

Thy Kingdom Come!

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DRAFT REGULATIONS OF THE ASSOCIATED FAITHFUL IN THE REGNUM CHRISTI FEDERATION

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Presentation

The *Regulations of the Associated Faithful in the Regnum Christi Federation* is a secondary code foreseen by the *Draft Statutes of the Regnum Christi Federation* (n.2), which establishes that these Regulations must be approved by the General Convention of the Federation. It contains the applicative norms of what the Statutes prescribe in general terms regarding the associated faithful and, above all, the norms that define the way in which they live the charism of Regnum Christi¹.

This version of the Regulations has been prepared considering the contributions received from the lay delegates of the General Assembly in April 2018, the Pontifical Assistant's corrections and the organizational model proposed in the Draft Statutes of the Regnum Christi Federation in its third version (Draft 3.0). The following changes have been made to the previous text:

- Some wording and conceptual changes to adapt the Regulations to the Draft 3.0 and to the recommendations of the Pontifical Assistant.
- A new formulation of the promise of availability, now called the promise of self-giving, at the request of some of the lay delegates in the April session.
- Instead of referring to the territorial director and their committee, the General and Territorial Presidency is now used.
- Participation of the laypeople in the direction of the Federation consists in assisting, by consultative vote, in the General and Territorial Convention and in the and General and Territorial Presidencies and Plenary Councils. The Presentation of the Draft 3.0 explains the reasons that support this way of structuring the laypeople's participation in the Federation.

When referring to Regnum Christi and to the members, the Regulations follow the same terminology as the Draft 3.0, as explained in its presentation and glossary. The only difference with respect to Draft 3.0 is that the "associated faithful" are also called "Lay Members of Regnum Christi". The first term is used when in the technical-canonical context of the Federation, and the second term is used when the context is spiritual-charismatic.

These adjustments have been included in the Regulations by a commission composed of Francisco Gámez, Fr. Sylvester Heereman, Javier Bendek and Br. Seth Sabata, and have been approved by the three general moderators.

It is good to bear in mind numbers 16, 18 and 19 of the *Message of the 2018 Extraordinary General Assembly to Regnum Christi members at the end of the first session* (DG-RC 0152-2018) on the history of the preparation of the Regulations (no.16) and its revision (nos. 18 and 19) by the lay members in the April General Assembly:

16. Francisco Gámez, a lay member of the Regnum Christi General Committee, presented in a plenary session the revision of the draft of the Regulations of Regnum Christi as the second to last step in a process begun in June 2013. At that time the pontifical delegate, Cardinal Velasio De Paolis, urged the laity to initiate a discernment on their own identity as members of Regnum Christi. In September 2014, the study circles and team meetings began to focus on studying various documents and discerning about their own vocation. There were 10,882 lay members who registered to vote for delegates who would continue the reflection in Territorial Conventions. In those conventions, members of the three consecrated branches accompanied the lay people. From the Territorial Conventions, 64 delegates were elected to the 2016 International Convention. The International Convention approved a text that was included in

¹ In these Regulations, "Lay Member of Regnum Christi" refers to what the Statutes of the Regnum Christi Federation calls "laypeople associated to the Regnum Christi Federation".

the second part of the Draft General Statutes and reviewed in the Territorial Assemblies in the fall of 2017.

18. In their voting, the laity expressed a broad consensus in support of the draft of the Regulations that had already been worked on and revised in previous meetings, suggesting only slight modifications. They renewed their commitment to the formation of their own lay members and expressed their interest in developing some form of online collaboration that will make it possible to keep in touch in order to continue developing their own identity and vocation. Finally, they held a final vote on the draft of the Regulations as a whole, in which it was unanimously approved. This was done looking forward to its final ratification, which will take place in a vote of the Assembly as a whole during the second session at the end of 2018.

19. The lay delegates see the draft Regulations as the first fruit of a prolonged process that involved many people, and as another step that provides a common, broad, and flexible framework. They hope the members will familiarize themselves with them and adopt them as their own. Above all, though, they hope they will provide a chance to renew apostolic drive and the sense of what it means to belong to Regnum Christi. Some technical aspects of the draft Regulations will still have to be adjusted once the exact configuration of the various bodies of the Federation has been defined. At the end of the day, all of this work must contribute to the mission of the lay people which is to make the Kingdom of God present in the hearts of people to transform society.

These draft *Regulations of the Associated Faithful in the Regnum Christi Federation* are presented to the delegates to the Extraordinary General Assembly in November so that they can be revised and receive final ratification by all the delegates of the General Assembly.

To achieve these goals, and in view of the long drafting process of this document and the short time available at the General Assembly in the November session, all delegates are asked to prepare written proposals for any change they see necessary in these Regulations. These proposals must be in the form of alternative texts to the numbers presented here, and should be sent to the secretariat of the Joint General Assembly (rcstatutes_cc@regnumchristi.net) **before November 12, 2018**. In the General Assembly only the written proposals received by the secretariat will be reviewed and voted on. In voting on the Regulations, lay members and branch members with deliberative vote will participate together as established by Draft 3.0 no. 55 §3 and no. 39§2 of these Regulations.

