

Thy Kingdom Come!



# REGNUM CHRISTI

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## **STATUTES OF THE CONSECRATED WOMEN OF *REGNUM CHRISTI***

*(First draft English version)*

## DECREE

After examining the text of the statutes of the Association, “Consecrated Women of Regnum Christi”, the result of their General Assembly, I give provisional approval, *ad experimentum*, until the competent authority disposes otherwise.

I clarify that the formulation of article 1 §1, presenting the consecrated women of Regnum Christi as an international and public association of the faithful of pontifical rite, only expresses a desire which, to be fulfilled in the law, requires the intervention of the competent authority.

Rome, December 12, 2013

Velasio Card. De Paolis, c.s.  
Papal Delegate

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To Gloria Rodríguez Díaz  
General Director of the  
Consecrated Women of *Regnum Christi*

**CHAPTER I**  
**NATURE, PURPOSE AND SPIRIT**

**Art. 1. Nature**

*Nature*

1. §1. The *Consecrated Women of Regnum Christi* are an international and public association of the faithful, of pontifical right, constituted according to the norms of canon law, with their statutes approved by the Holy See and having juridical personality.  
  
§2. The association, in accordance with its proper law, forms part of the *Regnum Christi* Movement, to which others also belong who share the same charism and mission.
  
2. The consecrated women of the association are celibate women who, responding freely to a divine vocation, consecrate themselves to God by embracing the evangelical councils of poverty, chastity and obedience in the lay state through private vows in the association of the consecrated women of *Regnum Christi*. They are dedicated entirely to the service of the Church and humankind according to their charism. They ordinarily live a fraternal life in common.
  
3. §1. After submitting a written request for admittance, a person admitted to the candidacy by the competent director begins a path of belonging to the association but is not yet fully incorporated.  
  
§2. Upon making her first vows of consecration, a person is fully and legitimately incorporated into the association with juridically defined rights and duties.

**Art. 2. Purpose and Mission**

*Specific Purpose*

4. The purpose of the association is the same as that of *Regnum Christi*: personal sanctification and the extension of Christ's Kingdom in the heart of every person and in society. To this end they offer especially their own lay consecration through:  
  
§1. Living out a spousal consecration to the love of Christ, being an eschatological sign amidst temporal realities;  
  
§2. Testimony and by declaring Christ's merciful love for everyone, springing from their spiritual maternity and the ardent soul of an apostle;  
  
§3. Action, advancing the new evangelization in a secularized world.

### *Mission*

5. The experience of Christ's personal love and his desire for the salvation of souls generates in each consecrated woman an intimate urgency to dedicate herself to extending his Kingdom, so that others may encounter him and become his apostles. They carry out this mission by:

§1. Prayer and the offering of their life;

§2. Undertaking actions that contribute in greater depth and scope towards advancing Christ's Kingdom;

§3. Fostering in-depth Christian and apostolic formation of men and women in the various sectors of society;

§4. Promoting and building communion and collaboration among the branches of the *Regnum Christi* Movement;

§5. Offering their humanizing "feminine genius" in the life of the Church.

### *Principles of apostolic action*

6. Following the example of Christ who reaches out to everyone in the concrete circumstances of their life, the principles of apostolic action are guided by a profound respect for the dignity of each person. Such are principally:

§1. Personal accompaniment in the search for holiness;

§2. Integral formation of apostles and the development of their leadership;

§3. Evangelization of those who have or could have influence in their environments;

§4. Adaptation to times, places, and cultures;

§5. Organized and efficacious teamwork.

### *Areas of apostolic action*

7. While not excluding any particular type of apostolate, consecrated women of *Regnum Christi* offer the Church a form of evangelization according to their charism. They fulfill their evangelizing effort especially by proclaiming the faith; by educating; by pastoral work with children, youth and families; by evangelizing culture; through formation of the woman; through formation of consecrated persons and by works of Christian charity.

### Art. 3. Spirit

#### *Christ-centeredness*

8. The spirituality of the consecrated women is eminently Christ-centered. A consecrated woman lives her life imbued with the experience of the personal, real, passionate and faithful love of Christ. She fixes her gaze upon the heart of Christ the King who came to this earth to establish his Kingdom among men and in society, revealing the merciful love of his heart from the Incarnation until the culminating moment of the cross and resurrection. She allows herself to be penetrated by the love of Christ, conforming to his sentiments, thus associating herself as a spiritual mother in the work of redemption.

#### *Contemplative and ardently evangelizing*

9. At the foot of the cross and of the Eucharist and nourished by the Word, the consecrated woman is rooted in the contemplative spirit which moves and animates her. From the open side of Christ, she receives the treasures of the Kingdom which she feels called to bring to souls. Together with Mary, her Mother, she becomes a witness of God's love and proclaims the resurrection. The *militia Christi* springs from and is nourished by this experience which she has lived and contemplated. She thus is led to cooperate passionately with the Holy Spirit and to preach Christ's love in extending his Kingdom, making St. Paul's experience alive and present in the world: "*Caritas Christi urget nos.*"

#### *Charity*

10. Consecrated women have a specific calling to imbue every dimension of their life with Christ's authentic charity and with his humanizing and merciful gaze towards humanity. Striving to form a humble heart like Christ's, they live in an attitude of attentive service and understanding, in a joyful, detached and loving self-giving for the sake of their brothers and sisters. Likewise, as an expression of this same charity, they seek to live and build unity and a family spirit in the Movement and in the Church.

#### *The loves of Regnum Christi*

11. The spirituality of consecrated women is expressed in the loves shared by *Regnum Christi* as a whole: love for Christ; love for Mary; love for people to the point of laying down one's life for them; love for the Church and the pope; and love for one's vocation within *Regnum Christi* as a family called to bear witness to communion and to extend the Kingdom.

#### *Love for Mary*

12. The Virgin Mary models in each one of her daughters, virginity, the spousal dimension and spiritual motherhood, in order that they may welcome God's action in their souls and be transformed into Christ. In Mary they find a mother, a friend and a companion along the way of following Christ. They nurture toward her a tender, filial and intimate relationship. She is a model

of the virtues they seek to imitate, above all, her humility in serving others, her loving availability, and her docility as co-Redemptrix in the Father's plan.

*Love for the Church and the Pope*

13. The life and mission of *Regnum Christi* consecrated women exist only within the heart of the Church and for the Church. For this reason they:

§1. love her in a profound way, identifying with her pains and joys, and surrendering themselves to her, with a spirit of service and a profound awareness of their mission within her.

