



Piarist Directory of Ongoing Formation

General Congregation

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of Ongoing
Formation**

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Presentation

The 47th General Chapter of the Order of the Pious Schools took the decision to ask the General Congregation to proceed with proper updates to the Order's Directory of Ongoing Formation, which was dated 1994, to try to make it into a document that tells of the path traveled by the Pious Schools over these last few years, as well as recent theological, sociological, and psychological reflection inspired and sustained by the Church.

The task was entrusted by the General Congregation to the General Secretariat for Vocation and Formation Culture, which took it on with dedication and diligence. The final proposal was finally studied and enriched by the General Congregation, which presented the new PIARIST DIRECTORY OF ONGOING FORMATION for study and approval at the 48th General Chapter of the Order.

In the first place, we believe that this Directory is in the context of the development of the Vocation and Formation Culture of the Pious Schools, one of the Order's Keys of Life. We seek to promote an "authentic vocation and formation culture" within the Pious Schools, capable not only of promoting processes of authenticity of the Piarist vocation in religious communities and works, but also of carrying out those "changes in our culture" that we need so that our Order may truly be a space of learning, of training journey, of growing fidelity.

In this sense, not only are the agents, strategies and mediations important, but, above all, the mentality and global vision of Ongoing Formation as an integral process of growth and fidelity of vocation, which is lived personally, shared by the community and promoted institutionally.

This integral process entails and leads to a “culture of the Order” capable of promoting changes, maturation, processes and growth. The adequate renewal of our procedures and ways of acting and of positioning ourselves in the mission, our lifestyles, our capacity to understand the world in which we live, our discernment processes –in short, everything that helps us grow and be more faithful in the charism– will be aspects that we must consider in the implementation of this Directory.

Ongoing Formation must reach the deepest depths of a person. Therefore, the essential key to the process will always be the openness of the religious to the life-giving act of God in his Trinitarian mystery of Father, Son and Holy Spirit, the protection and support of the Virgin Mary, and the inspiration and intercession of our holy founder.

Thus, having been canonically approved by the 48th General Chapter of the Pious Schools, the General Congregation presents and offers the present Directory to all the religious of the Order, in the confidence that it will be of great use in fostering and accompanying the process of fidelity of vocation of each and every Piarist.

Rome, March 10, 2022

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Introduction

1. Formation and Ongoing Formation (OF)

Our Constitutions and Rules establish that the renewal and vitality of the institution and, consequently, that of those who constitute it depend on careful formation of its members who, following the teaching of the Gospel of “new wine, new wineskins,” must be continually updated to respond to:

- the maturation of the vocation as a gift received,
- living the Gospel in today’s society,
- and being a sign and signifier for those who participate and are enriched by the Calasanctian charism.

The XLVII General Chapter of July 2015 requested updating the present Directory of OF, while considering the Directory “The Formation and Studies of the Piarist” FEDE approved in the same Chapter, the guidance of our Constitutions and Rules and the 1991 Directory of Pastoral Care of Vocations; as such, we want to present the relationship of the vocation development of the Piarist Religious as a process of progressive vocation discernment. With this update, we consider strengthening our Vocation and Formation Culture as a renewing dynamic to experience on the basis of continual discernment, enlightened by the path traveled in these years by the Pious Schools.

2. OF initiatives that have been carried out already

OF has been attended to continually and creatively since the Special General Chapter, during which time there have been several initia-

tives and achievements in formation of adult Religious. The circular by Father General Ángel Ruiz, published in 1982, stands out: “The Piarist and his Ongoing Formation” presented and developed guidelines for our Constitutions and Rules in a direct and stimulating way. The 1994 Directory for Ongoing Formation, which gave structure and a process to formation Religious; and particular attention of the last four General Chapters that have wanted to promote formation in a systematic and progressive way. As a result of the last two General Chapters, Ongoing Formation has been considered one of the keys of life of the Order, in line with the integral process of growth in our vocation, without which the life of the Order cannot be sustained.

3. *New Church guidelines*

Also in the ecclesial sphere, the topic of Ongoing Formation has gained greater prominence in recent years:

- The document by the Congregation for Institutes of Consecrated Life “Guidelines on formation in Religious Institutes” (1990) dedicates a section to Ongoing Formation for perpetually professed members.
- Likewise, the Apostolic Exhortation “*Pastores dabo vobis*” (1992) ends with a chapter on the Ongoing Formation of priests.
- In the Post-Synodal Apostolic Exhortation promoted by Pope John Paul II: “*Vita Consecrata*” dedicates a section to promote the directories of Ongoing Formation in all institutes of religious life in the world.
- The Circular Letter of the Congregation for the Clergy regarding the celebration of the entrance to the Third Millennium, Great Jubilee: “The priest, teacher of the word, minister of the sacraments, and guide to the community, in the Third Christian Millennium” of March 19, 1999.
- The Congregation for the Clergy in the “Directory for the Ministry and Life of Priests” (1994) deals with Ongoing Formation in one of the three chapters. In addition, it was updated in 2013 at the request of Pope Benedict XVI and for the 2009-2010 Year for Priests.

- The Congregation for Institutes of Consecrated Life in the document on “Fraternal life in community” (1994) elaborates deeply on the relationship between the community and the maturation of the individual, and between the community and OF.
- The *Motu Proprio* of Benedict XVI “*Ministorum institutio*” dated January 2013 shows that the formation of the seminary continues in Ongoing Formation of priests, constituting a single unit.
- The Congregation for the Clergy updating the *Ratio fundamentalis institutionis sacerdotalis* with the title: “The special gift of the priestly vocation” in December 2016, which considers proper development of conscience of a deep, renewed continued education for the priest.
- The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life makes very interesting contributions in its publication “*The gift of fidelity, the joy of perseverance,*” in 2020.
- Not any less important, the renewed gaze of the Magisterium of the Church of Pope Francis moves us to put our spirit in a change in mentality and ardor for the mission of Christians and the Church in the world. We’ll particularly note the encyclicals “*Laudato Si* ‘and” *Fratelli Tutti*”, which are especially enlightening regarding the renewal of our Ongoing Formation.

4. Fundamental Reason for OF

In the aforementioned Piarist and ecclesial documents, the theological and anthropological reasons that must drive everyone to live in Ongoing Formation are set forth and are included in this Directory.

All of them are based on the very essence of the vocation understood as a continuous call from the Lord, which can progressively be heard more clearly and can be responded to more fully in the current variety of contexts, if people and communities live in a continuous process of growth such as the one described in this Piarist Directory of OF.

Bear in mind that this Directory not only considers ecclesial and Calasanctian formation but is open to delving into other fields of science and technology to qualify ministerial service, especially in the educational field.

Piarist Identity and Formation

5. The foundation of formation in our vocation

The Piarist's Ongoing Formation is based on discovering, assuming, caring for and growing in the identity of the specific vocation in the Church, lived explicitly in following Jesus Christ as "Good News" and inspired by the social, historical, and spiritual experience of Saint Joseph Calasanz, with which he transformed the reality of children and youth.

6. Christian vocation and charisms in the Church

The Gospel effectively brings us the Good News of Jesus Christ, consecrated and sent, and the call of the first disciples and their response to the Master.

The Lord, after his resurrection, has continued calling men and women to follow Him as the only thing needed, making all other values relative (aspirations, assets...).

Those who have accepted this invitation, living the commitments of Baptism through grace, form the community of the Church, the saving and active presence of the One who is risen in and for the world.

Within this community, the Spirit of Jesus distributes his gifts and charisms so that each Christian lives their specific vocation, thus enriching the life and mission of the Church.

7. Calasanz' vocation and his response

Within the ecclesial community, Saint Joseph Calasanz heard the voice of the Spirit inviting him to follow the Lord more closely, making other legitimate values in his life relative to that.

He responded to the call by living his own knowledge with generosity and with greater intensity, the Gospel, in such a way that by dealing familiarly with the Holy Spirit, he consecrated himself totally, putting his gifts and talents at the definitive service of God, in dedication to poor children, educating them in Piety and Letters. Calasanz expressed his response, moved by such a motion of the Holy Spirit and made concrete by his fortunate daring and steadfast patience: *“I have given the poor to you, you are the helper of the orphan.”* This is how he invites us to lower ourselves to bring light to the children and young people.

8. Vocation of the Piarists and their response

Today, we Piarists are invited to share the evangelical itinerary of Calasanz: we also experience how the Lord calls us to participate in his life and mission, evangelizing the society of our time through the integral education of children and youth. With a Calasanzian spirit, we prioritize the poor in religious and moral formation and education from the youngest ages on.

We share this mission in a fraternal community integrated into the Piarist religious family recognized and approved by the Church with a specific identity, in communion with the Fraternity and other modalities of Participation in the Pious Schools that have been recognized by the Order, and also, in communion with all internal and external agents who are dedicated to education in society. This sharing of our ministry opens up possibilities for collaboration and mutual enrichment between the Pious Schools and society.

9. Its concretion in our life project

This specific identity has been made explicit for our time with human, spiritual, historical, and legal elements in the Constitutions and Rules of our Order. They contain the Piarist Life Project that unifies and integrates a personal style of consecrated life, a communal form of fraternal life and a specific commitment to evangelization in a balanced way.

That Piarist identity is described in terms of training in the Directory of “Formation and Studies of the Piarist” FEDE, which inspires the topic of Ongoing Formation in the Pious Schools in this Directory.

Let us remember that the revitalization of the Order starts from a constant, deeply spiritual exercise of our identity, since we are a group that follows Jesus. In addition, we seek to give better, more up-to-date answers to carry out our mission from an integral vision of our ministry in growing missionary dynamics.

The formation process of the piarist and OF

10. Fundamental characteristic of Piarist formation

Formation is basically a relationship: we are educated in company with others. For this reason, the Piarists will, in an attitude of ongoing formation, cultivate openness to relationships:

- with God as a transcendent relationship, the source of all vocation;
- with oneself, which gives him the possibility of knowing and accepting himself by being open to his interior truthfully;
- with legitimately elected Superiors, to feel accompanied, helped and faced in the process of personal, human and spiritual growth in accordance with the Constitutions and Rules of the Order;
- with the community and lay people with whom he works to strengthen his identity and mutual fraternity; with the social world that surrounds him, mainly in the field of his educational and pastoral ministry, which encourages him to give his gifts freely to others (students, families, the poor, etc.).

11. Characteristics of OF in relation to FES (Formation of the Piarist)

The formation process of the Piarist is carried out freely out of his own changing personal reality by progressive charismatic identification with the Calasanctian vocation which he is continually called to.

The previous Directory of Initial Formation “The Formation of the Piarist (FES)” pointed out the following characteristics of formation, which continue to be valid for understanding the dynamism of formation:

- personalized, because the religious is the main human agent of his formation and thanks to it, tends to be a better person;
- in dialogue, because with his effort the Piarist cooperates with the fundamental action of the Spirit, thus configuring himself according to his own charismatic identity;
- totalizing, by involving all dimensions of the Piarist: human, Christian, religious and Calasanctian, harmoniously unified in their specific vocation;
- identifying, for making the religious more coherent with his being and doing, and encouraging him to the interior union with Jesus Christ visibly manifested in the world according to God’s plan;
- continuous, for embracing the whole life of the Piarist: his initial formation and his ongoing formation;
- progressive, because it comprises stages and periods that constitute a constant and gradual process, although it is not always linear and uniform and may include regressive moments;
- dynamic, by fostering an attitude of continuous searching, ongoing study and learning, self-led formation, and collaboration with others.

