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Cover
Our parish of Maria Treu, in Vienna, the oldest of the Piarist parishes, commemorates the 300th anniversary of its founding.

1. Parish Saint Ignacio de Loyola de Maracaibo (Venezuela).
2. Parish Saint Joseph Calasanz de Medellín (Colombia).
Since its beginnings, the mission of the Piarists focused mainly on the school. Already other religious were in charge of the pastoral care of the adults in the parishes. However, Calasanz always wanted each new foundation to have a church open to worship for students to participate in the Continual Prayer and to accompany their families. He founded in San Pantaleo in 1640 the Confraternity of Saint Anna, for ladies, which had nothing to do with the school ministry.

Few years after the death of the founder, the Piarists accepted some parishes in Central Europe: (Szepes, 1674; Brezno, 1675). In the 18th century the Order already ran about 25 parishes, not counting the many missionary-type services they lent in others. Saint Pompilio himself worked for two years (1760-61) in the parish of Lugo, entrusted to the Piarists.

Without arguing that the Piarist charism is the integral education of children and young people, mainly poor, one cannot forget the long Piarist tradition in the care of parishes and temples with public worship where the Piarists have effectively exercised their apostolic work.

Today, the Piarists serve more than 130 parishes (some very small, but others very large) and about 175 temples with public worship. It is a pastoral reality where the Pious Schools have the opportunity to exercise the Piarist Ministry of fully educating in piety and letters and building Piarist Christian Community. It is also a very suitable mission platform “in nations and regions where we cannot otherwise develop our apostolate with children and youth “ (R 142)

The domestic legislation of the Pious Schools allows the assumption of new parishes as long as there is a commitment to have a “Calasanctian seal” (Rules 143); that is to say that there is a “special attention with Calasanctian spirit to the education of the youth” (C 100).

The Calasanctian style of the parish implies the creation of infantile and juvenile centres, the careful organization of the catechesis of children, young people and adults, preferably poor. (R 143)

Aware of the number of parishes assumed by the Order, the 42th General chapter of 1985 published a document where some characteristics that should have Piarist parishes, as well as operating lines
are indicated

1. The mission is entrusted to a “community” of religious, whose life is a sign and testimony of the values that make present in the Christian people the Kingdom of God (C 25-26).
3. “Catechesis” is the priority mean for the education of the faith (R 103).
4. Preferentially it attends children and young people, faithful to the Calasanctian charism (C 3, 7, 12, R 98, 104-108; CIC 528-529).
5. With a clear choice for the poor (C 7)
6. It raises Christian communities that grow constantly in the faith (R 102-103)
7. It must be marked by a special devotion to Mary and Calasanz (C 49 and 58; R 69 and 70).

The General Congregation approved time ago a document that draws the profile of a Piarist parish from the ten elements of the Calasanctian identity. Some indicators that guide the parish’s pastoral project are offered.

The 47th General Chapter (2015) encourages “to promote a complete analysis of our parish presence and in temples with public worship, in order to ‘re-launch’ this mission platform according to established criteria and as an extraordinary opportunity of education and evangelization in all environments.”

3. 47th General Chapter of the Order of the Pious Schools, Key of Life 5, Objective 5.
The “Piarist Parishes Network” is the communion of parishes interconnected by the same project inspired by the spirit and style of Calasanz. The network wants to reinforce the pastoral project of the existing parishes, putting them in connection, to enrich each other and win in Piarist identity.

Saint Joseph Calasanz showed great concern that all houses have an identical style in the organization of the community and schools so that a religious, being moved from one house to another, could find everywhere identical customs. (C. 212). This organizational principle can be applied to parishes entrusted to the Pious Schools so that they have the necessary stability and congruence with the pastoral lines marked by the Order.

The objectives of the network are:

1. To highlight the Piarist character of the ministry.
2. To share resources and experiences that improve the quality of the mission.
3. To ensure the stability of the Piarist pastoral project in time avoiding individualism.
4. To promote an organizational model of Piarist Parish.
III-Piarist parish profile

The parish style is faithful to the indications proposed in the parish Law and takes into account the proposals of each diocese where it belongs.

The pastoral care of the parish is entrusted to the Order of the Pious Schools and it refers it to the local community in the person of the pastor.

Although the pastor is responsible for pastoral action, he must have the participation of the community to which the parish is entrusted.