§2. adhere with special reverence and love to the Supreme Pontiff, seeking to know, live and spread his teachings.

§3. respect and follow the pastoral indications of bishops, the successors of the apostles. They participate with interest in their initiatives, collaborating with the local Church, in mutual esteem, with the various ecclesial realities and offering their charism, in a spirit of service, according to their possibilities.

*Patrons*

14. The association, dedicated to the Sacred Heart of Jesus and Our Lady of Sorrows, recognizes St. John the Evangelist and St. Paul the Apostle as their heavenly patrons. They invoke St. Joseph, spouse of Mary, and St. Michael the Archangel as their special protectors.

## CHAPTER II

### CONSECRATION IN *REGNUM CHRISTI*

#### Art. 1. The Evangelical Counsels

##### *The Evangelical Counsels*

15. §1. Responding to God's call, consecrated women, out of love, freely embrace the evangelical counsels of poverty, chastity and obedience. They are consecrated totally and exclusively to God in a close following of Christ who, virgin and poor, redeemed and sanctified mankind through his obedience to the Father, until death on the cross.

§2. In this way they are conformed to Christ, for the glory of the Father, as a living memory of his way of living and acting in the world. They consciously and lovingly dedicate their entire lives to service of the Lord, the Church, their brothers and sisters, and the Movement.

§3. This consecration makes present God's Kingdom, showing the ultimate meaning of temporal realities; manifesting the face of Christ in the daily life of men and women; and making possible their complete apostolic availability.

16. The consecrated women of the association embrace the evangelical counsels of poverty, chastity and obedience by means of private vows emitted in the presence of the competent director. Upon the emission of their vows they are consecrated to God with the rights and duties juridically defined in proper law.<sup>1</sup>

##### *A Chaste Life: Object and Benefits*

17. (can. 599) Consecrated women, through the assumption of the evangelical counsel of chastity, make present in this world the way of pure and universal love of the Kingdom of Heaven. Therefore:

§1. with an undivided heart they consecrate themselves totally and definitively to the supreme love of Christ, their spouse. They are a source of more abundant fruitfulness in the Church because they engender children in the spirit.

§2. in freeing their heart for a total self-giving to all people, they enjoy a complete affective and real availability for the service of his Kingdom.

§3. by making present the Beatitude of purity of heart, they invite others with their testimony of joy and fulfillment to contemplate and hope for future goods.

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<sup>1</sup> "Proper law" refers to the association's law as distinct from "universal law" which is issued by the Holy See (the code of Canon Law: *CIC*) and is common to all the faithful, and "particular law" which proceeds mainly from the particular Churches where consecrated members may have their house.

§4. they voluntarily embrace the observance of perfect continence in celibacy and the exercise of the virtue of chastity as it corresponds to their condition of life.

#### *A Life in Poverty: Object and Benefits*

18. (can. 600) Consecrated women promise voluntary poverty for love of Christ, seeking to have God as their only treasure.

§1. They seek to practice, in fact and in spirit, the poverty of Christ, who although he was rich, was made poor to enrich all of us.

§2. They channel the desires of their heart towards spiritual goods and heavenly treasures, putting themselves in the hands of the providence of their heavenly Father.

§3. They seek to lead a life of moderation, and to be detached from earthly goods. They renounce have the use and disposal of goods without dependence on their legitimate directors.

§4. Making use of the means at their disposal for the extension of the Kingdom, they use temporal and goods as gifts of God in so far as they are useful toward their end and mission.

§5. Thus, poverty lived out of love, keeps the heart open to God and others, and is a source of joy and interior freedom.

#### *Particular Expressions*

19. As an expression of their charism, consecrated women live poverty by means of:

§1. Austerity, simplicity and dignity at the personal and community level.

§2. The good use of time, of personal talents and of the means available for the mission, giving testimony of poverty according to the circumstances of times and places.

#### *Tending to the Needs of the Consecrated Women*

20. §1. (can. 668 §3) Whatever a consecrated woman acquires through personal effort is acquired for the association.

§2. (can. 670) The association supplies them with those things which are necessary for their sustenance and to lead a life that that enables them to achieve the purpose of their vocation. At the same time, consecrated women are aware of their responsibility for sustaining the communities and for the development of the *Regnum Christi* association.

§3. They all consider themselves to be subject to the common law of work and to sharing the same lifestyle.



### *Regarding the Administration of Personal Material Goods*

21. §1. (can. 668 §1) In the association, every consecrated woman keeps ownership of her goods and the capacity to acquire others, but she may not administer them herself. Therefore, before first temporary vows, they cede the administration of their goods to whomever they prefer, defining freely their use and enjoyment. Moreover, at least before final vows, they are to make a will that is to be valid also in civil law.

§2. (can. 668 §2) To change these dispositions for a just cause and to take any action concerning temporal goods, they need the written permission of the general director.

### *A Life of Obedience: Object and Benefits*

22. (can. 601) By assuming the evangelical counsel of obedience, consecrated women:

§1. freely and lovingly offer the complete surrender of their will to God as a holocaust of themselves, aware of the redeeming worth of offering their will to God, as Jesus Christ who was obedient even unto death on a cross;

§2. following the example of Jesus Christ towards his Father, live filial obedience with complete awareness motivated by faith, confidence and love.

§3. contract the obligation of obeying their legitimate directors, who stand in the place of God, when they command according to the statutes.

### *How to Practice Obedience*

23. Consecrated women seek to practice obedience with a readiness to serve with joy, promptness, with initiative both in community life and in the mission, and with freedom of conscience.

24. Relations with directors are characterized by accessibility, confidence, mutual listening, openness and discernment.

### *Obedience to the Pope*

25. (can. 590 §2) Consecrated women, by their proper law, are also bound to obey the Supreme Pontiff as their highest superior by reason of their vow of obedience.

## **Art. 2. The Specific Promises of the Association**

### *The Specific Promises*

26. On the same day of their consecration and in the presence of the competent director, all who consecrate their life to God in the association should also emit the following specific promises:

§1. to live the mission of extending Christ's Kingdom with a spirit of service, humility and availability.

§2. to practice a spirit of communion in the family of *Regnum Christi*, and in the Church, bearing witness in charity of word and deed with those who live and work alongside them.