12. Characteristics of Ongoing Formation in relation to the FEDE (Formation and Studies of the Piarist)

In order to promote formation with the characteristics described, the current Directory of Initial Formation “The formation and studies of the Piarist (FEDE)” points out the need to:

- undergo the continuous process of formation, with reference to the Gospel and the Calasanctian charism, as an experience of God embodied in historical reality;
- internalize and integrate the set of Gospel values which we have chosen as a total and unitary life project;

- know and share the crises and needs of society; especially the current situation of children and young people who suffer the most from injustice and its consequences;
- prepare for the mission entrusted to us through a responsible dedication to the main Ongoing Formation guidelines and constant study;
- integrate and identify the Piarist life project that the Constitutions and Rules propose;
- live the path of religious consecration, which allows one to learn the poor, chaste and obedient way of life of Jesus Christ through the practice of the Piarist ministry;
- discover and identify the vocation that the Holy Spirit inspires in each religious, following the path that Saint Joseph Calasanz taught us (see no. 66).

13. Specific characteristics of OF in the Pious Schools

OF is a process of renewal in all aspects of the person of the religious and of the Order as a whole. Therefore, our Ongoing Formation helps the Piarist:

- **To work with the Holy Spirit** who leads him to follow Jesus Christ and ties him more and more to Him, as the center of his continual discernment.
- **To stay tuned, listening and talking**, with God and the world in such a way that he may discern and decide in favor of the Kingdom and the transformation of reality in an authentic culture of encounter.
- **To inculturate the charism and proclamation of the Gospel** better and better through dialogue with cultures, discovering their inner laws of social interaction, and prophesying as the Good News will move him.
- **To forge shared ministerial paths**, as a new and up-to-date discovery of the needs arising in the analysis of missionary and charismatic practice.

- **To bring the conversion of agents, ministry-educational practices, and their structures to fruition** through direct contact with the poor; the shared and lived identity of the charism; synodality as a way of discerning, building, making the Church and Pious Schools; and finally, the ministeriality that arises from the Piarist's sensitivity to reality and from analysis of his ecclesial and Christian practices.
- **To live an authentic experience of integral ecology**, attentive to the necessary ministry, socio-cultural, and ecological conversion.
- **To vitally bear witness to identity and belonging** to the Order according to the stages of maturation and personal, community and institutional development, with a systemic and systematic sense through the Order's keys of life and the elements of identity.
- **To give unity, integration and a sense of the four dimensions** of the being and life of Religious and communities, and not only the intellectual aspects, in such a way that the three aspects of our vocation are strengthened: educator, religious and priest.
- In particular, to **adequately integrate his affective-sexual reality** as a guarantor of healthy relationships that prevent any type of abuse of power, conscience and/or sexuality.
- **To be gradual** in attending to the entire life of the adult Piarist and carrying it out gradually and continuously, even in the midst of specific setbacks.
- **To integrate the stages of the development of Piarist vocation**, understood as a journey of sanctification through the stages of vocation ministry, initial formation and ongoing formation.
- To develop a suitable **culture of personal and community accompaniment**.
- And finally, to **be authentic and congruent** with the Piarist vocation, whose mission in the Church and in society is **pastoral-educational** and formative, and therefore requires Ongoing Formation.

14. Subjects, purpose, and object of OF

Thus, Ongoing Formation:

- has people as active “subjects”: the main subject is the person of the religious, the protagonist of the formation process, but also the members of the religious communities and the Fraternity, and those who participate in the works of the Order who, as living groups and with their own dynamics, must be more significant and effective every day;
- has as its “purpose” the helping of people who make up communities and works so that they respond to the gift received through their progressive growth and maturation according to the Gospel and the life project of the Constitutions and the guidelines of the Church;
- has as its “object” the Calasancian spirituality, the life and action of religious, and members of the communities and works; participation in the ecclesial mission and its contextualization in the society they serve; the theological, catechetical and cultural updating of contents and methods necessary for our specific ministry; and the deepening of the Calasancian and Piarist spirit in order to live it and embody it in today’s world.

Some essential keys for effective Ongoing Formation

For the Ongoing Formation proposed in this Directory to be truly effective (that is, to provoke change and process), there are some keys that must be kept in mind and made into concrete options and dynamics to walk through. While not exhaustive, the following are proposed:

15. Understanding Ongoing Formation as a dynamism of change, learning and growth

One of the reasons why the Ongoing Formation has never been something central in our Order may be that we have reduced it many times to courses, activities or sabbaticals, far from understanding it as a process of change, as ongoing learning, and as sustained growth of people, communities and presences. To accept the conviction that renewal is always necessary and that it will not be achieved without a deeper understanding of Ongoing Formation is essential for the Pious Schools.

16. Ongoing Formation is central in the renewal process of the Pious Schools

The Order is always on its way. We are not simply the result of the past, nor do we simply understand ourselves from the new things happening in our life. Our progress is the fruit of a heritage and a tradition that helps us, identifies us, and strengthens us, and of an openness to the present in which we are living and the tomorrow that we want to build. That is why we need Ongoing Formation, to

know how to live in the unprecedented situations that arise in our personal and community life, giving Piarist answers based on the Gospel. Without a full process for Ongoing Formation, we will fall into repeating answers or in lacking direction.

17. Understanding the Pious Schools as a learning community

We need to take on the challenge of *docibility*, the challenge of being ready to learn, of wanting to learn. It is deeply rooted in our tradition that “whoever vows to teach has the obligation to learn.” This Calasancian intuition, present since the birth of the Order, must be continually updated and better understood, so that the Pious Schools progressively become a “learning community,” with all that this entails.

18. The Culture of the Order

All institutions have a culture, which refers to the values and practices that give meaning to the work of each. We are talking about the set of beliefs and values shared, to a greater or lesser extent, by the members of a group. These values and convictions are consolidated and transmitted to new members of the institution, bringing the necessary institutional coherence. But no group can understand its culture as something immovable, unchanging and foreign to the new situations this group experiences. Neither does our Order. That is why it is necessary to reflect on “cultural change.” And it is here that Ongoing Formation fully enters the picture.

19. The dynamics of cultural change

When the “culture that is intended” and the one that “prevails” are not the same, interventions in cultural change must be carried out. This is the function of Ongoing Formation. This process has its dynamics. It is good to study them because this is the only way will we achieve real development in Ongoing Formation among ourselves. There are basically three:

- a) A shared Vision, which we must work on and reflect, and that we must know how to enrich in each historical moment to innovate based on who we are.

- b) Specific strategies and paths to advance.
- c) A pedagogy, a way of acting and living, a way of carrying out the decisions we make.

Cultural change, the renewal process, requires the three keys: values we believe in and that we want to develop, paths to carry them forward and ways to implement the paths. These three dynamics should inspire our Ongoing Formation projects.

.....
20. Synodality
.....

Our Church and all religious institutions are called to rethink and recreate synodality. There is no doubt that this is one of the calls that the Spirit whispers to the Christian community today. Synodality expresses and underlines the call to walk together, to set up co-responsible communities, to learn the art of discernment. Synodality calls us to listen to the Spirit personally and in community. It is an essential part of the Ongoing Formation that we need.

Common elements of the Ongoing Formation process

Agents, environments, and mediations

- The “agents” of Ongoing Formation are the people who, in their own way, intervene in the formation process of the Piarist.
- The “environments or places where pertinent and adequate ongoing formation arises and is built” are the spaces where the life and work of the religious usually unfolds: the Community and the works, the Demarcation, and the Order, the Church and the society.
- Finally, the “mediations” are the formative strategies of experiences, contents and practices that are proposed to embody the charism in accordance with the will of God in today’s reality.

21. The religious, a fundamental agent

Among the formative agents, the individual religious deserves special consideration in the Ongoing Formation process. Every person is in fact, during his life, shaping others and being shaped by others at the same time, educating and being educating, a Partner in the Truth in relation to himself and to others. He embodies the characteristics of the process and of the FP (cf. n. 10-13).

It is his responsibility to simultaneously cultivate the attitudes that correspond to this double condition: openness and receptivity, responsibility and availability, commitment and dialogue, fidelity to the charism, creativity, and personal and communal discernment to keep it up-to-date.

Each Piarist continually receives the gift of vocation and must feel impelled to respond positively to the voice of the Spirit that is manifested in the changing circumstances of his own history and in the new needs of the Church, the world and the Pious Schools through his personal growth and the harmonious development of his capacities.

22. Members of the Communities and Works

In addition to the religious and the laity, the members of local communities, the Piarist presences, the Piarist Christian communities, the Fraternities, the apostolic institutions or works, the Demarcations and the whole of the Piarist Order are agents and subjects of OF.

The qualitative growth of all of these is also part of our communal response to the vocation, guided and stimulated by the lines of action or policies, goals and programmes that we regularly set ourselves at all levels. From the project of Order presence, to the project of demarcation presence, that of local presence and others, to personal projects.

23. The local religious community, a fundamental internal sphere

The local religious community, understood as a mission community, has as its main purposes: to lead each and every Religious to full maturity, according to their vocation; to discover, experience and integrate the values that motivate and progressively and positively renew its life according to God's plan; to live more fully consecration to God and to serve others more effectively; to be a school of prayer, fraternity and service; to promote the strength of the mission through interpersonal relationships of its members and with the other members of the Demarcation and the Order; and likewise, to foster relationships with the laity of our works and with the institutions of the Church and society.

The local community and its members, in a Piarist presence, are enriched with the possibilities offered by the different realities of that locality.

It is essential for the lifestyle of all communities (welcoming houses, formation houses, mission-centered communities, etc.) to reflect the aspirations given in our Constitutions. Only in this way can we achieve full coherence between Initial Formation and Ongoing Formation.

In this sense, we attach special importance to aspects such as these: centrality of the Lord Jesus in the life of the community, shared prayer, accompaniment of the people, the role of the community in the Piarist presence, community projects, openness and acceptance, evangelical significance, the ability to convene, careful dynamics in meeting and shared life, etc.

24. The Church and society, external spheres

The Church and society are fundamental areas in the religious' Ongoing Formation; they are the network of relationships that the Religious establishes as a condition of possibility to know himself, to know the world, the ecclesial reality and to discover what they ask of him in constant interaction with others.

In this sense, there are especially important dynamics. Among them, we cite the following: attention to the fundamental dynamics that the Church is experiencing in each moment and in each context; openness to the priorities of Consecrated Life, as enlightened by the Church; a capacity for understanding and discernment from the Gospel, of social dynamics; a permanent effort to stay up-to-date, etc.

25. Ways in which the OF is realized

Among the multiple experiences, contents, and practices that dynamize Ongoing Formation and bring it to life, the following are of particular importance:

- The profound experience of the redemption offered by the Lord, who heals the wounds of the world and manifests the Kingdom of love, forgiveness, and service.

