation in camps and missions.
- Living in popular neighborhoods.
- Listening to children and youth, preferably poor.
- Meetings with other Piarist brothers belonging to different demarcations.
- Management of youth groups.
- Enhancement of participation in activities with students of all ages and from different social background.
- Preparation in teaching methodologies, in particular catechetical methodology.

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- To prepare children in popular neighborhoods for Eucharist and Confirmation.
  - Insertion in popular neighborhoods.

*Calasanctian experiences*

- Sharing the realities of the Demarcation.
- Sharing the reality of the Order.
- Formative weekly modules in the community.
- Maintaining awareness of the realities of the Order.
- Deepening the life of Calasanz, through reading guides.
- Interdemarcational meetings.
- Creating contact with the laity collaborating in the works.
- Interviews with the “great patriarchs” of the Demarcation.