Each parish in the network must have a Parish Council and an Economic Council; Both presided by the pastor, proposed by the Major Superior and accepted by the bishop.

The Economic Council has a parish sustainability plan based on an income budget, investment and expenditures. It must report its economic movement to the economy of the Piarist demarcation and to the economic office of the diocese.

The parish Council dynamizes the pastoral project that is designed taking into account the guidelines of the local church and those of the Piarist demarcation itself. It will meet at least once a month convened by the pastor.

The pastoral project should consider the development of at least the following specific pastoral areas:

1. Liturgy
2. Catechesis.
4. Family Pastoral.
5. Non-Formal Education.
6. Calasanz Movement.

The members of the parish council may be responsible for each of the areas of the project. Depending on the profile of each parish, other pastoral areas can be added: culture, media, ministries, pastoral care to the schools of the environment, etc.... In addition, each pastoral area can be subdivided into more specific pastoralists.

The evangelizing process proposed by the Calasanz Movement and non-formal education programs are essential elements to give a Piarist identity to the parish.

A communication officer must be appointed to share with the community and other parishes of the network the most meaningful pastoral experiences.

The parishes of the network assume as own the ten “Elements of Calasanctian identity”1 approved in the 46th General Chapter with the suggestions made by the General Congregation in the document “Building Piarist Identity in parishes”2. Each indicator is a transversal axis that must pervade the spirit of all the pastoral areas of the project.

The parish must have signs that make visible its belonging to the Pious Schools: image of Saint Joseph Calasanz and Saints of the Piarist Family, Our Lady of the Pious Schools and the Piarist Shield. The most important Piarist festivities will also be celebrated.

IV-Elements to elaborate the pastoral project of a piarist parish in the network

In each of the areas, we propose some criteria and activities that can help to design the Piarist pastoral project. Most of them appear already in the mentioned document “Elements of identity of the Piarist parish”. Others we propose as a suggestion.

A. Fondamental options

Liturgy.
1. It has appropriate spaces, both to celebrate Christian worship, and to promote and develop training and recreational processes with children and young people.
2. The Christian cult is carefully cared for by performing specific liturgical and spiritual celebrations for children and young people.
3. Participation is given to the faithful in the celebrations: acolytes, choruses, readers...
4. The homily is taken care of as a privileged means of formation in the faith of the faithful.

Evangelization and Catechesis.
1. Catechesis and catechists are carefully cared for.
2. Transition ages are attended in a special way: as, for example, after the First Communion and after the Confirmation.
3. It favors the biblical, theological, pastoral, liturgical and homiletics formation, both in the IF and in the PF of the Piarists.
4. Catechesis is used to evangelize the families of children and young people, preferably in ongoing processes.
5. The missionary dimension is promoted and the search and approach to the furthest.
6. It participates in the proposals of evangelization presented by the Local Church and the Pious Schools.

Social Pastoral.
1. Processes of Community integration and solidarity development are promoted.
2. Processes of direct social assistance (financial assistance, food banks, health care, etc.) are promoted.
3. Volunteering and social action are organized as a form of pastoralism.
4. Processes of coexistence that integrate in diversity, including working with immigrants are promoted.
5. Spaces of dialogue Faith-Culture are promoted.
6. The defense is clearly chosen of life from its origin to natural death, of the family, of human rights and of the right to freedom in education.
7. Training for commitment and active participation in the solution of social problems is promoted.
8. Awareness-raising and solidarity campaigns with the poorest are promoted.
9. Work spaces are promoted with groups with special social needs: addictions, depression, unemployment, etc.
10. The operation of Justice and Peace Commissions is promoted.

Family Pastoral.
1. There is a comprehensive Family Pastoral program.
2. Families are offered, with all their diversity, accompaniment and training, as well as help in the formation of their children.
3. The families are offered processes of reflection and clarification of the faith, as well as a meaningful ecclesial reference.
4. Host and accompaniment processes are promoted for broken families.
5. Parochial instances of counselling and mediation are promoted for family problems.
6. The process of accompanying the new marriages is favored.
7. It favors the formation of values for family life, especially among young people.

**Non-formal education.**
1. Educational, recreational, cultural and solidarity processes designed for children and young people (V.gr. task rooms, school review, etc...) are organized.
2. Human development and Non-Formal Education processes (school support, psychology, language immersion, labour insertion, etc.) are proposed.
3. There are social volunteering processes with stimulation and Piarist training.
4. The formation of social development centres is promoted wherever possible.