- The affective, historical, and sociological, prayerful, and contemplative reading of the Word of God and of the current situation, being attentive to the movements of the Spirit.
- The reflection and concretion of the Magisterium of the Church and the social Doctrine of the Church in our ecclesial, Christian, and educational practices.
- The experience of an ecclesiality of communion understood as the People of God on pilgrimage to meet the Father and as a mystical Body of gifts, charisms, and ministries united by the power of the Holy Spirit.
- The promotion and integration in the various forms of Participation with the laity, creating true Piarist Christian communities.
- Concretion of the current focus of the Pious Schools in the Church:
 - Work for community and presence projects.
 - The modalities of participation of the laity in the Pious Schools.
 - Newness of the General and Demarcational Fraternity.
 - The projects of the keys of life of Ministry such as the Calasanz Movement, Vocation Culture, CEODUPIA, and continual prayer, among others.
 - The synodal style of work, the emphasis on accompaniment, "Pious School going Forth," inculturation, an ecological faith, and in clear personal and institutional discernment, the participation of youth in building the Pious Schools...
- Schedules for prayer, meetings, study, meeting places and coexistence, rest and recreation.
- The creation of the Project of Presence (based on the keys of life of the Order and the elements of Calasanzian identity) and all the instruments of improvement and effectiveness and the implementation of all that emanates from it must be considered a means of collective Ongoing Formation and adapting our structures to the constantly changing realities of our time.

Objectives, dimensions, areas and means

Global objective and objectives by dimensions

26. Global objective of the OF

The Piarists, personally and in community called by the Lord to a very fertile harvest as Cooperators of Truth, strive to achieve their global objective during Initial Formation.

Having completed it, but in continuity with it, they make their own with responsibility and diligence the global, personal and community objective of their ongoing formation:

- respond to God’s call and plan for themselves and for the entire Order,
- through a global, continuous process of integral promotion and renewal.

This is so that the people in the communities and works are evangelically set up according to the Piarist life project and mission and commit themselves to recreating the Church and the world of today.

27. Objectives per personal dimensions

This global objective of Ongoing Formation is broken down into specific objectives for each of the dimensions of the formation process – human, Christian, religious and Calasanctian – both for individuals and for communities.

The dimensions of Ongoing Formation of Piarist members have been taken on according to the guidelines of the Church in its multiple documents on Initial Formation and Ongoing Formation referenced in this Directory, with the proper adaptations required by the religious life that characterizes us and the charism of the Pious Schools.

We use these dimensions as a consolidated pedagogical resource, but we want to draw attention to the challenge of living our vocation as a whole. The organization of the process from the point of view of mediations can never lead us to a compartmentalized conception of the

process of integral growth of each Piarist. It is in the person of each religious that these dimensions are incarnated and developed, always seeking the realization of an authentic Piarist in each one of us.

28. Means and contents of formation

The purpose of all these objectives is achieved when, through educational and spiritual dynamics and procedures, the experiential attitudes characteristic of the Piarist are taken on, participating in practical experiences and assimilating theoretical knowledge.

Experiential attitudes that favour Ongoing Formation include: Openness to know oneself, humility to accept oneself, a spirit of service to others, openness to dialogue with superiors and the spiritual director, a desire to grow in vocation, an effort to learn more each day, and a willingness to grow each day.

The numbers in this Directory that suggest dynamics or procedures to achieve the objectives are printed in italics to indicate they may be open proposals that must be selected, adapted, and completed depending on the circumstances.

For individuals

29. Objective of the human dimension

- In the course of life, each Piarist who supports God the Father's plan for the individual will make progress in his response to his own identity and the mission he has received in his vocation as a person of his time and culture.
- Developing a consistent personality, psychological maturity, a capacity for dialogue and encounters with love, forgiveness and service, a capacity for discernment, and adequate cultural and academic formation with adequate procedures and means.
- In order to enrich his own personality and to experience adult human maturity - to which he is called by nature - in the life project and mission of the Piarist Order, and incarnated in the Church and the world.

30. Traits or areas

The characteristic of this dimension include:

- to have self-awareness and care for his own health,
- to take care of the development of all personal virtues: inner peace, love, forgiveness, simplicity, humility, joy, kindness, hope, collaborative work, compassion...,
- to know his own positive traits in order to give them unselfishly to others,
- to know and manage his own limits and human inconsistencies in order to manage them properly, thus avoiding harming others,
- to show harmony and coherence in the different facets of one's personality,
- to pay special attention to the affective and sexual spheres,
- to reach a psychological maturity expressed in the awareness of his personal identity and in the appropriate manifestation of his sexuality,
- to grasp objectively the realities that surround him,
- to be sensitive in order to understand others,
- to be able to understand the world around him,
- to constantly update cultural and professional aspects,
- to work to avoid falling into addiction and to be aware of this risk,
- to take care of his rest, which is necessary for a balanced life,
- to dedicate time to the formation of the will.

31. Procedures or means to achieve them

Possible options include:

- to accept life's events calmly,
- to name one's personal abilities, aptitudes and defects,

- to read the inner reality according to the facets of one’s personality, taking special care of the emotional and sexual aspects,
- to work on a process of inner unification,
- to make progressive and coherent choices within the framework of a personal project,
- to develop the ability to communicate with others and to give oneself to them,
- to develop a healthy relationship with the lay men and women of the Piarist presence,
- to be interested in knowing the world around him (to be informed) with sensitivity and breadth,
- to read and study human, cultural and social issues,
- to develop an adequate use and implementation of technologies and information to enhance the mission in the world,
- attention to physical and psychological health,
- daily work: domestic, apostolic and professional,
- knowledge of the real situation of the world, of politics...
- special PF in certain periods,
- to take into account the possible need for external support for an adequate process of maturation.

32. *Objective of the Christian dimension*

- Throughout life, under the guidance of the Spirit of Jesus Christ, each Piarist will progress in his identification of vocation as a believer and as a living member of the Church, growing in his love for Christ, the Lord, *desiring to live for Him alone and to please Him alone*,
- developing the characteristic features of “being a Christian” by appropriate procedures and means,
- in order to tend towards living in Christ’s image and constant transformation (conversion), which is the goal of adult Christian maturity to which he is called by baptism.

33. Traits or areas

Characteristics of this dimension are, among others:

- promoting a culture of the Encounter based on the values of the Gospel,
- building the experience of following the Lord, as a disciple of the Master,
- experiencing the mystery of Christ especially in sacramental celebrations,
- having contemplative experience in personal prayer and participation in the liturgy,
- promoting a community experience of faith,
- developing the redemptive experience of Christ as the embodiment of faith in today's culture,
- staying up-to-date on spirituality and theology.

34. Procedures or means to achieve them

These include the following:

- to consciously accept the constant call to faith from the centrality of Jesus Christ,
- to pray to discover and discern God's will,
- to continue an uninterrupted process of evangelical conversion,
- to grow continually in the Christian virtues,
- to commit oneself in an up-to-date way to the life and mission of the Church,
- to read and study religious studies, especially biblical and theological studies,
- to celebrate consciously and joyfully the sacraments of the Church, especially the Eucharist and Reconciliation.
- personal prayer,

- lectio divina from Scripture,
- silence and times of solitude,
- personal ascetical work,
- personal accompaniment and spiritual evaluation.

35. Objective of the religious dimension

- Throughout his life, according to the example of Mary, the Virgin and Mother, each Piarist will progress in identifying his vocation as a religious of the Pious Schools,
- developing the lifestyle of the Master through experiencing the vows of chastity, poverty, and obedience, and bearing in mind our fourth vow to educate, distinctive of the Piarist vocation brought about by Calasanz, and all this with adequate procedures and means,
- to constantly approach adult religious maturity to which he is called by Profession.

36. Traits or areas

Characteristics of this dimension are, among others:

- significantly following Jesus Christ in all facets of the consecrated person: interior, relational and active (mission),
- discovering and living ever more deeply in the Piarist community the undivided love for Christ, religious poverty and apostolic obedience,
- staying up-to-date spiritually and doctrinally on the meaning and value of religious life in the Church and in the world.

37. Procedures or means to achieve them

These include the following:

- to give ourselves more and more to God and to our neighbor from the experience of evangelical life,

- to give the characteristic witness of consecrated life,
- to live fraternity in apostolic community, sharing life and mission,
- to evangelize according to our ecclesial vocation,
- to develop the study, prayer and reflection of the Constitutions, creating an authentic culture of discernment and religious life,
- to walk in communion with the religious life where we are inserted,
- personal ascetical work,
- exercise of community virtues,
- an attitude of daily docility before the OF, that is, learning what the Spirit teaches in daily life.

38. Objective of the Calasanctian dimension

- Throughout life, following Calasanz, each Piarist will progress in identifying his vocation as a partner in the charism of the Order according to the life project of the Constitutions and Rules,
- developing the characteristic features of “being always a Piarist” in the logic of the fundamental options of the Order at each time, through appropriate procedures and means,
- in order to respond to his specific identity and to the mission shared with the laity, according to the adult Calasanctian maturity he is called to by the charism.

39. Traits or areas

The characteristic of this dimension include:

- following the personal human, Christian and religious itinerary as moved by the evangelizer’s ministry of charity,
- living as part of the dynamics of the Piarist Order in each age and in the evangelizing mission in education,

- being in tune with the new generations in his cultural and apostolic approaches,
- spending time on the priestly, educational, and catechetical ministry received,
- delving deeply doctrinally and experientially into everything Calasanctian and Piarist, from a deep understanding of the Calasanctian “Piety and Letters”,
- delving more deeply into emphasis of revitalization of the Order depending on one’s age, such as:
 - the Order’s mentality,
 - synodal work,
 - the “Pious Schools Going Forth” and inculturation,
 - Modalities of Participation in the Pious Schools,
 - ministry processes in the Calasanz Movement,
 - networking and teamwork,
 - projects culture,
 - comprehensive ecological awareness,
 - transformation of reality in terms of evangelical discernment
 - and in an attitude of lowering oneself to enlighten children and young people.

40. Procedures and means to achieve them

Possible options include:

- to identify more and more with the religious-spiritual, pedagogical-social and catechetical-pastoral experience of our Founder, Joseph Calasanz,
- to participate actively and co-responsibly in the Piarist Project that is becoming a reality in each Presence and in the Pious Schools as a whole in a shared way with the Piarist Fraternity and the other forms of participation and volunteering,
- to have a real and creative commitment with the entrusted ministry,

- to be aware in a practical and committed way of the three preferential options of integral Calasanctian education: catechesis, children and the poor,
- to read and study Calasanctian and Piarist pedagogical, educational and pastoral topics,
- development of some specialization and hobbies,
- participation in various staffs, departments and teams,
- educational and pastoral presence in meetings with students,
- renewal of practices through refresher courses (pedagogical, cultural, catechetical, theological...),
- collaboration with other Piarist works and with related ecclesial and civil institutions.

For the communities

41. Objective of the human dimension

- Each Piarist community will improve human quality of life in a global and progressive way,
- developing the characteristic features of this dimension by appropriate procedures and means,
- open to the Piarist presence in each place and to the Piarist Christian community that there may be,
- in order to embody and integrate the “proposal” of the Constitutions and Rules as a human group.

42. Traits or areas

Characteristics of this dimension are, among others:

- to accept and welcome each other,
- to communicate with each other at all levels,
- to be in tune with the questions and needs of the men and women of our time,

- to favor interprofessional relations among its members,
- to educate in one's own culture and in multicultural diversity, as well as in the value of multiethnic inculturation.

43. Procedures or means to achieve them

These include the following:

- giving personal attention to each member of the community,
- helping them in their satisfactory personal fulfillment,
- cultivating interprofessional relationships and other community attitudes,
- reading and sharing topics related to human, social, and group behavior,
- attending to the proper use of social networks,
- review of life and fraternal correction in growth groups,
- experiences of participation and co-responsibility,
- community meetings or other sessions on the themes of the objectives of the community level, programming, for example, each year questions related to one of the four dimensions,
- community outings.