**CHAPTER III**  
**FRATERNAL LIFE**

*Theological basis*

27. §1. Aware that fraternal life in community is a gift of the Holy Spirit and a means for persevering in their vocation, *Regnum Christi* consecrated women seek to be a vibrant reflection of the Trinitarian communion and a prophecy of eschatological unity. Therefore, in their deep-rooted values, motivations and ways of organizing themselves, they seek to make visible the gift of communion that undergirds the Church.

§2. (can. 602) The bonds of communion that unite the consecrated women, making them sisters in Christ, are eminently spiritual because they come from sharing the same vocation and charism in *Regnum Christi*. These bonds are rooted in a profound and authentic supernatural charity that brings them to live like the first Christian communities, with one heart and one soul.

§3. The exclusivity proper to a virginal love for Jesus Christ is a source of fruitfulness in love, making it inclusive. It permits a consecrated woman to establish deep and mature fraternal relationships with others and to love every person to a greater degree.

*Life in Common*

28. (can. 602) Fraternal life in common is necessary in the life and mission of consecrated women, and is expressed in a manner of life resulting in rights and obligations for which everyone, as a family, feels mutually responsible:

§1. living in the same house, under the authority of a director.

§2. sharing the same mission.

§3. being spiritually united through personal and community prayer.

§4. respecting norms and goods held in common.

29. (can. 665 §1) The competent director, having heard the opinion of her council, can permit a consecrated member, for a just cause, to live outside a house of the association for a time period set down in the Regulations. In such cases she will be assigned to a community and will depend on the director of that house.

### *The Practice of Fraternal Life*

30. *Regnum Christi* consecrated women live their fraternal life rooted in an authentic spirituality of communion, aware that it requires abnegation, realism, joy and the desire to build. They therefore:

§1. mutually help each other in seeking holiness and in imitating Christ.

§2. view each other as sisters, supporting each other mutually in their joys, sufferings and weaknesses. They are attentive to the desires and needs of the others, leaving room for true and deep friendships to develop.

§3. learn how to build fraternal relationships in which there is thoughtful communication expressed through attentive listening, open dialogue, sincere acceptance of others, mercy and forgiveness and where each person is valued just as she is.

§4. help one another with a spirit of service and self-giving that is open to all. For love they reject egoistic tendencies that lead to competition, mistrust and envy.

### *Fraternal Life and Mission*

31. Consecrated women fulfill their mission of extending the Kingdom of Christ as a responsibility shared by all. They are aware of the great evangelizing force found in the testimony of their community's charity and communion. They therefore live this missionary communion with the profound awareness of being sent by Christ and from him, by the Movement and by their own community.

32. (can. 675) Apostolic action belongs to the very nature of the association. Accordingly, the whole life of consecrated women is to be imbued with an apostolic spirit; and all apostolic action is to be permeated by their consecration. Fraternal life is to be organized in such a way that it favors and is a stimulus for the mission.

### *Fraternal Correction*

33. By the evangelical practice of fraternal correction, consecrated women mutually help each other along the way of being transformed into Jesus Christ and in their building up of community life. Whoever considers it necessary to correct another should be moved by authentic charity, purity of intention and truth; so that nothing is omitted, which in conscience ought to be pointed out. Care is taken not to hurt or humiliate the other.

### *Internationality*

34. As an expression of the Church's unity and universality, an effort is made – as far as possible and taking each person into consideration – to have communities made up of members from different

countries. Internationality is a source of enrichment and it favors respect and appreciation for different cultural traditions.

#### *Official Language*

35. The Association adopts Spanish as its official language in order to preserve and increase communion among consecrated women throughout the world and throughout time.

#### *The Elderly and Sick*

36. §1. In old age and in sickness, consecrated women live their consecration and mission united to the suffering Christ, conscious of the redeeming value of suffering for the salvation of souls.

§2. For their part, the community values, includes and accompanies them, showing appreciation for their dignity and their specific and essential mission that they continue to have within the body of the Movement.

§3. A primary duty of charity for directors and communities is solicitous attention to the spiritual, physical, psychological and material needs of the sick and elderly consecrated women, providing them with all the care they need.

§4. There is no set age for retiring from the active life in the Movement. With due prudence and discernment, directors offer opportunities to members so they may continue to collaborate in an apostolate that is appropriate for their situation, to the extent that they are able.

§5. With gratitude and charity, all consecrated women pay special attention to the elderly consecrated women who have spent their life and energy at the service of Christ's Kingdom in the Movement. Treat them with patience, respect and understanding, valuing them and asking for their counsel on account of their wisdom and experience.

#### *The Deceased*

37. Offer prayers and suffrages, especially the Eucharistic Sacrifice, for deceased consecrated women, so that those who have shared death with Christ may be definitively united to their Lord and spouse, coming into the full possession of the Kingdom of God.

## CHAPTER IV

### THE SPIRITUAL LIFE

#### *Introduction*

38. The consecrated woman conceives her spiritual life as a continual development of the gift of the indwelling of the Holy Trinity, bringing her to be configured to Christ. Accordingly, her spiritual life is a loving, dynamic relationship with God that is nourished by the sources of grace and strengthened by the exercise of virtue; and, that permeates and harmonizes every aspect of her personal and apostolic life.
39. The devotional practices and other means of spiritual growth are ordered towards keeping the *Regnum Christi* spirituality ever alive and operative in the heart; namely, that relationship of active and personal love for the heart of Christ the King that drives the advance of his Kingdom for the glory of God.

#### *Prayer Life*

40. (can. 663 §1) The first and principal duty of all consecrated women is the contemplation of divine things and assiduous union with God in prayer. They are in communion with him through daily personal and community prayer, and they nourish their interior life with the practices of spiritual life set down in the Regulations.

#### *Docility to the Holy Spirit*

41. The Holy Spirit, artificer of holiness, engenders Christ's life in the soul and brings fruits to her spiritual and apostolic life. Accordingly, the consecrated woman strives to keep listening attentively to his voice and remain docile to his action. Enlightened and strengthened by him, she can thus discern his voice, walk faithfully along the pathway of the will of God and give herself in service to her brothers and sisters so that Christ may reign in them.

#### *Theological Virtues*

42. The theological virtues are the source of the consecrated woman's interior and apostolic life. The exercise of these virtues permits her to walk in the light of a dynamic and operative faith; a joyful and unwavering hope; and, an ardent and generous charity in service to others.