Draft of the General Regulations of Regnum Christi (April 2018)	Draft Regulations of the Associated Faithful in the Regnum Christi Federation
First Part. Regnum Christi Laypeople	First Part. The Lay Members of Regnum Christi
Chapter 1. Identity and life of Regnum Christi laypeople	Chapter 1. Identity and life of the Lay Members of Regnum Christi
<p data-bbox="193 412 794 450">Identity of the Regnum Christi Laypeople</p> <p data-bbox="193 479 794 674">1§1. The Regnum Christi laypeople are Catholics who personally embrace a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism, but without assuming the evangelical counsels by a sacred bond.</p> <p data-bbox="193 815 794 913">§2. The Regnum Christi laypeople are individually associated with the Federation, according to these <i>Regulations</i>.</p> <p data-bbox="193 1055 794 1249">§3. They bring to Regnum Christi their secular nature and their apostolic action, by which they extend Christ's presence in the world and transform human realities, especially in their family, professional, and social life, in accordance with the Gospel.</p>	<p data-bbox="799 412 1394 450">Identity of the Lay Member of Regnum Christi</p> <p data-bbox="799 479 1394 779">1§1. The Lay Members of Regnum Christi are Catholics who personally embrace a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism, but without assuming the evangelical counsels by a sacred bond. Their fundamental characteristics are described in the Statutes of the Regnum Christi Federation, numbers 6-28.</p> <p data-bbox="799 815 1394 1010">§2. These faithful are incorporated into Regnum Christi by individual association to the Federation, and admitted by the competent authority of the same, according to the norms of the Statutes of the Federation and these Regulations.</p> <p data-bbox="799 1055 1394 1249">§3. They bring to the Federation, and to all of Regnum Christi, their secular nature and their apostolic action, by which they extend Christ's presence in the world and transform human realities, especially in their family, professional, and social life, in accordance with the Gospel.</p>
<p data-bbox="193 1285 794 1352">Elements proper to the way of life for Regnum Christi Laypeople</p> <p data-bbox="193 1391 794 1682">2. Regnum Christi proposes a Christianity that is active and enthusiastic in love, a way of life that helps one live their baptismal commitments and fulfill the mission of being Christian leaven in the world. Regnum Christi laypeople live and develop their vocation in five dimensions: the spiritual life, formation, apostolate, personal accompaniment and team life.</p>	<p data-bbox="799 1285 1394 1352">Elements proper to the way of life of Lay Members of Regnum Christi</p> <p data-bbox="799 1391 1394 1682">2. Regnum Christi proposes a Christianity that is active and enthusiastic in love, and a way of life that helps members live their baptismal commitments and fulfill the mission of being Christian leaven in the world. Lay Members of Regnum Christi live and develop their vocation in five dimensions: the spiritual life, formation, apostolate, personal accompaniment and team life.</p>
<p data-bbox="193 1688 794 1727">Article 1. Spiritual Life</p>	<p data-bbox="799 1688 1394 1727">Article 1. Spiritual life</p>
<p data-bbox="193 1733 794 1765">Orientation of the spiritual life</p> <p data-bbox="193 1794 794 2058">3. Regnum Christi laypeople understand the spiritual life as a progressive configuration with Christ through the development of the Trinitarian life in them. Therefore, they live it as a dynamic relationship of love with God, and nurture it through the sacraments, the Word of God, the liturgy, prayer, and the exercise of the moral and theological virtues. Their spiritual life</p>	<p data-bbox="799 1733 1394 1765">Orientation of the spiritual life</p> <p data-bbox="799 1794 1394 2058">3. Lay Members of Regnum Christi understand the spiritual life as a progressive configuration with Christ through the development of the Trinitarian life in them. Therefore, they live it as a dynamic relationship of love with God, and nurture it through the sacraments, the Word of God, the liturgy, prayer, and the exercise of the moral and theological</p>