**Calasanz Movement.**
1. The Calasanz Movement is proposed, accompanied and developed, in communion with the whole of the Pious Schools
2. There are groups of human and Christian growth beyond the school age; with a well-defined process, objectives and a reference community.
3. Catechesis is used to evangelize the families of children and young people, preferably in ongoing processes.
4. Volunteering and social action are organized as a form of pastoralism.
5. There are proposals for group initiation into prayer, interiority, listening and sharing, especially of children and young people.
6. The Piarist Vocation Ministry is boldly proposed.

**B. Cross-sectional options**

They are elements that must enter the educational project and must be present in all pastoral areas.

**Initial and permanent training.**
1. The suitability of the evangelizing agents is taken care of.
2. Evangelizing agents are formed that can accompany people in the inner and spiritual dimension.
3. Group initiation is promoted to prayer, interiority, listening and sharing, especially of children and young people.
4. The theological, spiritual and liturgical formation of our lay collaborators is cared for and encouraged.
5. The suitability of the catechists with their: fidelity to the Church, ability to close and care for children and youth, training in relation to the fight against all types of abuse, coherence of Christian life and capacity for teamwork, is taken care of.
6. There are trainers open to continuous training, and capable of transmitting faith through their own lives.
7. We offer the possibility of continuous training and specific courses (didactics, orientation, etc.) for our lay collaborators.
8. There is a basic Training and Accompaniment Plan for our lay collaborators.
9. The participation of our lay collaborators in training meetings is promoted, both from the Local Church and from the Pious Schools.
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Shared mission.
1. A positive and fraternal working and relational environment is enhanced, where good reception and respectful treatment predominate.
2. The community environment is favoured among the same lay collaborators, with some training and recreational encounters.
3. Adequate formation in the Piarist charism is promoted.
4. We propose our own Piarist vocation to the laity.
5. It favors the existence of stable groups of lay Piarists who reflect and grow from their own charism.
6. The various ecclesial and Piarists ministries are developed

Accompaniment.
1. The presence and closeness of the priests in the real life of their parish is favored.
2. A continuous accompaniment process is promoted for the various stages of life.
3. Encourage the availability of priests for listening and accompaniment, especially children and young people.
4. Accompaniment of all through the sacrament of Reconciliation.
5. Accompaniment and training of our lay collaborators.
6. Accompaniment also in the educational, social and recreational processes, etc.
V-Piarist presence

The parish will be properly located in the whole of the Piarist presence to which it corresponds, collaborating with full dedication in the objectives and priorities of each presence. We believe that the Piarist presence1 model will contribute decisively to the Piarist character of our parishes.

VI-Organization

The NETWORK has a Coordinating Team to put it into operation and to give it accompaniment.

It is advisable to count on a responsible person in each Piarist demarcation that assumes the coordination and the accompaniment of the parishes that are in the NETWORK and maintains a fluid relationship with the Network Coordinating Team.

VII-Conditions of entry in the network

1. Acceptance by the Major Superior and the government team of the demarcation who constitutes a guarantor that the parish will remain attached to the NETWORK.

2. Approval of the religious community and presence team.

3. The final decision of the incorporation to the NETWORK corresponds to the General Congregation.

4. Elaboration of the pastoral project of the parish from the six pastoral areas proposed in this document taking special care of the educational pastoral and the development of the Calasanz movement.


6. To maintain the relationship with other parishes of the NETWORK.

7. Collaborate on some initiatives that build a shared identity.
   - Annual collection for Piarist vocations.
   - Day of the Calasanz Movement.
   - Celebration of the Piarist festivities. Saint Joseph Calasanz, Saint Pompilio, Saint Paula, Saint Faustino, Our Lady of the Pious Schools.

8. Visualize NETWORK membership through a shared symbology.

We do not seek a “closed net”, in which only parishes that are assumed by the Order belong, but also parishes carried by Piarists who assume the project of the Order, and even parishes that are not carried by Piarists, but with which we establish a stable institutional relationship. We think, for example, of parishes where there are going forward some missions, parishes that want to take over the project and with which we collaborate in some way, or even pastoral platforms with which it is possible to establish a relationship based on our identity.