### *Life of Grace*

43. Through the life of grace, consecrated women are united to Christ as a branch to the vine, in a special relationship of intimacy with him. They are mindful that the action of grace comes first, united to the free and loving collaboration of each person, as much in their spiritual growth as in the fruits of their apostolic action.

### *Liturgical Life*

44. They prepare their entire person for receiving God's saving action by means of actively, consciously and fervently participating in the liturgy, which is the primary and indispensable source of a genuine Christian spirit. Through the liturgy they nourish their spiritual life and apostolic charity; and, in communion of faith with the Church, they commemorate the mysteries of redemption that are made present during the different periods of the liturgical year.

### *Eucharistic Life*

45. (can. 663 §2) §1. Given that the Eucharistic sacrifice is the source of the Christian life, the culmination of God's action by which he sanctifies the world in Christ and the highest act of worship offered to the Father by humankind, make every effort to participate daily in the Eucharistic sacrifice and to receive the most holy Body of Christ.

§2. Make the Blessed Sacrament the spiritual center of their community and life, offering Christ a fervent and vibrant worship by means of adoration and visits. From there, Christ, full of grace and truth, disciplines behavior, strengthens character, nourishes virtues, consoles the afflicted, strengthens the weak and stimulates everyone who draws near to him to imitate him.

### *Sacrament of Penance*

46. In the sacrament of penance, the consecrated woman experiences the triumph of Christ's merciful love over sin as a means to establish his Kingdom in her own heart. This reconciling encounter with God and the Church fosters conversion, interior renewal and progressive identification with Jesus Christ. Accordingly, consecrated women devote themselves to receiving this sacrament frequently, with a profound attitude of faith, repentance and simplicity.

### *Knowledge of Sacred Scriptures*

47. Listen to and meditate on Sacred Scripture, the primary source of all spirituality for life, prayer, and the daily journey. Sacred Scripture is the principle of the community's unification of thought and the inspiration for continual renewal and apostolic creativity.

### *Devotion to Mary*

48. As Mary is the creature who is most conformed to Christ, devotion to her configures us to him in a special way. In particular, through the recitation of the rosary, Mary proposes to us the mysteries of her son so that we might learn from her how to contemplate the beauty of Christ's countenance.

### *Silence*

49. Interior life, an essential requisite for union with God, requires among other elements, exterior silence and a freely embraced solitude. Accordingly, consecrated women endeavor to share a profound fraternal communion in Christ and they take pains to live in surroundings that are conducive to listening to God as well as to maturing spiritually.

### *The Ascetical Life*

50. The Holy Spirit requires one's cooperation in order to form and bring about growth of the interior life. Thus, any serious effort in the spiritual life implicitly includes the ascetical dimension, for consecrated women are disciples of one who is crucified. With increasing awareness, they follow him in order to share in his passion, death and Resurrection. They practice virtues, which, by the power of grace, free them interiorly from those tendencies that prevent reaching the fullness of Christ, to which they are called.

### *Spiritual Direction*

51. (can. 630 §1) Consecrated women appreciate and value spiritual direction as a necessary means for their spiritual growth.

§1. Through it they learn to discern and recognize God's voice and lovingly respond to him.

§2. They go confidently to their spiritual director, motivated by faith and love, in an atmosphere of freedom and respect, for the sake of receiving adequate accompaniment.

§3. The choice of a spiritual director:

1.° Candidates have the director of their stage as their spiritual director;

2.° Those who are in the stage of temporal promises, choose from a list provided by their territorial director or they may choose someone else with their director's consent;

3.° Those who have emitted their final vows, freely choose their spiritual director, informing their director of their choice.

### *Chaplains of the houses*

52. Legionaries of Christ are the chaplains for houses of formation and apostolate.



## CHAPTER V

### THE STAGES OF LIFE AND FORMATION OF CONSECRATED WOMEN

#### Art. 1. Formation

##### *The Formation goal of Regnum Christi Consecrated Women*

53. The purpose of the formation of consecrated women is their transformation into Christ and their preparation as apostles of the new evangelization, according to their identity and specific mission.

##### *General Principles*

54. The general principles guiding the formation of *Regnum Christi* consecrated women are, amongst others: formation that is personalized, gradual and on-going, integral and integrating. Formation is based on love, truth, beauty and freedom. It is a formation that keeps up-to-date and includes a profound knowledge of the human person and his/her circumstances.

##### *Personal Dialogue with the Director and Formators*

55. As a means of accompaniment and formation:

§1. For each stage of consecrated life, consecrated members have personal dialogue with their director or corresponding formator, according to the frequency set down in the Regulations;

§2. Personal dialogue is an encounter, enlightened by faith, about fundamental aspects of the life of consecration according to the charism;

§3. (can. 630 §5) Consecrated members approach their directors with trust, to whom they can open their minds freely and spontaneously. Directors and formators, however, are prohibited to induce the members in any way to make a manifestation of conscience to them.

#### Art. 2. The Course prior to Candidacy

##### *Objective of the stage*

56. §1. Before entering the candidacy, those who feel called to consecration in *Regnum Christi* are first to take a course on vocational discernment.

§2. During this course, through dialogue with the person, an effort is made to bring to light a possible call of God and to see if she meets the requirements for beginning the candidacy, in conformity with number 59.

### **Art. 3. The Candidacy**

#### *Admittance of the Candidate*

57. §1. Upon completion of the aforementioned course, those who request admittance to the association and are accepted, begin a two year period of formation called "candidacy".

§2. (Can. 648 §1) As an extraordinary measure, the general director, with the approval of her council, can reduce the time of candidacy for a member of the association, but never to less than twelve months.

#### *Objective of the stage*

58. (can. 646) The purpose of the candidacy is to give the candidate a greater understanding of the vocation to consecration in Regnum Christi, to experience the association's manner of living and identify with its spirit; and, on the part of the association, to verify the intention and suitability of the candidate.

59. (can. 642) §1. The necessary requirements for admission to the candidacy are:

1.° Knowledge and practice of the faith: sacramental life, spirit of prayer, knowledge of Catholic doctrine and morality.

2.° Knowledge and initial identification with the Regnum Christi charism.

3.° Affective and emotional maturity consonant with one's age: capability for self-giving, openness to others and integration with one's own sexuality.

4.° Good health and psychological balance that warrant bearing the demands of the vocation to consecrated life in *Regnum Christi*.

5.° Good intellectual ability.

§2. To corroborate a candidate's suitability, appropriate experts may be consulted, while respecting the individual's right to intimacy.

