



# INTERNATIONAL FORUM ON THE LAY MARIST VOCAATION

STAGE II  
July 2021 - June 2022

WELCOMING, NURTURING, LIVING AND SHARING OUR VOCATION.

Sheet 4 - Annex 1  
Legal structures

ITINERARIES AND PROCESSES OF FORMATION AND MENTORING - SHEET 4 / 1

## POSSIBLESIBLE LEGAL STRUCTURES FOR THE LAITY

### Annex 1

#### THE LAY PIARISTS, MEN AND WOMEN

##### 1. PRESENTACIÓN

This extract from the Statute presents the vocation of the Lay Piarist as it is lived within the Pious Schools in the Emmaus Province. It is an institutional project based on the document approved by the General Chapter of 1997, entitled "The Laity in the Pious Schools". In this document, the four modalities offered by the Order for the cooperation, participation and integration of the laity are indicated, namely: *a) "cooperation with the Piarist action", b) "participation in the shared mission", c) "charismatic integration" and d) "charismatic and juridical integration"*.

The Provincial Chapters of 1999 and 2003 asked for the implementation of these four modalities from which the Order promotes the Piarist laity. The Emmaus Piarist Fraternity also wishes to promote this specific vocation. In the same way, the Provincial Chapter of Emmaus approved in January 2007 "to promote the different Piarist lay ministries, the vocation of the temporary and permanent lay Piarist, and other vocations that may become necessary for the Piarist mission" (Pol 5<sup>a</sup>, obj. 5.3.1).

The present Statute aims to provide a significant experience of charismatic and juridical integration of lay men and women in the Pious Schools of Emmaus, regulating the figure of the "Lay Piarist" as indicated in this modality<sup>1</sup>.

In this way, in the Pious Schools of Emmaus, we assume with joy the challenge of promoting an experience of charismatic and legal integration of people who have received the call of God to concretise their lay vocation by participating more closely in the ministry, spirituality and fraternal life proper to

the Piarist charism<sup>2</sup>.

We hope that this experience, besides bearing fruit for our Province, will be useful to promote the institutional project of the whole Order with regard to the laity and the mission that God has entrusted to us.

##### 2. PURPOSE AND MEANS

1. With this new figure of the "Lay Piarist" it is intended firstly to help the person to respond to God's call. Secondly, to do so from the Piarist charism, sharing the spirituality and community life of the Piarists. Thirdly, to share the mission, evangelising children and young people, mainly the poor, by means of an integral education that involves "Piety and Letters"<sup>3</sup>, becoming a true Co-operator of the Truth<sup>4</sup>.

2. For the attainment of these goals the lay Piarist has at his disposal all the means proper to the Piarists and those of his lay state.

##### 3. MEMBERSHIP

Lay Piarists are those who, belonging to a Piarist Fraternity, and after a previous experience in the same and in the shared Piarist mission, desire a closer link with the Province of Emmaus, assuming as their own the elements established



in the present Statute, and are admitted as such.

4. They may be lay men and women, single or married. In the case of married people, the couple will have to assume and actively participate in the call.

5. The Provincial (and/or the person to whom he delegates) and those responsible for the Fraternity shall meet as often as they consider appropriate, and at least once a year, to establish the necessary mechanisms for the full development of the vocation of the lay Piarist and to develop the different aspects that appear in this Statute and those that may arise from this experience.

6. The Lay Piarists will have their own moments of meeting, together with the Provincial (and/or the person to whom he delegates) to reflect and grow in their specific vocation as Lay Piarists.

This can be appropriate both in the stage of previous discernment, as well as in the temporary or even definitive promise.

#### 4. LAY MODALITIES FOR THE PIARIST LAITY

They form four axes around which the proposals made by the Order to those who, from their lay vocation, feel called to share its charism or to collaborate in communion with it. They are in themselves autonomous but complementary modalities, which allow for a certain circularity of relationship. Each of them allows for a multitude of nuances and possibilities, perhaps as many as the people involved. Here is a description of the four modalities:

**a) Cooperation with Piarist activity:** this is offered to all those who collaborate in Piarist projects or works. The educator normally comes to the centre in search of a job. In many cases it responds to a clearly assumed educational vocation. In others, the motivations are more diffuse. In the admission of teachers, personal maturity, qualifications and professional updating, the educational sense they give to their profession and, depending on the circumstances and the environment of the work, the Christian and Catholic option of the candidates are valued. "The educational work in our Centres must be presented as a real option for our style".

**b) Participation (shared mission):** this is offered to those who feel personally and co-responsibly involved in the ec-

clesial mission of the Pious Schools. A person who, in harmony with the Order, is explicitly committed to the Piarist educational style, in our Works or not, and is a witness to the Gospel in his or her life and work; a person who lives the Piarist mission combining education and evangelisation, faith and culture; and who belongs to a group or community where their faith and vocation are nourished, formed, and reviewed.

**c) Charismatic integration:** it is offered to those who want to live associatively the charism of Calasanz and the Piarists. People who, after a personal process of Christian and Calasanzian maturity, live the Calasanzian charism (spirituality, mission, and fraternal life); persons who participate in a Fraternity (association of the faithful or equivalent in each Demarcation) or in a Piarist Christian community; and who have personally and communally discerned their Piarist lay vocation.

**d) Legal integration:** it is offered to persons and groups who, from their belonging to an ecclesial community of Piarist charism, propose a legal bond with the Order. People who, with a Piarist charismatic experience, canonically and civilly make explicit an agreement with the Order. People who, publicly, express the acquired commitment, which can be repeated indefinitely if the conditions persist; and who participate in a work or project with a long-term commitment.