permeates and harmonizes the other aspects of their life.	virtues. Their spiritual life permeates and harmonizes the other aspects of their life.
Lay spirituality	Lay spirituality
4. Conscious of the gift of divine filiation in Christ that they received in baptism, Regnum Christi laypeople live their condition as priest, prophet and king in the midst of temporal realities, aspiring to make the Kingdom of God present in this world so that it might be a worthy home for the children of God in which all things contribute to giving him glory.	4. Conscious of the gift of divine filiation in Christ that they received in baptism, Lay Members of Regnum Christi live their condition as priest, prophet and king in the midst of temporal realities, aspiring to make the Kingdom of God present in this world so that it might be a worthy home for the children of God in which all things contribute to giving him glory.
Practices of spiritual life	Practices of spiritual life
5. The spiritual practices that the Movement recommends to Regnum Christi laypeople are means to help them grow in their relationship of love with Christ. With the help of their spiritual director, they gradually learn mental prayer and how to live the other practices recommended in the prayer book. As a particular means for spiritual progress, they are encouraged to participate yearly in spiritual exercises or a renewal triduum.	5. The spiritual practices recommended to Lay Members of Regnum Christi are means to help them grow in their relationship of love with Christ. With the help of their spiritual director, they gradually learn mental prayer and how to live the other practices recommended in the prayer book. As a particular means for spiritual progress, they are encouraged to participate yearly in spiritual exercises or a renewal triduum.
Article 2. Formation	Article 2. Formation
Concept of formation	Formation
6. Regnum Christi laypeople begin a path of formation according to number 31 of the Statutes of the Federation, considering their specific mission as members of the lay faithful to shed the light of the Gospel on the problems of the world in which they live, and transform it.	6. Lay Members of Regnum Christi begin a path of formation according to the <i>Statutes of the Regnum Christi Federation</i> , number 28, considering their specific mission as members of the lay faithful to illuminate temporal realities with the light of the Gospel in Christ.
Systematic formation	Personal responsibility and the institutional formation plan
7. Regnum Christi laypeople assume personal responsibility for their own formation. At the same time, the competent authority must establish a formation plan that offers objectives, guidelines and means. Study circles and other courses are ordinary means of imparting formation in the Movement.	7. Lay Members of Regnum Christi assume personal responsibility for their own formation. At the same time, the competent Federation authority must establish a formation plan that offers objectives, guidelines and means. Study circles and other courses are ordinary means of imparting formation.
Training	Training
8. Those Regnum Christi laypeople designated to take on responsibilities at the service of others should receive adequate training, accompaniment and feedback.	8. The Lay Members of Regnum Christi designated to take on responsibilities at the service of others should receive appropriate training, accompaniment and feedback.
Article 3. The apostolate	Article 3. The apostolate
Being an apostle	Being an apostle
9. In each member of the Movement, the experience of Christ's love creates an interior need to respond to the call to evangelize. Moved by the grace of God, this experience leads them	9. In each Lay Member of Regnum Christi, the experience of Christ's love creates an interior need to respond to the call to evangelize. Moved by the grace of God, this experience leads them

<p>to live as true apostles in the world and place their whole selves, talent and time at the service of the Kingdom of Christ. Therefore, Regnum Christi laypeople:</p> <p>1.° strive to encounter Christ daily in prayer, and to witness to Him amid the different circumstances of life;</p> <p>2.° in living their lay vocation, strive to live their family life and the duties of their state in life as their first priority, enlightened by the Word and Church teachings;</p> <p>3.° seek to reach out to others in the concrete realities of their daily lives, announcing the Gospel and inviting them to participate in Christ's mission;</p> <p>4.° start and participate in apostolic initiatives and works, according to their possibilities;</p> <p>5.° participate in parish and diocesan life, sharing the Regnum Christi charism with the local Church;</p> <p>6.° desire to share the gift of God they have discovered in Regnum Christi with others. They therefore promote the Movement and accompany those who show interest in knowing more about it or in participating in the Movement's spirituality and mission.</p>	<p>to live as true apostles in the world and place their whole selves, talent and time at the service of the Kingdom of Christ. Therefore, Lay Members of Regnum Christi:</p> <p>1.° strive to encounter Christ daily in prayer, and to witness to Him amid the different circumstances of life;</p> <p>2.° in living their lay vocation, strive to live their family life and the duties of their state in life as their first priority, enlightened by the Word of God and Church teachings;</p> <p>3.° seek to reach out to others in the concrete realities of their daily lives, announcing the Gospel and inviting them to participate in Christ's mission;</p> <p>4.° start and participate in apostolic initiatives and works, according to their possibilities;</p> <p>5.° participate in parish and diocesan life, sharing the Regnum Christi charism with the local Church;</p> <p>6.° desire to share the gift of God they have discovered in Regnum Christi with others. They therefore introduce others to Regnum Christi and accompany those who show interest in knowing more about it, or in participating in its spirituality and mission.</p>
<p>The importance of ECYD</p> <p>10. Since young people are fundamental for the future of the Church, the Movement and society, Regnum Christi laypeople share the responsibility of ensuring that the young people who form part of ECYD receive proper care and attention.</p>	<p>The importance of ECYD</p> <p>10. Since young people are fundamental for the future of the Church, Regnum Christi and society, Lay Members of Regnum Christi share the responsibility of ensuring that the young people who form part of ECYD receive proper care and attention.</p>
<p>Article 4. Personal Accompaniment</p> <p>Accompaniment</p> <p>11. Accompaniment in Regnum Christi is a shared responsibility between the lay member, who ought to seek it, and the Movement, which must offer it. This accompaniment is realized in personal and sacramental attention, team life and the apostolic formation and follow-up.</p>	<p>Article 4. Personal accompaniment</p> <p>Accompaniment</p> <p>11. Accompaniment is a shared responsibility between the lay member, who ought to seek it, and Regnum Christi, which must offer it. This accompaniment is realized in personal and sacramental attention, team life and apostolic formation and follow-up.</p>
<p>Spiritual direction</p> <p>12. Regnum Christi laypeople seek regular spiritual direction as a traditional means offered by the Church for spiritual growth. Through it, they learn to discern God's will and to embrace it with love.</p>	<p>Spiritual direction</p> <p>12. Lay Members of Regnum Christi seek regular spiritual direction as a traditional means offered by the Church for spiritual growth. Through it, they learn to discern God's will and to embrace it with love.</p>
<p>Dialogue with the team leader</p> <p>13. The team leaders accompany each member of their teams, helping each one as a friend and brother or sister on their path of</p>	<p>Dialogue with the team leader</p> <p>13. Team leaders accompany each member of their teams, helping each one as a friend and</p>