60. (can. 643) The following are admitted to the *Regnum Christi* candidacy invalidly:

1.° one who has not yet completed her seventeenth year;

2.° a spouse, while the marriage continues to exist;

3.° one who has concealed, or who is currently bound by, a sacred bond to some institute of consecrated life or is incorporated in some society of apostolic life, or an association of the faithful that has some form of consecration, without prejudice to the prescript of can. 684 of the Code of Canon Law;

4.° one who enters the association induced by force, grave fear or deceit; or the one whom a director, induced in the same way, has admitted.

#### *Impediments to Admittance*

61. (can. 643 §2) In addition to considering the impediments set down by common law, the following are not to be admitted to the candidacy:

1.° those with habitual behaviors that impede the fulfilling of obligations that derive from consecration in *Regnum Christi*;

2.° Those who have not obtained a high school diploma;

3.° (can. 644) Those who have debts they cannot pay or who have commitments which could involve the Movement in lawsuits or problems.

#### *The Right to Admit Candidates*

62. (can. 641) The territorial director has the right to admit someone to the candidacy once she has heard her own council, the opinion of the director of the course prior to candidacy as well as that of the director of the candidacy. The request for admission to this stage is made by means of a hand-written letter to the territorial director.

#### *Formation*

63. (can. 652 §2) §1. Candidates are to receive an eminently Christocentric formation, devoting themselves principally to:

1. ° gaining a personal and profound knowledge of Jesus Christ, Sacred Scriptures and the spiritual life, particularly through liturgy, prayer and the practice of Christian and human virtues;

2.° seeking to grow in the knowledge and appreciation of the divine vocation and of the evangelical councils, as well as getting to know the spirit and purpose of *Regnum Christi*;

3.° Learning to value fraternal life in common and the observance of the discipline in a life of consecration;

4.° Growing in knowledge of the human person and of oneself.

§2. They will strive to focus on the objectives of this stage without getting distracted by other studies, work or absorbing apostolic missions which disperse or interfere with the dynamic proper to this stage.

### *The Director of the Candidacy*

64. (can. 650) The formation of the candidates is reserved to the director of this stage under the authority of the major directors.

### *Requirements for Emitting Temporary Vows*

65. (can. 653 §2) §1. At the end of this stage, the candidate for consecration can emit her temporary vows for three years, or she can abandon the association. In her hand-written letter to the general director, in which she requests to be admitted to consecration, the candidate declares that her petition is freely made.

§2. If there is doubt about the suitability of a candidate, the general director can extend the time of probation up for up to six months.

66. (can. 656) For the validity of temporary vows, it is required that the candidate:

- 1.° has completed at least eighteen years of age;
- 2.° has been freely admitted by the general director with the consent of her council;
- 3.° has completed the candidacy;
- 4.° that the profession of vows be explicit and made without force, grave fear, or deceit;
- 5.° that the vows be taken in the presence of the general or territorial director, or, in exceptional cases, her director.

## **Art. 4. The Stage of Temporary Vows**

### *Objective of the stage*

67. (can 659 §1 and 2) The objective of this stage is for consecrated women to consolidate their vocation and prepare for making final vows. This stage has two moments: first of all, academic formation begins, which needs to be integrated with the person's spiritual, apostolic and community life; secondly, before making her final vows, the person is introduced into the life of the apostolate, with an accompaniment.

### *Studies*

68. Studies during this stage should respond to *Regnum Christi's* charism and mission. Therefore ecclesial or civil university studies are followed in philosophy, theology and sciences related to the mission.

### *The Renewal of Temporary Vows*

69. (can. 657 §1) §1. When the first period of temporary vows has elapsed, a consecrated woman who freely asks and is judged suitable is to be admitted to renewal of the temporary vows for another three years. In exceptional cases, the person could make her final vows. Otherwise she is to leave the association.

### *Admission to final vows*

70. (can. 657 §2) When the second period of temporary vows has elapsed, the consecrated woman is admitted to final vows or leaves the association. Nevertheless, if it seems fitting or there exist doubts about her suitability, the general director can extend the period of temporary vows in accordance with the Regulations.

### *Preparation for Final Vows*

71. Emitting final vows involves ratifying the commitment made with God and *Regnum Christi*. Therefore, before taking this step, the member dedicates herself to an intense period of interior preparation.

### *Starting the Life of Apostolate*

72. At the end of the studies period, the consecrated member begins full-time apostolate. Beginning the apostolate at any other moment depends upon the decision of the general director.

## **Art. 5. The Life of Apostolate**

### *Life in mission*

73. Aware that their entire life is mission, consecrated women fulfill it, first of all, by the authentic testimony of their consecration, prayer, sacrifice, and by suitable apostolic action.

74. The experience of Christ's personal love brings each consecrated woman to surrender herself to her evangelizing work, with the ardent soul of an apostle and a keen awareness of the primacy of grace. This is combined with a sense of initiative, solicitude in the care of souls, enthusiasm and the total gift of herself so that Christ may reign in people's hearts and in society.

### *Apostolic Assignments*

75. §1 The association makes its own the common mission of *Regnum Christi*, committing itself actively to its works, especially to the formation of lay members.

§2. The general or territorial director, depending on the instance, assigns the mission to each consecrated member, as well as the community to which she belongs. The exercise of this authority includes valuing the gifts of God and the development of each member in her apostolic setting.

§3. Respecting what is laid down in §1, the competent director can apostolically designate the consecrated members to other works or missions according to the association's charism and proper law.

§4. In the place where she works, the consecrated member is always someone who transmits the Gospel and the Regnum Christi charism.

#### *On-going Formation*

76. §1. In order to continue configuring themselves to Christ and respond better to God's call, consecrated women follow a path of continual growth. They do so by deepening the understanding of their personal vocation, their vocation to community and their relationship with the other branches of *Regnum Christi*.

§2. On-going formation is an attitude toward life which allows someone to go about their integral formation in a mature way and accompanied by their formators. Thus, in the events of daily life, they may learn how to recognize formative opportunities and grow in their vocation.

§3. On-going formation is also continued by other means such as post-graduate degrees and educational resources that allow one to better understand and respond to the demands of evangelizing in a secularized world.

#### *Spiritual Renewal*

77. It is appropriate for the consecrated woman to have intervals in her life for renewal and spiritual growth, in a climate of silence and interior freedom, and without the pressures of apostolic life.