#### *For the legal integration modality:*

##### **Attaché**

This is a male, free from the marriage bond, who, living with a religious community, shares its life and work for a period of time. This situation is set out in an agreement, signed by the interested party and the Superior of the Demarcation, which is temporary and renewable, where the conditions of admission and possible departure or dismissal are specified. This person is considered to be attached to the community.

##### **Lay Piarist**

The Lay Piarist assumes a specific temporary commitment. Those who participate in this initiative must meet the following requirements: identify with the Piarists, assume the mission and collaborate in it to the extent of their own possibilities. The commitment of the legal integration modality will be ratified annually in an appropriate celebration.



## 5. ITINERARY FOR A LAY PIARIST

### 1. Initial talk with a Piarist to:

- Present the formative itinerary and share initial concerns.
- Establish a companion for the process who will be responsible for the progress of the whole Itinerary as well as for adapting it to the needs and situation of the person. This Itinerary proposal does not preclude other types of actions, meetings, materials, talks, etc. that may be considered interesting.
- To provide training materials for the Itinerary.

### 2. In a meeting of the small community:

- Inform about the interest in being a lay Piarist and the beginning of the Itinerary.
  - Share the first intuitions, desires, doubts... This can be done once the material of Part I ("In terms of Personal revision ") has been worked on.
3. Personal reading of the articles in Chapter II ("In terms of History")
4. After reading Part III ("In terms of Communion") and Part IV ("In terms of Lay Piarist"), to have a meeting with several lay Piarists and religious:
- Presentation of the vocation of the lay Piarist.
  - Sharing mutual questions about vocation.
5. Reading and personal discernment of part V ("In terms of Personal option") and talk with the companion about the progress of the process and the vocational decision.
6. Meeting with lay Piarists:
- Share concerns about the Statute and the Regulations.
  - Sharing the experience as lay Piarists.

7. Redo the personal project.
8. Presentation of the new personal project in the small community.
9. Talk with a member of the Local Council of the Fraternity.
10. Talk with the Provincial.
11. Depending on the progress of the process, participation in meetings of lay Piarists will be considered, as well as participation in Piarist celebrations.
12. Written request to the Provincial.
13. Eucharistic celebration: promise.

## 6. CELEBRATION AND TEMPORARY PROMISE

1. One, on behalf of all, gives a brief explanation of the vocation of "temporary lay Piarist" and what it means for them, for the Order and for the Fraternity.
2. The Provincial announces to all the acceptance as lay Piarists of the Province of Emmaus and invites all to pray in silence for each of the persons who have received this vocation.
3. All gather to say a prayer...
4. Each one of them reads his or her promise. If someone wishes, he/she may say a few personal words before reading the text. Once read, he signs the text of his promise in four copies (one for himself, one for the archives of the Province, one for the archives of the Order and one for the archives of the Fraternity). The signature may be symbolic on one of them and the rest can be done at the end of the Eucharist.
5. After reading it, the Provincial, as a gesture of acceptance, gives a small symbol to each one and gives them the embrace of peace.
6. At the end, a song of thanksgiving to God.



## Discernment towards the definitive option

1. The process of discernment lasts one year.
2. Official communication from the Provincial to the Province about the beginning of the process of discernment towards the definitive option.
3. Personal reading of the Constitutions of the Pious Schools for interiorisation, deepening and sharing with others. This can be done by means of a personal or couple retreat. The material prepared by the Order for meditation on the Constitutions can also be used for this retreat
4. Possible work on other documents of interest to the Order.
5. Personal work on the theme of vocational stability and fidelity with some suitable material<sup>5</sup>.
6. Key work on the re-elaboration of one's own personal project of Christian and Piarist life.
7. Presentation of the new personal project in the small community.
8. Possible accompaniment or dialogue with the persons desired.
9. Personal interview with Fr. Provincial on the process worked on and the vocational option of each one.
10. Letter to the Province and to the Emmaus Fraterni-

ty giving witness to the definitive option.

11. Celebration in which the definitive option will be made.

## Celebration and definitive promise

1. One, on behalf of all, gives a brief explanation of the vocation of "definitive lay Piarist" and what it means for them, for the Order and for the Fraternity.
2. The Provincial announces to all the acceptance as definitive lay Piarists of the Province of Emmaus and invites all to pray in silence for each of the persons who have received this vocation.
3. All gather to say a prayer.
4. Each one of them reads his/her promise. If someone wishes, he/she may say a few personal words before reading the text. Once read, he signs the text of his promise in four copies (one for himself, one for the archives of the Province, one for the archives of the Order and one for the archives of the Fraternity). The signature may be symbolic on one of them and the rest at the end of the Eucharist.
5. After reading it, the Provincial, as a sign of acceptance, gives a small symbol to each one and gives them the embrace of peace.
6. At the end, a song of thanksgiving to God.

1. Cf. *The Laity in the Pious Schools* p. 82, n. 23.

<sup>2</sup> The three elements of the charism (spirituality, mission and life) appear in *The Laity in the Pious Schools*, p. 75, n. 17; p. 77, n. 19; p. 81; n. 81.

<sup>3</sup> Cf. Can. 217; *The Common Rules*, n. 2., 92, 95, 98.

<sup>4</sup> Cf. JOHN PAUL II, *Letter to Fr. General*, 24 June 1997, n. 25; *Evangelise through education in the Calasanctian style*, p. 27. XLIV GENERAL CHAPTER, *Charism and Ministry*, 1997, p. 16.

<sup>5</sup> It is suitable to read these two articles of Juan María Uriarte: "Hope overcomes fear" (Pastoral letter for Advent 2007) and "God's fidelity and human fidelity" (Lent 1996)



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