personal and apostolic growth through frequent dialogue.	brother or sister on their path of personal and apostolic growth through frequent dialogue.
<i>Article 5. Team life</i>	<i>Article 5. Team life</i>
The team 14§1. Regnum Christi laypeople ordinarily form part of a team. The team is the natural setting where the members develop their Regnum Christi way of life. §2. A team is a group of members united in Christian fraternity to help each other in their sanctification, formation and apostolic work, following the example of the first Christian communities. It is the most basic unit of the Movement's structure for the Regnum Christi laypeople. §3. Teams, as communities of apostles, can be organized in various ways according to the concrete circumstances of each Regnum Christi locality.	The team 14§1. Lay Members of Regnum Christi ordinarily form part of a team. The team is the natural setting where the members develop their Regnum Christi way of life. §2. A team is a group of members united in Christian fraternity to help each other in their sanctification, formation and apostolic work, following the example of the first Christian communities. It is the most basic unit in the structure of Regnum Christi. §3. Teams, as communities of apostles, can be organized in various ways according to the concrete circumstances of each Federation locality.
The Encounter with Christ 15. The Encounter with Christ is the center of team life. In it the members examine their Christian life as a community of faith and under the light of God's Word, discern what the Lord expects of them in evangelizing the reality of the world they live in, and encourage each other to follow Christ and enkindle their apostolic zeal.	The Encounter with Christ 15. The Encounter with Christ is the center of team life. In it; the lay members examine their Christian life as a community of faith and under the light of God's Word; discern what the Lord expects of them in evangelizing the reality of the world they live in; and encourage each other to follow Christ and enkindle their apostolic zeal.
Chapter 2. Incorporation and departure of Regnum Christi laypeople	Chapter 2. Incorporation and departure of lay member of Regnum Christi
Juridical nature of the incorporation into Regnum Christi 16. For a lay person to incorporate into Regnum Christi, the candidate individually associates to the Regnum Christ Federation according to number 7§2 of the Statutes of the Regnum Christi Federation and according to number 1§2 of these Regulations.	<i>Proposal to eliminate this number because it is covered in the new wording of number 1§ 2.</i>
Requirements for admission 17. Any Catholic who is at least sixteen years old and who desires to live the spirit of Regnum Christi, profit by its means of sanctification and collaborate in its apostolic action can be admitted into Regnum Christi if they are moved by the proper intentions and can take on the corresponding commitments.	Requirements for admission 17. Any Catholic who is at least sixteen years old and who desires to live the spirit of Regnum Christi, profit by its means of sanctification and collaborate in its apostolic action can be admitted into Regnum Christi if they are moved by the proper intentions and can take on the corresponding commitments.
The Commitments	The Commitments 18§1. By their incorporation into Regnum Christi, the lay member commits to:

<p>18§1. By their incorporation into Regnum Christi, the Regnum Christi layperson commits to:</p> <ol style="list-style-type: none"> 1.° keep alive the awareness of the new life they received in baptism and seek to develop it; 2.° grow in the assimilation and living of the charism, especially through the five dimensions proper to the lives of Regnum Christi laypeople (see no. 2). <p>§2. In the act of incorporation to Regnum Christi, the Regnum Christi layperson makes the following offering to the Lord;</p> <p><i>“In the presence of Jesus Christ, my Savior and Redeemer, with the help of his grace and invoking the help of the Holy Virgin Mother of Christ, Mother of the Church, and my mother, I commit:</i></p> <ol style="list-style-type: none"> 1.° <i>to live in grace and friendship with Christ, our King, through prayer and the sacraments;</i> 2.° <i>to live the evangelical virtues of poverty, filial obedience and purity in my thoughts and actions;</i> 3.° <i>to fulfill the duties of my state of life with love and honesty, as a service to God and to others;</i> 4.° <i>to live an authentic Christian life, inspired by the spirit of the Movement and practicing militia Christi;</i> 5.° <i>to make use of all possible means of growing in my integral formation and forging my Christian leadership in order to be a good disciple and apostle of Christ in every moment;</i> 6.° <i>to profess a faithful and lived love for our Mother, the Holy Church; for the Pope; for my bishop and for my parish priest;</i> 7.° <i>to generously offer my talents, apostolic efforts, time and material goods to collaborate in the mission of Regnum Christi at the service of the Church”.</i> 	<ol style="list-style-type: none"> 1.° keep their awareness of the new life they received in baptism alive, and seek to develop it; 2.° grow in the assimilation and living of the charism, especially through the five dimensions proper to the lives of Regnum Christi laypeople (see no. 2). <p>§2. In the act of incorporation to Regnum Christi, the Lay Member of Regnum Christi makes the following offering to the Lord;</p> <p><i>“In the presence of Jesus Christ, my Savior and Redeemer, with the help of his grace and invoking the help of the Holy Virgin Mother of Christ, Mother of the Church, and my mother, I commit:</i></p> <ol style="list-style-type: none"> 1.° <i>to live in grace and friendship with Christ, our King, through prayer and the sacraments;</i> 2.° <i>to live the evangelical virtues of poverty, filial obedience and purity in my thoughts and actions;</i> 3.° <i>to fulfill the duties of my state of life with love and honesty, as a service to God and to others;</i> 4.° <i>to live an authentic Christian life, inspired by the spirit of Regnum Christi and practicing militia Christi;</i> 5.° <i>to make use of all possible means of growing in my integral formation and forging my Christian leadership in order to be a good disciple and apostle of Christ in every moment;</i> 6.° <i>to profess a faithful and lived love for our Mother, the Holy Church; for the Pope; for my bishop and for my parish priest;</i> 7.° <i>to generously offer my talents, apostolic efforts, time and material goods to collaborate in the mission of Regnum Christi at the service of the Church”.</i>
<p>Belonging to other ecclesial realities</p> <p>19§1. Those who belong to other ecclesial realities and wish to associate to the Federation should assess with the section director if the commitments acquired by incorporation into the Movement are compatible with those previously acquired in the other ecclesial realities.</p>	<p>Belonging to other ecclesial realities</p> <p>19§1. Those who belong to other ecclesial realities and wish to associate to the Federation should assess with their section director whether the commitments are compatible with those previously acquired in the other ecclesial realities.</p>