## CHAPTER VI

### DEPARTURE FROM THE ASSOCIATION

#### *Recommendations for Consecrated Women*

77. Whoever decides to leave consecrated life should ponder her motives before God, accompanied by the director of her community and counseled by her spiritual director, so that her decision may be prudent, mature and the result of a search for the will of God in her life.

#### *Departure and Dismissal*

79. (can. 691 §1) A consecrated woman who decides to leave the life of consecration after having pronounced temporal or final vows, presents a written petition to the general director for an indult to leave. The general director grants the indult with the consent of her council.
80. (can. 653 §1) During the candidacy, a member may freely leave the association. Likewise, the territorial director, after having consulted her council, may dismiss a member.
81. Once temporary or final vows have been pronounced, the procedures to be followed are those established in canons 688 to 703 of the Code of Canon Law regarding departures from the association, whether on personal initiative or in the case of expulsion. These canons for institutes of consecrated life are to be observed insofar as they are applicable to an association of lay faithful. Canons 693 and 699 §2 are therefore to be excluded.
82. In regards to the departure or expulsion of a consecrated woman, directors should act with understanding, charity and maternal care, observing the prescriptions of universal and proper law.
83. (can. 702) §1. Whoever lawfully leaves the association or is lawfully dismissed from it, cannot claim anything from the association for any work done in it.
- §2. The association, however, is to show equity and evangelical charity towards the member who is separated from it.

#### *Re-admittance*

84. (can. 690. §1) If a consecrated member left the association lawfully, she can be readmitted by the general director with the consent of her council. The general director determines the appropriate probation prior to re-admittance.

**CHAPTER VII**  
**GOVERNANCE AND ADMINISTRATION**

**Art. 1. Authority in the Association**

85. In order to build profound communion in the association and fully live the charism received from God, the following principles of governance are to be applied indiscriminately in the exercise of authority:

§1. Participation: favoring the duty and the right to contribute to the association's life and mission through the different instances.

§2. Information: with due prudence and respect for persons, offering appropriately information that enables participating and living of the charism.

§3. Co-responsibility: fostering a responsible living of the charism received according to one's specific task.

§4. Subsidiarity: recognizing the relative autonomy of each person in her respective area of life and mission. To this purpose, encouraging a harmonious and ordered articulation in establishing a hierarchy of faculties and competencies.

*General Assembly and General Director*

86. §1. The general assembly is the collegial and representative organ of the association. It needs to be constituted in such a way that it is a true sign of the association's unity in charity. While it is in session it possesses the highest authority of the association in keeping with universal and proper law.

§2. The general director, assisted by her council, possesses authority over the entire association, the territories, houses and consecrated women, in conformity with the norm of universal and proper law and the decisions of the general assembly.

*Ecclesiastical Chaplain*

87. §1. The association of consecrated women of Regnum Christi has a chaplain who is named by the corresponding ecclesiastical authority. His function is to give counsel concerning doctrinal and spiritual matters. He does not possess faculties of governance.

§2. The general assembly is to propose a Legionary of Christ priest for this position.



### *Directors*

88. (can. 596 §1; 627 §1) §1. The directors of the consecrated women are: the general director, the territorial directors and the directors of houses of formation and apostolate. All of these should have their own council. In exercising authority, they should rely on the collaboration of their councilors, in keeping with the norms of universal and proper law.

§2. (can. 617) Directors are to fulfill their function and exercise their authority according to the norm of universal and proper law.

§3. (can. 620) The general director and territorial directors are considered to be the major directors of the consecrated women.

§4. (can. 624 §1 and §2) Directors constituted for a definite period of time are not to remain too long in offices of governance without interruption.

§5. (625 §3) A suitable consultation precedes the appointment of a territorial director or a director of a house, according to the indications set down in the Regulations.

### *Exercise of Authority*

89. (cann. 618 and 619) For their part, directors carry out their service of authority as Christ the Good Shepherd. Accordingly:

§1. They themselves should be obedient to the will of God through an attitude of docile listening to and communion with Him.

§2. They exercise their authority as a service of communion, with a spirit of self-giving to their sisters in such a way that they express the charity with which God loves them.

§3. They direct and accompany the consecrated women as daughters of God, showing them respect and trust, helping them fulfill the plan of God for their lives.

§4. With a spirit of discernment, they listen to each member with attention and respect. They promote a loving obedience, co-responsibility and the development of each one's personal charisms for their own good and that of the community, the Church and *Regnum Christi*. Nevertheless, the directors maintain their authority to decide and prescribe what must be done.

## **Art. 2. The General Assembly**

### *Purpose*

90. (can. 631 §1) The general assembly's principal responsibilities are: to protect the charism and to promote renewal and adaptation of the association in accordance with the same charism; to elect the general director and her councilors; to attend to matters of greater importance and to issue norms which all consecrated women of the association are bound to obey.

### *Ordinary and Extraordinary*

91. The general assembly can be ordinary or extraordinary

§1. The assembly is ordinary when convoked for the election of the general director and her council. It should assemble every six years and as often as the position of general director becomes vacant.

§2. The assembly is extraordinary when convoked only for the sake of studying important and urgent matters of the association.

### *Guidelines*

92. The general assembly is governed by these Statutes and the regulations promulgated by the last general assembly.

### *Participants and Elections*

93. §1. The participants of the general assembly attend either by reason of their office or by election.

§2. Those participating by office:

1.° the current general director;

2.° the last former general director;

3.° the general councilors;

4.° the territorial directors;

5.° the general administrator;

6.° the general secretary;

7.° the general head of studies.

§3. The number of elected participants should exceed the number of those participating by reason of their office, according to the indications in the regulations promulgated by the general assembly.

§4. Participation is also possible for representatives of the other branches or other people invited according to the regulations of the general assembly. These participants have a voice but cannot vote.

### *Preparation for the General Assembly*

94. (can. 631 §3) In preparing for the general assembly, each territory holds an assembly or has some other appropriate means of consultation, with the objective of identifying, pondering and

preparing the proposals of each territory for the general assembly. Nevertheless, any member can freely send their thoughts and suggestions directly to the general assembly.

#### *Resolutions*

95. §1. In order that amendments can be made to the statutes, the approval of a qualified majority of two thirds of the general assembly is required. Afterwards, the amendments are submitted for approval to the competent ecclesiastical authority.

§2. Other resolutions of the general assembly are approved by an absolute majority of votes or by the stipulations found in the regulations of the assembly.