44. Objective of the Christian dimension

- Each Piarist community in a global and progressive way will foster its Christian and ecclesial experience, inspired and strengthened by the search for the centrality of the Lord in fraternal life,
- developing the characteristic traits of this dimension by appropriate procedures and means,
- in order to live as a community of faith the “project” of the Constitutions.

45 Traits or areas

The characteristic of this dimension include:

- to participate collectively in the “destiny” of Jesus,
- to imitate the life of the first disciples,
- to give oneself to others for the sake of the Kingdom,
- to evangelize the world of culture,
- to animate the educational community in a Christian way,
- to create and promote Christian communities within the educational community, especially the Piarist Fraternity.

46. Procedures or means to achieve them

These include the following:

- to evangelize internally our own community,
- to put life “according to the Spirit” before everything else, as the backbone of each religious and the ultimate reason for our shared life,
- to celebrate liturgical and sacramental actions, especially centered on the Eucharist and the Liturgy of the Hours,
- to cultivate an ecclesial and ecumenical sense,
- to assume concrete commitments of communion and mission in the particular and local Church,
- to read and share biblical, theological and spiritual themes,
- to cultivate a Christian vision of reality,
- to celebrate the faith and encourage a life of prayer and interiority,
- to foster ecclesial communion as a model for sharing life, mission, formation and prayer,
- to help each one to discover his inner call and to accompany him so that he can fulfill his personal vocation,

- communal reflection on the Word,
- cultivation of a genuine culture of encounter and discernment,
- community meetings or other sessions on the themes of the objectives of the community level, scheduling, for example, each year questions related to one of the four dimensions.

47. Objective of the religious dimension

- Each Piarist community will cultivate its religious life in a global and progressive way,
- developing the characteristic traits of this dimension by appropriate procedures and means,
- in order to give meaningful witness following the “norm of life” of the Constitutions.

48. Traits or areas

Characteristics of this dimension are, among others:

- to share the consecrated life by assuming the dynamisms and foundations of the vows,
- to imitate the fraternal life of the primitive community gathered around Mary, the mother of Jesus,
- to dedicate themselves as a community through education to the integral liberation of children and young people.

49. Procedures or means to achieve them

These include the following:

- to take care of the visible community witness of the values of the Kingdom,
- to help one another to live the commitments of religious profession,
- to form a prayerful, fraternal and apostolic community,

- to participate, if possible, in the Presence, in the Piarist Fraternity, and in the Piarist Christian community, contributing personal gifts for the good development of the Piarist life and mission of the place,
- to cultivate filial devotion to the Mother of God,
- to read and share themes of religious life.
- reading, prayer and shared reflection of the Constitutions and Rules, among the members,
- monthly retreats.

50. Objective of the Calasanctian dimension

- Each Piarist community will globally and progressively enhance its Calasanctian identity by,
- developing the characteristic traits of this dimension by appropriate procedures and means in order to become a Calasanctian community,
- in order to configure itself as a Calasanctian community according to the “project” of life and mission of the Constitutions.

51. Traits or areas

Characteristics of this dimension are, among others:

- to recreate through our efforts our Piarist charism today,
- to progress institutionally in the mission that the Church has entrusted to our Order,
- to accept and promote the life and mission of the laity in the Church mystery-communion-mission,
- to participate in the evangelizing mission of the Church through education,
- to devote preferential attention to the poor,
- to educate children from the earliest years,

- to promote the catechetical formation of the Church,
- to promote the Calasanz Movement in all ages, from childhood to adulthood.
- to give participation and co-responsibility to all the members of the work, religious and laity.

52. Procedures or means to achieve them

Possible options include:

- to participate in the process of revitalization of the Pious Schools,
- to discern options of Piarist life and mission in the light of the Gospel, our charism and the realities of our time,
- to participate in the elaboration and execution of the project of presence and community with its corresponding programs,
- to update themselves professionally and ministerially,
- to participate, as far as possible, in the actions of vocation culture, in the Piarist mission, in the Calasanz Movement and in the different Piarist networks according to the options and possibilities of the respective demarcations,
- to read and share Calasanzian, pedagogical and pastoral topics,
- promote the change of mentality that is taking place in the Order and in the Church through the Keys of Life and its platforms,
- to develop in the education we provide a deep social sense,
- to be sensitized to the needs of the environment, through sociological analysis of the environment,
- to elaborate a shared educational-pastoral project,
- to create collegiate bodies of participation,
- promote the Calasanz Movement,
- to personally accompany the students,
- to work in teams,

- to have a spirit of convocation and the culture of vocations,
- to elaborate sociological diagnoses of children and youth and their environment under common or interdisciplinary disciplinary criteria,
- to develop studies and programs of special and specific pastoral theology,
- to integrate themselves into the dynamics of the Demarcation and of the Order,
- communion with the Calasanctian Family and with other religious,
- shared moments with the Piarist Fraternity and the various modes of participation.

For the Piarist Works and Presences

Much of the current formation of Piarists takes place in the Piarist Works and Presences. In them, the Piarist lives out their apostolic mission and establishes many interpersonal relationships. Formation is offered in the works and presences, day by day. Therefore this aspect must be considered central in the processes of Ongoing Formation of the Piarist Religious.

53. Purpose of OF in Piarist works and presences

Since OF is a global process of renewal of persons and of the whole Order, the Piarist apostolic works must also enter into this dynamic to respond to their specific identity as a human group and as a Christian institution, as an educational community and as a Calasanctian work, in such a way that the adults are (according to the life cycle) a testimonial reference in life and ministry from a clear Piarist identity.

54. Objectives of the human and educational dimensions

- Each Piarist work and presence in a global and continuous way will progress in its educational mission in favor of each person and of the whole group,

- developing the characteristic features of these dimensions by appropriate procedures and means, making known and inviting to participate in the different modalities and in the keys of revitalization of the Pious Schools,
- in order to realize as a humanizing and educational community the institutional Piarist project.

55. Traits or areas

The characteristics of these dimensions are:

- to create an educational community at the site,
- to favor interprofessional relationships among its members,
- to collaborate with the educational function of the family,
- to increase the self-esteem of adults, children and young people,
- to initiate and accompany processes of personal maturation,
- to educate in ethical, moral and evangelical values,
- to educate in one’s own culture and in multicultural diversity, as well as in the value of multiethnic inculturation,
- to prepare for a continuous formation of volunteers and of the various forms of participation in the Pious Schools,
- to care for the weakest by developing the Social Doctrine of the Church,
- to grow in the dynamism of “forming oneself with” educators, members of the Fraternities, etc. It is true that a good part of our existence is dedicated to forming others, but it is necessary –and very important for formation– to learn to form ourselves with others.

56. Procedures or means to achieve them

The following are proposed:

- to elaborate a shared educational-pastoral project and put it into practice,

- to create collegiate bodies of participation,
- to promote the Calasanz Movement,
- to organize adequate and efficient management structures,
- favoring the tutorial system,
- to personally accompany the students,
- to work in teams,
- to have a spirit of appealing and of the culture of vocations,
- to elaborate sociological diagnoses of children and youth and their environment under common disciplinary or interdisciplinary criteria,
- to promote the reform of society from sociological and theological studies,
- to implement the Social Doctrine of the Church in order to favor the weakest,
- to develop studies and programs of special and specific pastoral theology,
- to promote communication and relationships among all,
- to establish globalization, interdisciplinarity and departmentalization in the school, to be constantly updated in education and pedagogy,
- to be dedicated to the pastoral and educational task,
- to be committed to professionalism and co-responsibility,
- to participate actively in programming, in its development and evaluation,
- to participate in staff, departments and various teams.

57. Goal of the Christian and Calasanctian dimensions

- Each Piarist work will progress in a global and continuous way in its Christian and Calasanctian educational mission,
- developing the characteristic features of these dimensions by appropriate procedures and means,

- in order to realize as an ecclesial and evangelizing institution the institutional Piarist project.

58. Traits or areas

The characteristics of these dimensions are, among others:

- to participate in the evangelizing mission of the Church through education,
- to devote preferential attention to the poor,
- to educate children from their earliest years,
- to form through catechesis mainly in an integral living out of piety, incarnated in a transformed and committed life,
- to promote the Calasanz Movement in all ages, from childhood to adulthood,
- to evangelize the world of culture,
- to animate the educational community in a Christian way,
- to create Christian communities within the educational community, especially the Piarist Fraternity,
- to give participation and co-responsibility to all the members of the work, religious and lay.

59. Procedures or means to achieve them

The following are proposed:

- to promote the change of mentality that is taking place in the Order and in the Church through the Keys of Life and its platforms,
- to develop in the education that we impart a deep social sense,
- to cultivate a Christian vision of reality,
- to contribute to the elaboration of a synthesis of faith and culture, both personally and socially,
- to celebrate the faith and encourage a life of prayer and interiority,

- to foster ecclesial communion as a model for sharing life, mission, formation and prayer,
- to promote actions and initiatives of Vocation Culture,
- to promote the pastoral process with the Calasanz Movement,
- to help each one to discover the inner call and to accompany them so that they can realize their personal vocation.

Regular Ongoing Formation

60. Characteristics

All that has been described up to this point makes possible a formation culture and a dynamism of ongoing formation among religious. OF, as a continuous process through which we update our response to our vocation, must be present in all periods and spheres of life.

This regular OF is carried out:

- according to one's own personal rhythm, but in coordination with the whole religious community;
- or according to what is established by the community (religious, educational, fraternal...) enhancing the various personal and institutional situations.

In either case it is required, as a previous condition, to have an attitude of availability and an effort of harmonization between individuals and the local, provincial community and the entire Order, according to the fundamental options in force.

61. Necessary programming of means

For regular OF, the procedures or means to achieve the objectives of the four dimensions, previously formulated (n. 24-59), must be established and programmed at each level.

Each person and each community, exploring in depth these objectives and the characteristic areas of each one of them, and also considering the suggestions that are proposed, will responsibly establish the projects and programs of their regular OF.

*For individuals**62. Personal projects and programs.*

We should give preference to personal projects and programs (among other means already described in the numbers above – cf. n. 31, 34, 37 and 40). With these, each religious should formulate the concrete programming of his OF by including it in his personal life project.

The personal project is a tool to be followed throughout life, taking care of its interrelation with the Piarist life project contained in the Constitutions and Rules of the Order. Both feed back and enrich each other.

This personal project includes the following elements:

- degree of personal self-knowledge in the present moment, achieved by one's own reflection enlightened by grace and with the help of the observations of others (see),
- critical judgment on this discovered situation with regard to one's personal relationship with God, with others, inside and outside the community, and with the mission in apostolic activities (judge),
- some concrete plan that derives from the diagnosis and includes only what is most urgent and necessary to favor continuous and harmonious spiritual, community and apostolic growth (act).

This personal project, elaborated if possible with the help of someone else, and opportunely made known to the community, if possible, should be specified in periodic programs with objectives by dimensions and formation areas, with adequate means and procedures to achieve them and with evaluation at determined times.

*For communities**63. Community projects and programs*

At this community level, the project and the corresponding programs are also very adequate instruments for joint growth accord-

ing to our vocation. As in the personal project, we should start from the real situation of the community and propose concrete and achievable objectives in harmony with the vocation project of life according to the Gospel, the Constitutions, Rules, and the present fundamental options of the Order.

When elaborating it, the essential aspects of our consecrated, fraternal, and apostolic life according to the first part of the Constitutions should be kept in mind:

- living our charism in the Church for the world (chapter 1),
- evangelical attitudes of our following of Christ (chapter 2),
- fraternal life in community (chapter 3),
- personal, community and liturgical prayer (chapter 4),
- prophetic witness to our religious vows (Chapters 5-7),
- evangelizing mission through education (Chapter 8),
- commitment to VP, IF and OF (Ch. 9).