<p>§2. Regnum Christi does not admit anyone to incorporation if they have taken on the evangelical counsels by a sacred bond in another spiritual family.</p>	<p>§2. Regnum Christi does not admit anyone to incorporation if they have taken on the evangelical counsels by a sacred bond in another spiritual family.</p>
<p>20§1. The decision to ask for incorporation into the Regnum Christi Movement must be the fruit of adequate discernment and a free response to the call of God.</p> <p>§2. Section directors have the authority to admit people into the Movement once the person has submitted a written request, and has been recommended by a team leader or another member. This comes after a period of participation in the life of the Movement that is long enough to ensure that both the person and the Movement have gotten to know each other sufficiently.</p> <p>§3. Incorporation into the Movement takes place through a formal act or ceremony, ordinarily after a spiritual triduum, as established in the Ritual of Regnum Christi, and is duly documented.</p> <p>§4. Each year members make a devotional renewal of the commitments they made at incorporation (see no. 18).</p> <p>§5. Members who leave a consecrated branch of the Federation and wish to continue belonging to the Movement must request that the section director register them as an associated member.</p>	<p>Incorporation process</p> <p>20§1. The decision to ask for incorporation into Regnum Christi must be the fruit of adequate discernment and a free response to the call of God.</p> <p>§2. Section directors have the authority to admit people into Regnum Christi once the person has submitted a written request, and has been recommended by a team leader or another member. This comes after a period of participation in Regnum Christi life that is long enough to ensure that both the person and the section director have gotten to know each other sufficiently.</p> <p>§3. Incorporation into Regnum Christi takes place through a formal act or ceremony, ordinarily after spiritual exercises, as established in the Ritual of Regnum Christi, and is duly documented.</p> <p>§4. Each year lay members make a devotional renewal of the commitments they made at incorporation (see no. 18).</p> <p>§5. Members who leave a branch of the Federation and wish to continue belonging to Regnum Christi must request that the section director register them among the lay members of Regnum Christi.</p>
<p>Departure from the Movement</p> <p>21§1. After having reflected before God about their decision, any Regnum Christi layperson is free to leave the Movement by informing the section director in writing.</p> <p>§2. Due to the voluntary and disinterested nature of the personal commitment which membership in Regnum Christi implies, the member who leaves the Movement in any manner has no right to demand anything for any work done in it.</p>	<p>Departure</p> <p>21§1. After having reflected before God about their decision, any lay member is free to disassociate from the Federation by informing the section director in writing.</p> <p>§2. Due to the voluntary and disinterested nature of the personal commitment, those who disassociate from the Federation in any manner have no right to demand anything for any work done in it.</p>
<p><i>Ipsa facto</i> loss of membership</p> <p>22§1. Those who take on the evangelical counsels through a sacred bond in another spiritual family <i>ipso facto</i> cease to belong to the Movement.</p>	<p><i>Ipsa facto</i> loss of membership</p> <p>22§1. Those who take on the evangelical counsels through a sacred bond in another spiritual family <i>ipso facto</i> cease to be associated to the Regnum Christi Federation.</p>