### **Art. 3. The General Director and her Council**

#### *Election*

96. The general director is elected by the general assembly for a period of six years, with the possibility of being re-elected at the end of her first term for another period of six years. She cannot, however, be elected for a third term.

#### *Requisites and Qualities*

97. The general director should be at least thirty-five years of age and with final vows for at least ten years.

98. §1. In electing the general director, they should proceed with a spirit of unity and faith so as to obtain the maximum convergence of votes for the member who they in conscience consider to be suitable.

§2. The one who obtains the vote of the qualified majority of the electors present is the person considered to be elected as the general director.

1.° If in the first vote, nobody obtains the qualified majority, proceed to a second and third vote to obtain the qualified majority. If it is not obtained, hold a fourth vote in which the person who obtains the absolute majority is elected.

2.° If nobody obtains the qualified majority, then proceed to a fifth vote, in which only the two, who obtained the most votes in the fourth vote, have a passive voice.

3.° If in the fourth vote there are more than two who have obtained an equal number of votes, then the two who are the longest in final vows are to have a passive voice.

4.° At the fifth vote, the person who obtains the majority of the votes by relative majority is the one considered to be elected as the general director. If the two obtained the same number of

votes, then the person considered to be elected is the one who is the longest in final vows. If both of them solemnly renewed their vows on the same day, then the elder is considered elected.

99. Whoever is elected as general director:

§1. should be a woman of God, with a profound prayer life, faithful to the Magisterium of the Church and to the specific charism. She should have the capacity to foster unity with the Church and amongst the *Regnum Christi* branches;

§2. should possess the qualities and virtues necessary for directing the association, especially humility and a spirit of service, charity, prudence, fortitude; a capacity for discerning, for listening and for dialogue, and apostolic experience

§3. should be of sound health and capable of facing up to her responsibilities.

#### *Priorities*

100. §1. The general director has the responsibility of directing the association so that it will be faithful to its charism and fulfill its mission in the Church, according to God's will.

§2. Therefore, her priorities are:

1.° directing the consecrated women in close collaboration with the territorial directors. Being approachable and solicitous, she promotes prayer life, a good spirit, integral formation, perseverance and community life;

2.° watching over the institutional unity with the other branches of the *Regnum Christi* Movement. She maintains an on-going dialogue with the competent authorities in what has to do with the assignment of personnel, the life of the Movement, apostolate, planning, direction and economy;

3.° stimulating apostolic consolidation, projection and expansion;

4.° promoting the association's growth through pastoral vocational work.

101. In attending to the priorities mentioned in the preceding number, the general director strives:

1.° to carry out the indications and directives given by the general assembly;

2.° to take care that everyone, especially the territorial directors, directors of houses and formators fulfill their responsibilities according to proper law;

3.° to carefully watch over the administration of the temporal goods under her care and to offer support to the economy of the *Regnum Christi* Movement.

### *Headquarters*

102. (can. 304 §1) The headquarters of the general director and her council should be in the city of Rome.

### *Resignation or Removal from Office*

103. For the resignation or removal from office of the general director, the indications given in canons 187-189; 192-196 of the Code of Canon Law are to be observed.

### *General Council*

104. §1. (can. 627) The general council collaborates with the general director in the exercise of her authority. They express this collaboration, above all, by giving their consent or opinion as is determined by universal or proper law.

§2. The number of general councilors is established in the regulations for consecrated members. They are elected by the general assembly for a period of six years. At the end of this period they can be elected for another period but not for a third.

§3. General councilors should be at least thirty-five years of age and be with final vows for at least five years.

§4. They should not be entrusted with other occupations that impede fulfilling their role responsibly.

### *Qualities*

105. General Councilors should be examples of virtue. Above all, they should be prudent; humble; discreet; capable of listening and dialogue; particularly gifted at teamwork; and they should have a profound knowledge of the human heart, of their statutes and of *Regnum Christi*.

### *Resignation and Substitution*

106. §1. The general director, after having heard her council, can accept or reject the resignation submitted by a general councilor.

§2. In the case of the resignation or removal of a councilor, the general director and the other councilors should elect a new general councilor by absolute majority, after having heard the territorial directors.

#### **Art. 4. The General Secretary and the General Head of Studies**

##### *General Secretary*

107. §1. The general secretary is appointed by the general director, with the consent of her council, for a period of six years. She can be appointed for a second period.

§2. She should be at least thirty-five years of age and with final vows for at least five years.

§3. She should be discreet, solicitous and prudent; possess a solid doctrinal preparation; be experienced in dealing with others by both the spoken and the written word; have a profound love and commitment to the association such that she can safely be trusted with any matter referring to it.

##### *General Head of Studies*

108. §1. The general head of studies is appointed by the general director, with the consent of her council, for a period of six years. She can be appointed for a second period.

§2. If it seems opportune, one of the general councilors could be given this position.

§3. The general head of studies should be at least thirty-five years of age and with final vows for at least five years.

§3. The person taking on this role should identify with the spirit of the association, be gifted with a religious and secular cultural education, firmly adhere to the Magisterium and to the directives of the Holy See, be well-balanced and upright in her judgments and, if possible, have a degree in an ecclesiastical discipline.

#### **Art. 5. The Territory, the Territorial Director and her Council**

##### *Territories*

109. (can. 621) The association is organized into territories that are fixed according to needs and expansion. A territory is a group of several houses that have been canonically established by the competent authority and under the authority of a territorial director.

110. The erection, suppression, fusion or delimitation of a territory is determined by the general director, with the consent of her councilors, having heard the territorial directors who are implied.

##### *Appointment of Territorial Directors*

111. The territorial director is appointed by the general director, with the consent of her council, for a period of three years. Having completed her term she can be appointed for a second period of

three years. In exceptional cases she can be appointed for a third period of three years. In this last case, the general director needs to obtain the consent of at least two-thirds of the general council.

#### *Requisites and Qualities*

112. The territorial director should be at least thirty-five years of age and with final vows for a least ten years.
  
113. §1. In appointing the territorial director, the qualities mentioned for the general director in number 99 are applicable, as well as the following:
  - 1.° apostolic zeal and broad horizons;
  - 2.° capacity for teamwork and loyalty to the general director's authority;
  - 3.° a charitable and approachable manner, a reconciling spirit, and a capacity for human relations.