For the programming to be effective, it is advisable to specify in each of its sections the objectives, means, timetable, persons in charge and moments of evaluation (reference has already been made to the objectives and means in the numbers (cf. n. 43, 46, 49, 52).

In the Piarist Works and Presences

64. Institutional projects and programs

The pastoral-educational project of our works should be considered as a privileged collective means of OF and their qualitative growth. With the institutional project, each one of them manifests its ecclesial and Calasanctian identity and its concrete way of promoting a freer, more just, and fraternal society through a personalized integral education. By putting it into practice, each Piarist work will give an effective response to the needs of the children and young people, dynamism and continuity to the evangelizing and formative process, and unity and coherence to the team responsible for the work. In the elaboration and implementation of the pastoral

and educational project and the corresponding programs, guidelines similar to those already described for other levels will be followed (cfr. n. 56 and 59), and always from the point of view and functioning of the whole Piarist presence.

For the Demarcations and the Order

65. Demarcations and general project and programming

Also at the Demarcation and General levels, in conjunction with the General Piarist Fraternity, the programs are a valid instrument for the ongoing formation and growth of these broad communities.

The elaboration and implementation of these programs is similar to the way described for personal and community programming (cf. nn. 62 and 63).

Their contents should be established along lines of continuity with what has been done in previous years in order to guarantee a continuous and positive process of OF.

66. Means for OF in the Demarcational community

Among the demarcational means that can be privileged are:

- meetings for reflection and study,
- assemblies and demarcational meetings,
- annual spiritual exercises,
- programmed meetings with nearby communities,
- meetings by life cycles, by mission commitment, affinities, etc.,
- pastoral and pedagogical courses,
- participation in ecclesial, cultural, and social meetings,
- Demarcation magazine,
- Piarist social networks,
- presence councils,

- meetings with the Fraternity,
- holding at least one or two annual meetings of demarcational OF,
- demarcational programs of OF following the areas of each of the four dimensions (cfr. nn. 24-59),
- submission of reports to the corresponding instances, by levels of formation: initial, local community, demarcational, by life cycles, among others.

67. Means of OF in the General Community

Among the means that can be privileged in the dynamics of the Order are:

- OF courses by Circumscriptions and for the whole Order by life cycles,
- specialized seminars of spirituality, pastoral, pedagogy, interculturality, missionary sense (Pious School Going Forth),
- itinerancy of prepared religious who offer their knowledge and experience,
- Calasanctian publications and other interesting topics,
- Piarist networks where information and materials can be shared,
- Meetings of religious and laity, and especially with the Fraternity (in the usual life, in the Chapters, in the Councils of Presence, with ITAKA-Escolapios).
- The planning of OF for the Order following the areas of each of the four dimensions (cfr. nn. 24-59) and responding to the most urgent needs of the religious according to their life cycles.

Organizational culture and Ongoing Formation

The development and implementation of Ongoing Formation presupposes an “organizational culture” that provokes and energizes

es it. The “structures” through which we promote it are essential, but they lose their value if they are not inserted in a “dynamism of change and growth” crystallized in an “institutional culture of learning”. Only through this model will we be able to move forward, and only through it will we be able to give the structures that we put in place the possibility of provoking real ongoing formation.

68. Functional structures

The objectives of Ongoing Formation for adult members need functional structures in the Order that can help them achieve their goals in the areas that have been mentioned.

69. Documents of the Order

- General Directory on “The formation and studies of the Piarist” FEDE.
- This Piarist Directory of OF.
- Fundamental options of the Order since the last General Chapter.
- Elements of the Calasanctian Identity.
- Directory of Participation in the Pious Schools.
- Pastoral activities in process form: Calasanz Movement.
- In addition, the different experiences or platforms that suggest a different way of doing things in the Order, such as: Piarist Synod, “Pious Schools Going Forth”, the Ángel Ruiz Group, etc. which must be well-known and effectively incorporated.

70. Demarcational, local and personal programming and projects

The Demarcations and Communities will establish their projects and Ongoing Formation programs, progressive in terms of content and coordinated with the higher Piarist authority. The religious will develop the topic of their OF in their personal projects and programs.

71. Roles of Superiors

The Local Superior in the Community, the Major Superior in the Demarcation and the Father General over the entire Order will consider what the Constitutions, Rules and Directories entrust to their responsibility in planning the OF for Religious and the communities.

Each Superior at their corresponding level:

- will motivate the Religious in their ongoing formation and ensure the formation capacity of communities,
- will provide the Religious and the communities with means and times suitable for the OF,
- will promote an appropriate, realistic OF program,
- will review compliance with these in their ministry and canonical visits,
- will ensure that Religious have counselors available for both spiritual life and other aspects of their vocation,
- will take into consideration the contribution of other offices depending on the current situation in each Demarcation such as: the laity in their modalities of Participation, the Fraternity, Piarist, ecclesial and civil networks, and more.

72. Roles of the FP Coordinators

The General Father for the entire Order and each Major Superior for the Demarcation will designate an Ongoing Formation Coordinator respectively, whose role will be:

- to raise awareness and motivation about the importance of Ongoing Formation,
- to prepare an Ongoing Formation program for his level and present it for approval to the respective Congregation,
- to help the entities of the level directly under him in the preparation and evaluation of their programs if needed, and comment on them when they are presented for approval to the respective Congregations,

- with the approval of the Major and/or General Superior, to organize meetings and formation activities, especially for those responsible for Ongoing Formation,
- to offer information about Ongoing Formation opportunities to Demarcations, communities and Religious, as appropriate,
- for the General Coordinator of Ongoing Formation, to promote and coordinate interdemarcational activities, and to promote and follow up on the various dynamics and procedures proposed by the General Congregation to care for and ensure Ongoing Formation of the Religious.

73. Appropriate methodology

It is of the utmost importance to use an adequate methodology in any Ongoing Formation. Given the characteristics of our Ongoing Formation, whose incentives are very different from those for professionals, for example, the processes for personal and group integration and the methods of experiential and academic learning must be given special care.

The main purpose of these is not to increase the knowledge of the Religious but to transform people and communities. For this reason, characteristic methods will be sought for formation adults with the following common aspects:

- life is taken as a starting point to improve quality,
- work is especially done in a group or community basis,
- the connection between the conceptual and the experiential is valued,
- experiences are shared to encourage profound communication,
- the task tends to be based on discernment,
- active pedagogy systems are used,
- it is programmed, organized and evaluated seriously, overcoming the temptation to improvise.

74. Some very helpful methodologies

There are many methodologies to support the formation processes constituting the human and the spiritual that have been used by various demarcations of the Order over the years. See in the citations the references to some methodologies.

In his letters, Calasanz proposes the following to pave the way for the religious to be formed and consistent in his vocation:

- To exercise one's own knowledge that enables identifying the aptitudes and "twisted tendencies" that nestle in the heart of the religious. Self-knowledge implies:
 - To identify and name the aptitudes, gifts, talents and twisted tendencies, as the religious enters into conscious contact with reality (personal, social, educational, ecclesial, institutional, communitarian).
 - To learn to discern and opt for what is typical of God's action within him, which corresponds to the deepest identity of the person.
 - To assume a style of management of one's own life that favors, as St. Joseph of Calasanz suggested, that the religious learns to prevent evil and to support the good.
- To develop intellectual skills in harmony with the life of the Spirit to ensure personal integration of pedagogical, philosophical and theological content.

75. Special circumstances

For people and groups that require a special, more intense time for the OF, the Demarcations and the Order should determine some dynamics that can play a special role in accompanying them:

- Dialogue between the religious, the Major Superior and/or the General Father to detect the fundamental need.
- Support at the demarcational or inter-demarcational level to offer a community that, due to its own characteristics and environment, can provide the necessary remedy.

- Support from a religious, professional or special institution that, because of its competence, can help in a process of coping and overcoming.

Specific elements in different situations

Special Ongoing Formation

Different situations in the life of the Piarist

76. Life cycles and intense moments

The OP, which is always necessary, will have special characteristics depending on the life cycle of the adult Piarist.

This Directory contemplates three life cycles in the adult Piarist, after solemn profession, which we can organize as follows: the first adult maturity (indicatively, from 25 to 45 years of age), the second adulthood (between 45-65 years of age) and serene maturity (65 until the moment of sunset).

In particular, the help provided by OF is more necessary in situations and in the intense moments that occur in the life and spiritual itinerary of every religious.

Independently of the “life cycles,” it seems clear that there are at least three strong moments that affect the totality of the person in his or her deepest convictions and values. They are interior and intense experiences, which definitively mark a transition towards a different future: the dynamisms proper to the consolidation of vocation, in Initial Formation; the psychological midpoint of life; and old age or sickness, which bring us closer to the reflection on the end of life. Let us say something about these special moments:

77. First moment, during Initial Formation

In the life of the Piarist, the first strong moment often occurs before starting the OF.

The typical time would be the novitiate, but today, it is usually later for psychological and cultural reasons.

At the beginning of Initial Formation or during it, the candidate must 'rebuild' his personality on new bases or values that arise from following Jesus as a Piarist.

It is the first conversion in religious life linked to the discovery of one's own charism, a "founding experience" that is the product of grace and free will.

The beneficial effects of this profound change often last into mature age.

78. Second moment towards the psychological midpoint of life

The second difficult moment occurs at middle age, a true crossroads between two possible paths.

At this point, some may be overcome by a feeling of failure or disenchantment, nostalgic for the past and at the same time frustrated, and self-referentially closed in on themselves, with their identity blurred or lost.

Others, on the other hand, discover a second chance opening on new horizons, coming out of themselves in a process of collaboration with the Spirit. They learn to value the positive aspects of the present, getting involved in them from maturity and entering into an accelerated and enriching process of unification and simplification of life from the interior experience of the relationship with God. It is this second conversion in religious life whose beneficial effects often last well into old age.

79. Third moment beyond OF

The third radical moment in life normally occurs beyond the OF, when due to serious illness or very advanced age the personal his-

torical horizon is perceived as very limited in the face of death. The latter situation, if prepared for and faced positively, helps us willingly live the completion of our own Christian and religious route with intensity and serenity.

83. Other important situations

Though less intense than the moments mentioned, other important situations in the life of the adult Piarist are:

- the time immediately following initial training,
- some changes of community or occupation,
- the assumption of important responsibilities in the Order,
- the death of parents or other loved ones,
- the silver and golden jubilee of profession or ordination to the priesthood,
- the moment of professional retirement,
- spiritual experiences of certain intensity or other especially significant events,
- shocks due to eventual crises: affective, professional, spiritual and community,
- deeper or permanent psychological or spiritual crises, which we will seek to prevent and heal by means of adequate accompaniment,
- critical or distressing political or social situations,
- serious illnesses, either our own or those of close people.

Periods in the adult Piarist's formation

81. Chronology of the three life cycles

After the Initial Formation, four successive life cycles can be distinguished in the life of the adult Piarist:

- the first adult age, of youthful maturity, approximately from 25 to 45 years of age. In this age range the first years of ordi-

nation stand out, which is currently called in the Order the stage of young adult religious,

- the second adult age, of full maturity, approximately from 45 to 65 years of age; although it can begin around 40 and extend to 75,
- the third adult age, of serene maturity, from the age of 65 until the strong moment of the sunset.

In each of these cycles, most Piarists experience similar characteristic situations and go through similar difficulties.