<p>§2. Those who publicly abandon the Catholic faith <i>ipso facto</i> cease to belong to the Movement.</p>	<p>§2. Those who publicly abandon the Catholic faith <i>ipso facto</i> cease to be associated to the Regnum Christi Federation.</p>
<p>Dismissal and causes</p> <p>23§1. The section director can dismiss a member for just cause if it is considered necessary, having first heard the opinion of the team leader, and with the consent of their committee. Before deciding on the dismissal, the section director should consult with the team or group leader, as applicable, and with the consent of their committee should admonish the member in writing, warning of the possibility of dismissal and communicating the reason. The admonition should indicate a timeframe for the eventual amendment of the member. The person concerned has the right to defend themselves before the section director. After the deadline established in the admonition, and having given the member the opportunity to defend himself, the section director, if they consider the dismissal necessary and with the consent of the committee, must communicate the dismissal in writing to the person concerned, using justice, prudence and charity.</p> <p>§2. The dismissed member may appeal to the territorial director, who shall resolve the case with the consent of their committee.</p> <p>§3. Publicly and obstinately holding ideas or habits that are contrary to the faith and discipline of the Church is a cause for dismissal from the Movement.</p>	<p>Dismissal and causes</p> <p>23§1. Section directors can dismiss a lay member from the Federation for just cause if it is considered necessary, having first heard the opinion of the team leader, and with the consent of their council. Before deciding on the dismissal, section directors should consult with the team or group leader, as applicable, and with the consent of their council should admonish the member in writing, warning of the possibility of dismissal and communicating the reason. The admonition should indicate a timeframe for the eventual amendment of the member. The person concerned has the right to defend themselves before the section director. After the deadline established in the admonition and having given the member the opportunity to defend himself, section directors, if they consider the dismissal necessary and with the consent of their council, must communicate the dismissal in writing to the person concerned, using justice, prudence and charity.</p> <p>§2. The dismissed member may appeal to the Territorial Presidency.</p> <p>§3. Publicly and obstinately holding ideas or habits that are contrary to the faith and discipline of the Church is a cause for dismissal.</p>
<p>Chapter 3. Particular modes of self-giving of Regnum Christi laypeople</p>	<p>Chapter 3. Particular modes of self-giving for lay members of Regnum Christi²</p>
<p><i>Article 1. The promise of availability</i></p>	<p><i>Article 1. The promise of self-giving</i></p>
<p>Identity</p> <p>24§1. Some Regnum Christi laypeople feel called by God to take on a special commitment to the Lord in the Movement. In response, they generously offer their availability in order to more actively offer their prayer, time, talents and material goods to advance the life and mission of Regnum Christi.</p> <p>§2. Those who accept this call offer a valuable support to the sections and their apostolates through their prayer and dedication.</p>	<p>24§1. Some lay members feel called by God to take on a special commitment of self-giving and availability to the Lord in order to propel the life and mission of Regnum Christi. In response, they take up the path of prayer and formation that Regnum Christi proposes to them and they commit themselves to active involvement in Regnum Christi with their prayers, talents, time and material goods.</p> <p>§2. Those who accept this call offer a valuable support to the sections and their</p>

² A group of second degree third level members is discerning their identity and forms of insertion in Regnum Christi.

<p>§3. The Regnum Christi layperson and the section director agree on the concrete ways of living out this commitment according to the member's personal circumstances and the Movement's needs.</p> <p>§4. It is the Regnum Christi layperson's responsibility to harmonize this commitment with the duties proper to their state in life, aided by their spiritual director.</p>	<p>apostolates through their prayer, self-giving and availability.</p> <p>§3. The lay member of Regnum Christi and the section director agree on the concrete ways of living out this self-giving and availability according to the member's personal circumstances and Regnum Christi's needs.</p> <p>§4. It is the Regnum Christi lay members' responsibility to harmonize this commitment with the duties proper to their state in life, aided by their spiritual director.</p> <p><i>Note:</i> <i>Paragraph one was prepared by a work-team composed of Francisco Gámez, Maria Corina Ferreres, Mike Williams and José Antonio Lebrija, to improve the text as some delegates had requested.</i></p> <p><i>The object of this call, as in the previous wording, is to commit oneself to propel the life and mission of Regnum Christi. The response to this call implies that members commit themselves with renewed awareness to an itinerary of growing in their spiritual life and personal formation. The new wording seeks to emphasize this spiritual dimension of the promise.</i></p>
<p>The promise of availability</p> <p>25§1. This special commitment is taken on in a formal promise of availability made in the presence of the section director and other members, according to the ritual of the Movement.</p> <p>§2. An official document must be drawn up and signed when the promise is made.</p> <p>§3. The first time the promise is made, it is for one year. It can be renewed annually. After five renewals, if the member so wishes and the section director deems it appropriate, the promise can be renewed for life.</p> <p>§4. The Federation directors should ensure that members who have made this promise have the accompaniment they need to live their commitment.</p>	<p>The promise of self-giving</p> <p>25§1. This special commitment is taken on in a formal promise of self-giving made in the presence of the section director and other members, according to the ritual of Regnum Christi.</p> <p>§2. An official document must be drawn up and signed when the promise is made.</p> <p>§3. The first time the promise is made, it is for one year. It can be renewed annually. After five renewals, if the Regnum Christi lay member so wishes and the section director deems it appropriate, the promise can be renewed for life.</p> <p>§4. The Federation directors should ensure that members who have made the promise of self-giving have the accompaniment they need to live their commitment.</p>
<p>Requirements for making the promise</p> <p>26§1. Any Regnum Christi layperson may make the promise of availability if they are at least eighteen years old, moved by the proper</p>	<p>Requirements for making the promise</p> <p>26§1. Any lay member may make the promise of self-giving if they are at least eighteen years old, moved by the proper intentions, have lived</p>