#### *Priorities*

114. Besides promoting the priorities of the general director mentioned in number 100, territorial directors in their territories have the additional duties of:
  - 1.° directing attentively and accompanying the directors of houses and ensuring that those directing works of apostolate are adequately accompanied.
  - 2.° keeping close to the communities and the consecrated women, so as to be a support and a listening ear for them, ensuring that they have the resources that may best contribute to their formation and apostolate.
  - 3.° maintaining an on-going dialogue with the other instances of government and heads of apostolate of the other branches of the *Regnum Christi* family as regards planning, apostolate and finances.
  - 4.° knowing and analyzing the ecclesial, cultural and social context of the country or of the several countries of the territory.
  - 5.° fostering communion and being attentive to relations with the ecclesiastical hierarchy.
  - 6.° taking care that the association within the territory be financially sound.

### *Territorial Council*

115. §1. The territorial council collaborates with the territorial director in the exercise of her authority. This collaboration is expressed, above all, by giving their consent or their opinion as is determined by universal or proper law.

§2. The territorial council is appointed by the general director for a period of three years. At the end of this period they can be appointed for another period.

§3. Territorial councilors are to be at least thirty-five years of age and with final vows for at least five years.

116. Consecrated women selected as territorial councilors should, as much as possible, possess the qualities mentioned for general councilors in number 105, and whose profiles respond to the needs of the territory.

## **Art. 6. Houses, Directors and their Council**

### *Erection of Houses*

117. (can. 609 §1) The general director is responsible, with the consent of her council, to erect the association's houses of formation and apostolate. The diocesan bishop's written consent is required beforehand.

### *Appointment and Requisites*

118. §1. The director of each house of formation or apostolate is appointed by the general director for a period of three years. At the end of this period she can be appointed for another period.

§3. Directors are to be at least thirty years of age and with final vows for at least five years.

### *Mission and Obligations*

119. (can. 619) §1. Directors, aware of the importance of their mission for the good of the consecrated women and for their perseverance should:

1.° sustain the community entrusted to them with their prayer and sacrifice;

2.° surrender themselves to direct their communities with love and a spirit of service. They should refrain from other apostolic activities that may impede them from fulfilling their duty;

3.° foster fraternal charity and a spirit of unity and teamwork, both in their community and among the other members of the *Regnum Christi* family. They should promote zeal and responsibility in the apostolate;



4.° diligently, attentively and lovingly seek to provide whatever is appropriate for covering the needs of the consecrated women and the fulfillment of their mission;

5.° in the performance of their duty, nurture a close communication with their major superiors, faithfully putting their indications into practice;

§2. Every director for her community and for each one of her sisters is a woman of God She is also a teacher, a mother and a friend who knows how to listen, dialogue and understand. The director is one who trusts in each person and reaches out to encounter the needy soul.

#### *Council of the Director of a House*

120. §1. The director of every house of formation or apostolate consisting of more than five consecrated members is assisted by a council. The council is appointed by the territorial director with the consent of her council.

§2. Councilors are appointed for a period of three years, at the end of which they can be appointed for a second period.

§3. Councilors should have emitted final vows.

121. §1. Councilors assist the director of the house in whatever is determined by universal and proper law, particularly in offering their opinion when consulted by the director. They can also propose whatever seems appropriate for the good of the community.

§2. Councilors have only a consultative voice in council meetings, except in the case foreseen in can. 703 of the Code of Canon Law, as well as in those cases determined by their proper law.

### **Art. 7. Administration of Temporal Goods**

#### *Administration of the Association*

122. Without prejudice to universal or proper law, the association assumes the administrative norms of the *Regnum Christi* Movement, of which it is a part.

123. §1. (can. 634 §1) As a juridical person, the association enjoys the right to acquire, possess, administer and alienate temporal goods.

§2. The general director, with the consent of her council, needs to give her approval in order to contract a debt or to perform any other extraordinary act of administration.

### *Spirit of Poverty*

124. The spirit of poverty that should motivate the responsible use of goods requires a sure and efficient administration, carried out in a spirit of service.

### *Subordination*

125. The administration of the goods of the territories and houses is subordinated to the common good of the association. Accordingly, the general director with her council, for a just and proportionate cause, can dispose of the goods of any house or territory in order to meet the general needs of the association.

### *Purpose of Goods*

126. The goods of the association are used principally for:

- 1.° the sustenance of the consecrated women in all that refers to their life and formation;
- 2.° the fulfillment of their mission;
- 3.° the needs of the universal Church and works of charity in favor of the most needy.

### *General Administrator*

127. §1 The general administrator is elected by the general assembly for a period of six years. At the end of this period she can be reelected for another six years.

§2. She should be at least thirty-five years of age and with final vows for at least five years. This role cannot be filled by a general councilor.

§3. If for some reason this position falls vacant, the general director with the consent of her council is to appoint a new general administrator.

§4. (can. 636 §1) The general administrator is responsible for the administration of the goods of the association entrusted to her, under the authority of the general director, in keeping with universal and proper law. In particular, she oversees the upkeep and increase of goods, their proper distribution and application in meeting needs of the institution and the members, the book-keeping, the supervision and direction of the territorial administrators and maintenance of proper relations in financial matters with the entire *Regnum Christi* Movement and the Church.

### *Territorial Administrator*

128. At the territorial level there is a territorial administrator whose duties are analogous to those of the general administrator.

*Administration of Houses*

129. §1. The director of the house is the one responsible for its administration. She ordinarily has the help of an administrator who is appointed by the territorial director.

§2. The administration of the houses of the association follows the criteria established in its proper law.

**Art. 8. The Historical Archive**

130. All documents, of any kind, produced by the association in the development of its activities will be stored in the general archive of the association, instituted for this purpose. The general secretary is responsible for its different phases: current, storage and historical.

## CHAPTER VII

### OBLIGATION OF THE STATUTES

#### *Codes of Proper Law*

131. §1. These statutes regulate the internal government of the consecrated women in *Regnum Christi* at the general, territorial and local level.

§2. The statutes and other duly approved and promulgated rules make up the proper law of the consecrated women, which is obligatory for all.

132. (can. 662) The supreme rule of life and way of holiness for consecrated women is the following of Christ, as proposed in the Gospel and as expressed in these statutes.

#### *Obligation of the directors*

133. §1. Directors are obliged to promote the observance of the statutes.

§2. In particular cases, for a just and reasonable cause, the general director, the territorial director and the directors of houses, can temporarily dispense consecrated women, either on an individual basis or as a community, from observing a disciplinary norm of proper law.

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