This leads us to point out a broad general objective for each period common to all, and to propose adequate means to achieve it.

82. Characteristic situations experienced by the young adult Piarist

- Enthusiasm and total dedication to the Piarist apostolate,
- commitments entrusted to his full responsibility,
- widening of the field of personal relationships,
- greater sensitivity and contact with social, cultural and ecclesial realities,
- specialization studies,
- professional training in various fields of interest for the Piarist life and mission,
- social self-affirmation,
- great expectations and critical attitude towards the Order and the Church,
- refinement of his Piarist vocation emphasizing the mission,
- practical consolidation of the Piarist project of life discovered and assumed in the initial formation,
- vital experience in which the “prophecy” surpasses the “memory”,
- the need for new learning to face what is entrusted to him.

83. Some of his most frequent difficulties

- Excessive activity, which can diminish attention to community, spiritual life or personal care,
- individualism, which subtly pushes us towards approaches and activities outside the charism,
- first experiences of one's own limitations,
- personal difficulties in which one may find oneself involved: falling in love, misunderstanding, professional failure...,
- unforeseen emotional imbalances when some containment mechanisms give way,
- possible entry into routine and the appearance of inner fatigue,
- too frequent or unassimilated obedience,
- sending to countries of another culture or different from one's own,
- the loss of a sense of what one is or what one does, which can appear already in anticipation of the following cycle.

In less common cases, when during the initial formation the first maturity characteristic of those stages was not reached, serious fissures in the affective area, in the use of consumer goods, in the integration within the Order and even symptoms of double life may be manifested in this period.

84. Objective of Ongoing Formation in early adulthood

- During the years of early adulthood, the Piarist must reach a youthful maturity as a person and as a believer, as a religious and as a priest (or catechist) who is an educator in a Pious Schools now characterized by an important role of the laity (Participation in the Pious Schools),
- developing the traits that characterize him through adequate procedures and means,
- in order to successfully live out his own young adult religious identity.

85. Typical features of Piarist youth maturity

Special characteristics include:

- putting the global Piarist life project progressively taken on in the Initial Formation into practice,
- living the mission fully with commitment,
- growing in fidelity to the Gospel and the Piarist vocation in active life,
- decanting one's personal charism into the common Piarist charism,
- staying up-to-date theoretically and practically in ministry and educational issues,
- welcoming and proactively participating in all community dynamics with an emphasis on interculturality and inculturation,
- participating with the laity in the Piarist mission,
- participating in the Fraternity, if possible,
- knowing how to seek and receive proper advice in their first experience as an adult Religious.

86. Procedures or means to achieve them

The proposed means are:

- putting the most suitable regular OF for this period into practice (cf. 58-64),
- accepting constant personal accompaniment in the first years,
- talking with spiritual masters,
- facilitating to the young religious his first entrance into a community other than that of initial formation,
- completing his formation with specialization studies,
- living in a stimulating community environment with easy communication among the religious,

- assigning apostolic work to the young religious that he can carry it out responsibly and satisfactorily with emphasis on promoting vocation and youth ministries,
- encouraging some meetings with religious of his age,
- attend courses in youth ministry, pedagogy, management of centers, etc.,
- know and participate as much as possible in the Calasanz Movement, in the Fraternity, in the Piarist networks,
- receive closeness and understanding in the first difficulties,
- dedicate some special time now and then to recover strength and spirit,
- make monthly exercises or a prolonged spiritual retreat late in the cycle or when it is convenient,
- receive adequate psychological and spiritual help when serious fissures in the vocation appear,
- integrate into his formation the basic epistemological and practical elements of the experience of interculturality and inculturation in community.

87. Holding special meetings

For Piarists entering this period or life cycle, each Demarcation (or Circumscription) will organize progressive OF meetings for a four-year period to facilitate mutual aid and keeping these Religious up to date, along with adequate support from trained people. Some will be long enough to foster exchanges of experiences and communication, prayer, reflection, and rest in a community group. The General Congregation will see to it that these meetings are scheduled and will collaborate in a timely manner in their realization.

88. Typical situations experienced by the mature adult Piarist

- Time of fullness in which youth activism decreases but there is more experience and information to face the complexity of events,

- responsibility and positions within and outside the group,
- greater sensitivity to new callings and new challenges that unleash a sense of improvement,
- vital need to be accomplished according to the Piarist identity,
- affirmation of the Piarist vocation, seeking communion,
- opportunity to live by integrating stability and creativity,
- realism definitively prevails over youthful idealism,
- vital experience of balance between “memory” and “prophecy”.

89. Some of their most frequent difficulties

- The second difficult moment or mid-life crisis (cf. n. 67) that can bring the person down or give them new vitality,
- tendency to settling, mediocrity,
- risk of becoming locked into individualism or self-referentiality,
- temptation to reduce to a minimum his dealings with God, with others, with young people,
- desire not to be disturbed (comfort, mediocrity...),
- the possibility of not fulfilling oneself, affirming oneself or feeling at ease, with the risk of a strong crisis of vocation, profession, affection and even existential crisis in the human and spiritual spheres,
- danger of becoming anchored in the past, self-absorbed, depressed,
- acceptance of important responsibilities in the Order,
- beginning of a new stage of life or ministry in a different environment or circumstances,
- some serious mishap in the health,
- search of compensations in the excessive use of goods, in the activism, in the vagrancy, in the imaginary illness, in affective relations little clear, in the consumption of alcohol.

90. Objective of OF for the middle adulthood stage

- During the years of second adulthood, the Piarist must reach full maturity as a person and as a believer, as a religious and as a priest (or catechist) educator in the keys of life of the Order,
- developing the traits that characterize it by means of adequate procedures and means,
- in order to live satisfactorily his own mature adult identity as a religious successfully.

91. Typical features of full Piarist maturity

Special characteristics include:

- having an open attitude to new circumstances and the ability to adapt to them,
- living communion fully and personally,
- wishing to deepen the values of personal life over a long time of spiritual and apostolic recovery, distancing himself from his ordinary life,
- staying up-to-date theoretically and practically on theological issues and others related to our mission,
- knowing, identifying, and participating in the Piarist approaches to the laity,
- seeking the necessary spiritual and psychological support to face the second half of life positively.

92. Procedures or means to achieve them

The following are proposed:

- putting the most suitable regular OF for this period into practice (cf. nn. 31, 34, 37, 40, 43, 46, 49, 52),
- participating in courses to stay up-to-date on the Bible, theology, catechetics, morals, and more,

- attending a meeting on our charism (Calasanz, Pious School, Piarist spirituality...),
- delving into issues of supporting our mission (social doctrine of the Church, social media communication, faith-culture relations, specialized ministry, theology of the laity, family ministry, sociology, social research, interculturality and inculturation, psychological processes, theology for accompaniment, and more...),
- having festive, spiritual meetings with companions to celebrate the silver anniversary of the solemn profession or priestly ordination,
- confronting in a prolonged retreat the experience lived with the project assumed at profession (Constitutions),
- accepting proposals appropriate to this age to stimulate apostolic fruitfulness, e.g., temporary stay in frontier situations, in missions...,
- making the effort to remain open and in the process of renewal with the capacity to assume new values, methods...,
- having experiences of life together with the laity in the Fraternity, in a joint community, in a Presence with sending, in a volunteer work together with the laity,
- receiving psychological and spiritual help to positively resolve the mid-life crisis,
- having a sabbatical year or other similar experience.

93. Organization of a renewal course

For the Piarists who enter this period or life cycle, the Order will periodically organize a renewal course to which all religious will be invited to participate, prepared for a specified period of years.

This renewal course in the psychological middle of life serves to open new horizons to the religious, possibly tired or worn out in the experience of faith, in the experience of religious consecration and in the commitment of the Piarist ministry, with a sense of sterility, routine or loneliness quite common at this age.

The fraternal sharing with Piarists of different origins in a meeting properly prepared for it, the humble attitude of openness towards new approaches and the contrast with very different ecclesial experiences, will help him to enter in a process of more generous collaboration with the Spirit.

This spiritual renewal will allow the mature Piarist to discover new motivations for his life, to value the positive aspects of the present by involving himself in them based on his maturity, to update himself in some fundamental issues and to enter into an enriching dynamic of unification and simplification of life through a richer interior experience.

94. *Typical situations experienced by the elderly Piarist*

- Time of progressive spiritualization, reaching the depths of oneself,
- new apostolic opportunities different from the previous ones,
- having more time,
- possibility of cultivating the fundamental pillar of a consecrated life more intensely (personal offering, “*lectio divina*”, contemplative prayer, ministry of intercession...),
- affirmation of the Piarist vocation internalizing the consecration, and situating the religious and priestly vocation in communion with the Piarist laity,
- progressive acceptance of the experience of *kenosis*,
- increased trust in God in the nearness of what is definite,
- life experience in which “memory” outweighs “prophecy”.

95. *Some of his most frequent difficulties*

- Progressive decrease of the vital tone and of the dedication to the Piarist ministry,
- experience of loneliness or feelings of worthlessness that aren’t always assimilated,

- withdrawal from certain professional activities and psychological resistance to take on other roles,
- possible change of environment or community in old age,
- worsening of the negative aspects of the previous period with manifestations of dissatisfaction, bitterness, criticism...,
- increasing limitations due to age and greater dependence on other people,
- a feeling of psychological and moral collapse in cases of serious or chronic illness.

96. Objective of OF for late adulthood

- During the years of late adulthood, the Piarist must reach a serene maturity as a person and as a believer, as a religious and as a priest (or catechist) educator,
- developing the traits that characterize it through adequate procedures and means and giving testimony of a full and faithful life at this stage,
- in order to live his own identity successfully as an older religious and be a point of reference to those in Initial Formation to encourages them.

97. Typical features of Piarist serene maturity

Special characteristics include:

- more intense dedication to the fontal core of religious life,
- fuller and more internalized experience of consecration,
- participation in the difficulties and joys of life in community,
- compensation for the progressive decrease in strength with readjusting his life and apostolate,
- acceptance of younger generations,
- theoretical and practical updating in new apostolic opportunities,

- seeking spiritual and material help to face one’s own limitations courageously.

98. Procedures or means to achieve them

The following are proposed:

- putting regular OF most suitable for this period into practice (cf. nn. 31, 34, 37, 40, 43, 46, 49, 52),
- properly preparing for this period of life before or at the beginning of it,
- sharing community life with Religious of different ages and mentalities as an opportunity for mutual revitalization and enrichment,
- sharing life with laity in the same situation,
- promoting attitudes of tolerance, flexibility, good humor, interest, availability, openness, dialogue, service...,
- developing a Piarist apostolate of support, of presence, with small prayer groups, recovery, listening...,
- taking courses to prepare for new activities such as adult prayer groups, ministry for the sick, cultural groups for the elderly, etc.,
- exercising the sanctifying function of the priestly ministry,
- working as priests in our churches, in parishes and convents, in Christian groups,
- attending workshops for arts or other hobbies,
- participating in easily accessible gatherings for prayer, liturgy, Bible study, spirituality, theology,
- organizing his free time in a reasonable, varied way,
- spending time reading, writing, listening to music,
- practicing “lectio divina” systematically,
- dedicating himself to reading Christian classics: holy fathers, spiritual authors, etc.,

- communicating experiences and memories with Religious of a similar age and with the youngest,
- feeling useful occupying the right place in the community as a meeting point and accompaniment,
- helping younger Religious by being an example and by offering open communication, listening, encouragement, support...,
- leading a more intense and prolonged prayer life,
- preparing to face with serenity, peace and hope the sunset of his life, which is the dawn of Life.