<p>intentions, have lived in the Movement long enough to be known by the section director, and have properly discerned with the help of their spiritual director.</p> <p>§2. This promise of availability should be made in a spirit of generosity and humility, in the service of the Kingdom of Christ and with the desire to contribute to the progress of the Movement.</p>	<p>in Regnum Christi long enough to be known by the section director, and have properly discerned with the help of their spiritual director.</p> <p>§2. This promise of availability should be made in a spirit of generosity and humility, in the service of the Kingdom of Christ and with the desire to contribute to the progress of Regnum Christi.</p>
<p>Admission</p> <p>27. The section director has the authority to permit someone to make the promise of availability in response to their written petition, after having heard the opinion of their committee.</p>	<p>Admission</p> <p>27. The section director has the authority to permit someone to make the promise in response to their written petition, after having heard the opinion of their council.</p>
<p>Dispensation</p> <p>28§1. After mature discernment and with the help of their spiritual director, Regnum Christi laypeople may ask the section director to dispense them from this promise.</p> <p>§2. The section director gives the Regnum Christi layperson this dispensation in writing and registers it in the section archive.</p>	<p>Dispensation</p> <p>28§1. After mature discernment and with the help of their spiritual director, Lay Members of Regnum Christi may ask the section director to dispense them from this promise.</p> <p>§2. The section director gives the lay member this dispensation in writing and registers it in the section archive.</p> <p>Temporary provision</p> <p>The Lay Members of Regnum Christi who are “second degree members” according to previous regulations; who have remained as such for at least five years; and who have the authorization of the section director, may make the promise of self-giving for life without having to follow the provisions of no. 25 § 3.</p> <p><i>Note: In response to the request made by some delegates at the April meetings, a temporary provision has been included to permit second-degree members who have been so for more than five years to make the promise of self-giving for life.</i></p>
<p>Article 2. Coworkers</p> <p>Coworkers</p> <p>29. Regnum Christi laypeople who voluntarily dedicate one or more years to serve the Church apostolically in the Regnum Christi Movement according to its rules are known as coworkers.</p>	<p>Article 2. Coworkers</p> <p>Coworkers</p> <p>29. Lay Members of Regnum Christi who voluntarily dedicate one or more years to serve the Church apostolically in Regnum Christi according to their Regulations, are known as coworkers.</p>
<p>Chapter 4. Structures and functions at the service of the life of Regnum Christi laypeople</p>	<p>Chapter 4. Structures and functions at the service of the life of Lay Members of Regnum Christi</p>
<p>Teams</p>	<p>Teams</p>

<p>30§1. A team is ordinarily composed of members of the same sex and stage of life, bound together by friendship, like-mindedness or common interests. However, there can also be teams composed of married couples, directed by one of the couples.</p> <p>§2. A team is directed by a team leader. The section director appoints the team leader for a period of one year with the possibility of renewal, after hearing the opinions of their committee and of the team members.</p> <p>§3. The team leader has the mission of animating the life of the team and accompanying each member in their formation and apostolate.</p> <p>§4. The number of members on a team should favor adequate accompaniment, friendship among the members, and the active participation of all.</p>	<p>30§1. A team is ordinarily composed of members of the same sex and stage of life, bound together by friendship, like-mindedness or common interests. However, there can also be teams composed of married couples, directed by one of the couples.</p> <p>§2. A team is directed by a team leader. The section director appoints the team leader for up to a period of three years with the possibility of renewal, after hearing the opinions of their council and of the team members.</p> <p>§3. The team leader has the mission of animating the life of the team and accompanying each member in their formation and apostolate.</p> <p>§4. The number of members on a team should favor adequate accompaniment, friendship among the members, and the active participation of all.</p>
<p>Groups</p> <p>31§1. When the number of teams so requires, they can be joined into a group to facilitate personal attention and coordination.</p> <p>§2. Groups are led by group leaders designated by the section director, taking into consideration the opinion of the team leaders. They are appointed for a period of one year with the possibility of renewal.</p>	<p>Groups</p> <p>31§1. When the number of teams so requires, they can be joined into a group to facilitate personal attention and coordination.</p> <p>§2. Groups are led by group leaders designated by the section director, taking into consideration the opinion of the team leaders. They are appointed for up to a period of three years with the possibility of renewal.</p>
<p>Sections</p> <p>32§1. A section is a group of teams and groups that fosters the members' life of prayer and integral formation, the family spirit of Regnum Christi, the invitation and welcoming of new members, accompaniment, apostolic action and a healthy economy.</p> <p>§2. There are ordinarily six sections: men, women, young men, young women, ECYD boys, ECYD girls.</p> <p>§3. The territorial director has the authority to create or suppress a section in a locality with the purpose of promoting the common mission, personal attention, and efficient organization, after first obtaining the consent of the committee and having received the proposal of the local director.</p>	<p>Sections</p> <p>32§1. A section is a group of teams and groups that fosters prayer life and integral formation, the family spirit of Regnum Christi, the invitation and welcoming of new members, accompaniment, apostolic action and a healthy economy.</p> <p>§2. There are ordinarily six sections: men, women, young men, young women, ECYD boys, ECYD girls.</p> <p>§3. The Federation's Territorial Presidency has the authority to create or suppress a section in a locality with the purpose of promoting the common mission, personal attention, and efficient organization, after having received the proposal of the local director.</p>
<p>The section director</p> <p>33§1. At the head of every section there is a section director who is proposed by the local</p>	<p>The section director</p> <p>33§1. For every section there is a section director who is proposed by the local director and</p>