99. Organizing suitable structures

For the Piarists who live in this period or life cycle, each Demarcation (or Circumscription) will have appropriate persons and structures to assist them.

Activities and meetings will be organized to foster their spiritual, fraternal and apostolic life, in their own community or in other places.

As far as possible, elderly religious will continue to live in the normal communities of the Demarcation with religious of different ages and occupations.

The final step in the life of the Piarist

100. Meaning of illness and accompaniment in it

We all must feel especially committed to Piarists who experience a definitive decline in their health due to illness or old age and are going through this third radical moment of their life (cf. n. 68).

It is convenient that each Demarcation has some place well prepared as an infirmary to be able to attend to the most serious cases. In addition to offering these religious, with love and dedication, all the human and health care required, we will accompany them psychologically and spiritually in this last stage of their lives when they are fully configured to Christ in the mystery of the Passion.

We will not fail to visit them assiduously with feelings of love and gratitude, especially on the part of the younger religious and those in formation.

101. Immediate preparation for death

Following the exhortation of our Holy Father, we will aid any departing brother with the celebration of the sacraments of the Church, and with prayers and exhortations leading them to repentance and a total and definitive surrender to God, so that they may go through this moment with faith and love as a supreme hour of trust and hope, and be prepared with Mary's protection to follow the Risen Christ to be received in the Mystery of God for all eternity.

Special community moments

102. In local communities

The special OF also has a community aspect analogous to what happens at the personal level. Every community follows its regular path of growth with the regular OF. But in certain circumstances or moments, it feels called to intensify the rhythm with renewed interest. For example:

- in holding the Chapters,
- in evaluating each year's community project and drawing up the project for the upcoming year,
- when elaborating the project of local or provincial presence,
- when a Fraternity begins in that Piarist presence,
- during the canonical visits of the Major Superiors,
- at the moment of making serious decisions about the life of the community, its apostolate, its works...,
- when the community has changed substantially and it is necessary to remake the community relational network,
- after some spiritual exercises of certain impact,

- during major ecclesial, cultural or socio-political events,
- in moments of special community difficulties: due to an excessive diversification of commitments, a decrease in the number of religious, their aging, possible suppression of the community itself, etc.

103. In the Demarcations and the Order

What has been said regarding the local community may also be applied in the life of the Demarcations and the Order. In addition to the previous examples, these may be added to this case:

- acceptance of new foundations,
- taking responsibility for “*ad gentes*” missions,
- taking on ministries different from the current ones in line with our charism,
- transferring works to other religious entities or laity,
- change of the Demarcation’s legal setup,
- assemblies or councils in chapter time,
- participation in synods or other non-ordinary ecclesial assemblies,
- initiating the Piarist presence in new countries, etc.

104. Means to face them positively

In similar community circumstances, the most appropriate formation means, both regular and special, will be used (cf. nn. 43, 46, 49, 52) to take advantage of all events through which God speaks to us and guides us, and helps us to grow as a local, demarcational and general Piarist community.

Some key concepts that we must integrate into the development of Ongoing Formation

By way of a “road map”, we point out some particularly important mediations for the good development of Ongoing Formation. We define and present them briefly, seeking only to highlight the aspects that are most necessary for the objective that we propose ourselves with this Directory.

105. Essential requirements of the formation process

There are three dynamics that must not only be understood, but above all encouraged and lived. They are not progressive but simultaneous. They need each other. Only if we understand them well can we aspire for real Ongoing Formation.

- a) Awareness. Knowing how to name what we live and what we aspire to. Calasanz spoke of “self-knowledge” as the key to authenticity (cf. n. 74). A real formation has to favor processes of self-knowledge, so as not to build in a vacuum.
- b) Accompaniment. To assume that none of us can walk alone, and that accompaniment (in its diverse dimensions and forms) is necessary and of great help in our formation processes.
- c) Gradualness. We walk step by step, little by little. We go through stages, we are making our way. To know how to respect it and to know how to understand it will help us to a life of learning.

106. The dynamics of projects

Little by little, what we call “ dynamics of projects” has been consolidating in the Order. We speak of personal, community, Piarist presence, Province, etc. projects. It is not within the scope of this Directory to develop each one of them, but to highlight them as fundamental mediations for our formation processes (cfr. nn. 62, 63, 64 and 65).

107. A global understanding of the revitalization process

The connection of Ongoing Formation with all the other processes that the Order goes through appears to be fundamental so that the path we travel is truly systemic and holistic. We cannot think of Ongoing Formation as something disconnected from the Keys of Life, or from Missionary Projects, or from the Participation of the Laity, etc. We need a global vision.

108. Connecting the OF with the real life of the Order

The Order lives and pulsates in every presence, in every process, in every Chapter, in every key of life. Therefore, the growth in “mentality of the Order” becomes an authentic ongoing formation and its condition of possibility.

109. Other fundamental connections for our OF

There are many other connections that we must value and enhance. Let us name a few: the callings of the Church, the challenges of youth, the demands of a quality education, formation as educators, understanding the world, the development of our cultural level, the challenges of interculturality, etc.

110. Discernment

The art of discerning - of making choices in fidelity to the charism, the Gospel and the Holy Spirit - requires learning. It is a serious

mistake not to consider the depth of this challenge. We are probably facing one of the most significant issues that we have as an Order.

111. The role of the Superior

This Directory reminds us that one of the fundamental missions of the superior (whether major or local) is to accompany and promote the formation processes of his confreres. This Directory reminds us of this at various times (cf. n. 71), but it is good to recall it here, highlighting the central role of the service of superiors in the whole formation dynamic.

112. The community meeting

This is a fundamental formation space for all of us. Here, we can exchange ideas, study together a topic of interest, strengthen mutual listening, accompany the Piarist presence. The meeting should tend to be weekly if we truly believe in synodality and shared responsibility. Let us recover the community as a privileged space for formation.

Conclusion

113. A contextualized OF

Almost sixty years have passed since the Second Vatican Council's proposal to the current ecclesial guidelines on OF. It has been a long journey, one of reflection and experimentation. Staying in tune with the Church, our Order has followed a similar process from the Special General Chapter to the proposals of this Piarist Directory of OF. Its study and implementation invite a radical change in mentality and effort in the order of actions.

The exercise of authentic OF, inserted in the fundamental paths of the Order at every age, explains the need to take the dynamism and opportunities our Church and Order are currently passing through seriously, and with passion.

May this Directory of OF help us to concretize the aspects and mediations through which we build our identity. Let us remember that our identity is consolidated if, at the same time, we are capable of ***building a Pious Schools with a horizon and a project***, within the great process of salvation history according to God's plan.

114. Calasanz' constant concern

Our Holy Father was always interested in the ongoing formation of religious and communities, both culturally and spiritually, as his letters attest. But in the Constitutions, he wrote that Superiors must take care of their brothers "with preventive measures and opportune remedies so that they constantly progress in virtue and in letters." And if someone "is seen to make little progress in spiritual

life, they will be transferred to the novitiate... where with more energy he will be encouraged to enter the path of true perfection.” In a previous memorial, he proposed: “Fathers who turn out to be gifted in teaching may be retained in school for ten, fifteen or twenty years, nevertheless giving them a break from time to time to regain strength and spirit.”

May the example and the word of Saint Joseph Calasanz, along with Mary’s maternal protection, help us in this complex and difficult purpose of the OF in our Order of the Pious Schools.

Notes

1. R 7.2 °; FP 88-89,261-262; PDVM 1; GC'91.7. 2R 147; 209; FEDE: 3.
2. C 95,120-121; R 213-214. GC'09 y GC'15.
3. PI 66-71; PDV 70-81; DMLP 69-97; VFC 35-46. On the FP of formators: GPTS 65-71. *Vita Consecrata* (1994); EG; TO THE; LS; ChrV; GE; LF; SGVM 80-88; see the different ecclesial documents referred to in this section.
4. FP 254; PDV 70; PI 67; DMLP 69-73; FLC 43.
5. FP 4-7; SPI 75. CVII: LG 12, 33; FEDE 18, EphC *Salutatio*, June 2010; EphC *Salutatio*, February 2013.
6. PDVM 2; PI 8-9; PDV 70; DMLP 69; ChL 9-14,21-24.
7. C 1-3; FP 6; PDVM 3; V. Berro, *Annotazioni*, Rome 1988, volume 1, p. 73. Calasanz Formative Core, in Padilla, *Intuitions of Calasanz*; Piarist Formation Model, in FEDE 19,63,111; Giner, Proceso informativo sobre la Beatificación de San José de Calasanz, pp. 670-686. EP 4413.
8. C 11-13; FP 7-11; PDVM 4; GC'91, 8; SPI 13-15. CG'2008.
9. C parts 1 and 2; FP 8-21; PDVM 5-6; GC'91,2. Speech by John Paul II to the CELAM Assembly in Haiti. March 9, 1983; EphC *Salutatio* January, 2011; EphC *Salutatio*, April, 2011.
10. GC'91.7. FEDE 29.
11. FP 22- 26; CG '91,7.
12. FEDE 19.
13. GC'91.9; Ruiz 11-16; CVII; GE; ChrV; EG; Synod of Bishops 2019, Final Document of the Special Assembly for the Panamazónica region; EphC *Salutatio*, April 2011 and June 2011; Palafox 265,275,409-452; Floristan 193-211.
14. FP 258-260,262; PI 68; PDV 71-72; DMLP 74-75. EphC *Salutatio*, February 2019; Pontifical Council for the Promotion of the New Evangelization (2020). *Directory of catechesis*.
15. Eph. Cal. 1, *Salutatio*, 2015, pag. 3-15.
16. Eph.Cal 9, *Salutatio*, 2020, pag. 2012-2027.
17. Eph. Cal. 6, *Salutatio*, 2021, pag 1053-1057.
18. Eph.Cal. 2, *Salutatio*, 2019, pag. 194-205.

19. Eph.Cal. 2, *Salutatio*, 2019, pag. 194-205.
20. Eph.Cal. 10, *Salutatio*, 2018, pag. 1574-1585.
21. C 148; FP 31-33,254-255; PDVM 16,20-21; Ruiz 7-9; PI 29; PDV 79; DMLP 87; SPI 76. EphC *Salutatio*, November 2018.
22. PDVM 12; GC'91.5. R 12; 103.
23. CC 171; C 25.29.78; FP 34-38,256-257; PDVM 17-19; GC'91.2; Ruiz 41-46; FLC 43; SPI 76-77. R 12.
24. PDVM 13-15; GC'91.2; Ruiz 6-7. FEDE 107-111; Various letters from Fr. General in EphC.
25. FEDE 115 - 116.
26. C 93-94; R 109-112; FP 67; PDVM 25; Ruiz 15-16; PI 68; PDV 70,73-75. FEDE 31.
27. FP 68; PDVM 26.
28. FP 69-71; PDVM 26. FEDE 117.
29. FP 75-76; Ruiz 18-22; John Paul II, *Letter to families* (1994), 8-9. FEDE 64.
30. FP 94-95A, 119-120A, 171-172A, 197-198A. FEDE Annex 4: Essential human bases 5,6,7,12.
31. FP 95BC, 120BC, 172BC, 198BC.
32. FP 77-78; Ruiz 22-30. FEDE 65.
33. FP 99-100A, 124-125A, 176-177A, 202-203A.
34. FP 100BC, 125BC, 177BC, 203BC.
35. FP 79-80; Ruiz 30-36. FEDE 66.
36. FP 104-105A, 129-130A, 181-182A, 207-208A.
37. FP 105BC, 130BC, 182BC, 208BC.
38. FP 81-82; Ruiz 36-40. FEDE 67.
39. FP 109-110A, 134-135A, 186-187A, 212-213A.
40. FP 110BC, 135BC, 187BC, 213BC. R 12.
41. C 25-39; R 77-90. See notes in n. 21.
42. See notes in n. 27.
43. See notes in n. 23.
44. C 25-52; R 59-76. See notes in n. 24. R 103.
45. See notes in n. 25.
46. See notes in n. 26. PDVM 7-11,37-74; GC'91, 5 and 8.
47. C 25-89; R 52-58. See notes in n. 27.
48. See notes in n. 28.
49. See notes in n. 29.
50. C 1-13,90-102; R 97-112. See notes in n. 30.
51. See notes in n. 31.
52. See notes in n. 32.GC'91,3 and 5.
60. FES 260; SPI 78-80.

61. FES 259-261.
62. DMVP 76.
63. VFC 32, 51.
64. +++
65. CG'91,2,5,7,9.
66. CG'91,2,5,7,9.
67. CG'91,2,5,7,9.
68. DEPV 27; SPI 77-78.
69. FES 83; DEPV 28.
70. R 214; DEPV 28.
71. C 32,31,35,120,148; R 150,213-214,268-295; FES 55,59,257; DEPV 29; Ruiz 57-59.
72. FES 260-261; DEPV 30-36; DMVP 90.
73. FES 22-26, 69-71. FEDE 19; Palafox 265,275,409-452; Floristán 193-21174-76. GC'91,2,5,7,9.
74. Formation Models:
Piarist Formation Model FEDE.
Pastoral models such as see, judge, act that analyzes and proposes new pastoral practices and models.
Personalization Model: Javier Garrido.
Model of Transformation U: Otto Scharmer.
Discernment Model: St. Ignatius of Loyola.
Model of Personality and Human Relations: Andrés Roché.
75. FES 34-38; CC 26.
76. FES 22-24; DEPV 37.
77. FES 115-116,140-141.
78. C 120-121.
79. C 28; R 88.
80. +++
81. FES 262.
82. FES 263,267; PI 70; PDV 76; DMVP 93.
83. FES 263,267; PI 70; PDV 76; DMVP 93.
84. FES 116,167,193,223-224A,227-228A,231-232A,235-236A.
85. FES 116,167,193,223-224A,227-228A,231-232A,235-236A.
86. FES 191,217,224BC,228BC,232BC,236BC.
87. +++
88. FES 264-265; PI 70; PDV 77; DMVP 94.
89. FES 264-265; PI 70; PDV 77; DMVP 94.
90. FES 116,167,193,240-241A,244-245A.
91. FES 116,167,193,240-241A,244-245A.
92. FES 191,217,241BC,245BC.

93. +++
94. FES 266; PDV 77; DMVP 95.
95. FES 266; PDV 77; DMVP 95.
96. FES 116,167,193,248-249A.
97. FES 116,167,193,248-249A.
98. FES 249BC.
99. +++
100. CC 72-78; C 28; R 88; DMVP 96.
101. CC 63-65; C 28; R 88.
102. C 157,168; R 370-379.
103. C 186-188,195-196,200,216-218; R 380-413; CG'91,6.
104. +++
105. Eph. Cal. 2016, *Salutatio* octubre, págs. 820-835.
106. Eph. Cal. 2016, *Salutatio* octubre, págs. 820-835.
107. Eph. Cal. 2020, *Salutatio* noviembre, págs. 967-981.
108. Eph. Cal. 2020, *Salutatio* november, pag. 967-981.
109. Eph. Cal. 2020, *Salutatio* november, pag. 2212-2226.
110. Eph. Cal. 2020, *Salutatio* september, pag. 1725-1738.
111. R 245.
112. C 32. 165.
113. DEPV 75-77.
114. CC 93,189; *Memorial a los Cardenales Giustiniani, Lancellotti y Soana* (1615), n. 3.

General framework

Introduction

1. Formation and Ongoing Formation (OF)
2. OF initiatives that have been carried out already
3. New Church guidelines
4. Fundamental Reason for OF

Piarist Identity and Formation

5. The foundation of formation in our vocation
6. Christian vocation and charisms in the Church
7. Calasanz' vocation and his response
8. Vocation of the Piarists and their response
9. Its concretion in our life project

The formation process of the piarist and OF

10. Fundamental characteristic of Piarist formation
11. Characteristics of a OF in relation to FES (Formation of the Piarist)
12. Characteristics of Ongoing Formation in relation to the FEDE (Formation and Studies of the Piarist)
13. Specific characteristics of the OF in the Pious Schools
14. Subjects, purpose and object of the OF

Some essential keys for effective Ongoing Formation

15. Understanding Ongoing Formation as a dynamic of change, learning and growth
16. Ongoing Formation is central in the renewal of the Pious Schools
17. Understanding the Pious Schools as a learning community
18. The Culture of the Order
19. The dynamics of cultural change
20. Synodality

Common elements of the ongoing formation process

Agents, scopes and mediations

21. The religious, a fundamental agent
22. Members of the Communities and Works
23. The local religious community, a fundamental internal sphere
24. The Church and society, external spheres
25. OF Mediations

Objectives, dimensions, areas and means

Global objective and objectives by dimensions

26. Global objective of the OF
27. Objectives per individual dimensions
28. Formation means and content

For individuals

29. Objective of the human dimension
30. Traits or areas
31. Procedures or means to achieve them
32. Objective of the Christian dimension

33. Traits or areas
34. Procedures or means to achieve them
35. Objective of the religious dimension
36. Traits or areas
37. Procedures or means to achieve them
38. Objective of the Calasanctian dimension
39. Traits or areas
40. Procedures and means to achieve them

For the communities

41. Objective of the human dimension
42. Traits or areas
43. Procedures or means to achieve them
44. Objective of the Christian dimension
45. Traits or areas
46. Procedures or means to achieve them
47. Objective of the religious dimension
48. Traits or areas
49. Procedures or means to achieve them
50. Objective of the Calasanctian dimension
51. Traits or areas
52. Procedures or means to achieve them

“For the Piarist Presences and Works”

53. Purpose of the OF in Piarist works and presences
54. Objectives of the human and educational dimensions
55. Traits or areas
56. Procedures or means to achieve them

57. Goal of the Christian and Calasanctian dimensions
58. Traits or areas
59. Procedures or means to achieve them

Regular ongoing formation

60. Characteristics
61. Necessary programming of means
 - For individuals*
 - 62. Personal projects and programming
 - For communities*
 - 63. Community projects and programs
 - In the Piarist Works and Presences*
 - 64. Institutional projects and programs
 - For the Demarcations and the Order*
 - 65. Demarcation and general projects and programs
 - 66. Means of the OF in the Demarcational community
 - 67. OF resources in the general community

Organizational culture and Ongoing Formation

68. Functional structures
69. Documents of the Order
70. Demarcational, local and personal programming and projects
71. Roles of Superiors
72. Roles of the OF Coordinators
73. Appropriate methodology
74. Some very helpful methodologies
75. Special circumstances

Specific elements in different situations

Regular Ongoing Formation

Different situations in the life of a Piarist

76. Life cycles and strong moments
77. First moment, during initial formation
78. Second moment, towards the psychological half of the life.
79. Third moment, beyond OF
80. Other important situations

Periods in the formation of the adult Piarist

81. Chronology of the three life cycles
82. Characteristic situations experienced by the young adult Piarist
83. Some of his most frequent difficulties
84. The objective of OF for young adulthood
85. Characteristic traits of Piarist youth maturity
86. Procedures or means to achieve them
87. Organization of special meetings
88. Characteristic situations experienced by the mature adult Piarist
89. Some of his most frequent difficulties
90. OF objective for the second adulthood
91. Characteristic features of full Piarist maturity
92. Procedures or means to achieve them
93. Organization of the renewal course
94. Characteristic situations experienced by the older Piarist.
95. Some of the most frequent difficulties
96. The objective of OF for older adults
97. Characteristic features of Piarist serene maturity

98. Procedures or means to achieve them

99. Organization of adequate structures

The definitive step in the Piarist's life

100. Meaning of sickness and accompaniment in sickness

101. Immediate preparation for death

Special community moments

102. In local communities

103. In the Demarcations and the Order

104. Means to face them positively

Some key concepts that we must integrate into the development of Ongoing Formation

105. Essential requirements of the formation process

106. The dynamics of projects

107. Global understanding of the revitalization process

108. Connecting the OF with the real life of the Order

109. Other fundamental connections for our OF

110. Discernment

111. The role of the Superior

112. The community meeting

Conclusion

113. A contextualized OF

114. Calasanz' constant concern

Abbreviations

C	Constitutions of the Order of the Pious Schools (2004)
Cs	Constitutions of Saint Joseph Calasanz (1622)
GC'91	XLIII General Chapter: "Las Escuelas Pías hacia el tercer milenio. Memoria y Profecía" (1991)
GC'09	XLVI General Chapter 2009
GC'15	XLVII General Chapter 2015
ChL	Apostolic Exhortation " <i>Christifideles Laici</i> " (1988)
VC	Apostolic Exhortation " <i>Vita Consecrata</i> " (1996)
ChrV	Post-Synodal Apostolic Exhortation, <i>Christus Vivit</i> , (2019)
GE	Apostolic Exhortation " <i>Gaudete et exsultate</i> " (2018)
AL	Apostolic Exhortation " <i>Amoris laetitia</i> " (2016)
EG	Apostolic Exhortation " <i>Evangelii Gaudium</i> " (2013)
LF	Encyclical letter " <i>Lumen Fidei</i> " (2013)
LS	Encyclical letter " <i>Laudato Sii</i> " (2015)
PDOF	Piarist Directory of Ongoing Formation (1994)
PDVM	Piarist Directory of Pastoral Care of Vocations (1992)
DMLP	Directory for the Ministry and Life of Priests (2013)
GOFS	Guidelines on the Preparation of Formators in Seminaries (1993)
DEVP	<i>Ratio fundamentalis institutionis sacerdotalis</i> with the title: "The Special Gift of the Priestly Vocation" (2016).
FES	General Directory "The Formation of the Piarist" (1991)

- FEDE General Directory “The Formation and Studies of the Piarist” (2015)
- IF Initial Formation
- OF Ongoing Formation
- FT Encyclical “*Fratelli Tutti*” of Pope Francis
- PDV Apostolic exhortation “*Pastores dabo vobis*” (1992)
- PI Guidelines on Formation in Religious Institutes “Potissimum institutionis”, also known by the acronym OFIR (1990)
- VP Pastoral Care of Vocations
- R Rules of the Order of the Pious Schools (2016)
- Ruiz Ángel Ruiz Isla: “El Escolapio y su formación permanente” (1982)
- SPI *Scuole Pie Italiane: “La formazione iniziale e permanente dello Scolopio”* (1980)
- FLC Document “Fraternal Life in Community” (1994)
- EphC Bulletin Ephemerides Calasanctiane
- Palafox, Antonio Ernesto Palafox Cruz: “*Elementos histórico-epistemológicos para una teología pastoral*” (2017)
- Floristán, Casiano Floristán: “*Teología práctica. Teoría y praxis de la acción pastoral*” (1991)
- Cencini, Amadeo Cencini: “El árbol de la vida” (2005)