<p>director and appointed by the territorial director, with the consent of their committee, as stipulated in no. 54 §3 of the <i>Statutes of the Regnum Christi Federation</i>. They are appointed for a three year term with the possibility of renewal, or exceptionally, for a one or two year term.</p> <p>§2. The section director must be a Regnum Christi member who has been incorporated for at least three years, or if they are a member of a branch, they must have made their perpetual vows at least three years prior.</p> <p>§3. The section director’s mission is to foster the goals mentioned in no. 32 §1.</p>	<p>appointed by the Federation’s Territorial Presidency, as stipulated in no. 49 § 3 of the <i>Statutes of the Regnum Christi Federation</i>. They are appointed for a three-year term with the possibility of renewal, or exceptionally, for a one- or two-year term.</p> <p>§2. The section director must be a Regnum Christi lay member who has been incorporated for at least three years, or if they are a member of a branch, they must have made their perpetual vows at least three years prior.</p> <p>§3. The section director’s mission is to foster the goals mentioned in no. 32 §1.</p>
<p>The section director’s council</p> <p>34§1. The section director has a council which is formed by four to eight members who are elected by and from the group and team leaders. If the total of group and team leaders is less than four, the section director will propose four Regnum Christi laypeople to the local director, who will name them as members of the council of the section director.</p> <p>§2. The council members are appointed for the same duration as the section director. Their term can be renewed.</p> <p>§3. The section director is aided by their council in making decisions, especially those in which these Regulations or other secondary codes prescribe the section director’s action.</p>	<p>The section director’s council</p> <p>34§1. The section director has a council which is formed by four to eight Lay Members of Regnum Christi who are elected by and from among the group and team leaders. If the total of group and team leaders is less than four, the section director will propose four Lay Members of Regnum Christi to the local director, who will name them as members of the council of the section director.</p> <p>§2. The council members are appointed for the same duration as the section director. Their term can be renewed.</p> <p>§3. The section director is aided by their council in making decisions, and asks for their consent or opinion, as established in these Regulations or in secondary codes.</p>
<p>The section chaplain</p> <p>35§1. When the section director is not a priest, the section usually has a chaplain appointed by the territorial director with the consent of the territorial council.</p> <p>§2. The section chaplain is responsible for the liturgical and sacramental life of the section, and for ensuring that the members receive adequate spiritual formation, while respecting the section director’s authority.</p>	<p>The section chaplain</p> <p>35§1. When the section director is not a priest, the section usually has a chaplain appointed by the Territorial Presidency.</p> <p>§2. The section chaplain is responsible for the liturgical and sacramental life of the section, and for ensuring that the members receive adequate spiritual formation, while respecting the section director’s authority.</p>
<p>Formators</p> <p>36§1. “Formators” are Regnum Christi members who collaborate in the direction of the section and the formation of members. They are principally dedicated to spiritual direction, preaching, imparting formative activities, directing teams or groups, or directing apostolic activities.</p>	<p>Formators</p> <p>36§1. “Formators” are lay members or branch members who collaborate in the direction of the section and the formation of section members. They are principally dedicated to spiritual direction, preaching, imparting formative activities, directing teams or groups, or directing apostolic activities.</p>

<p>§2. They are subject to the section director in their ordinary responsibilities, for which they should receive adequate preparation and accompaniment.</p>	<p>§2. They are subject to the section director in their ordinary responsibilities. The section director should ensure that they receive adequate preparation and accompaniment in carrying out their function.</p>
<p>Chapter 5. Participation of Regnum Christi laypeople in the governing bodies of the Federation</p>	<p>Chapter 5. Participation of lay members of Regnum Christi in the governing bodies of the Federation</p>
	<p><i>Article 1. Elections and participation in the general and territorial conventions</i></p>
<p>Participation and co-responsibility of the Regnum Christi laypeople</p> <p>37. The nature of the Movement, and the specific vocation of Regnum Christi laypeople to fully live the charism and participate co-responsibly in the life and mission of Regnum Christi, calls for them to participate in the governing bodies of the Federation. Through these Regulations, the Movement provides a means for the Regnum Christi laypeople to exercise their responsibility in defining their own way of living the charism and of contributing their specific gifts to the life and mission of the Movement.</p>	<p>Participation and co-responsibility of the Lay People of Regnum Christi</p> <p>37. Given the specific vocation of the lay members to fully live the charism and participate co-responsibly in the life and mission of Regnum Christi, the Statutes of the Federation establish that the lay members must participate in the direction of the Federation and in defining their own way of living the charism. These Regulations establish the concrete way of exercising this participation.</p>
<p>Complementary norm for DSRCF 71</p> <p>38. The delegates of the Regnum Christi laypeople to the General Convention are elected by and from among the delegates of the Regnum Christi laypeople to the territorial conventions. The number of seats given to the associated faithful in the General Convention is defined by the regulations of the General Convention.</p>	<p>Complementary norm for DSRCF 65</p> <p>38. The delegates of the Lay Members of Regnum Christi to the General Convention are elected by and from among the delegates of the lay members to the Territorial Conventions. The number of seats given to the lay members in the General Convention is defined by the Regulations of the General Convention.</p>
<p>Complementary norm for DSRCF 2§4</p> <p>39. In order to enact the consultation presented in number 2 §4 of the Statutes of the Federation, the delegates of the Regnum Christi laypeople make up a college in the General Convention for the following acts:</p> <p>1.º To express their view on changes to the numbers of the Statutes of the Federation that refer specifically to the associated faithful.</p> <p>2.º To deliberate on the changes in chapters 1, 2, 3 and 4 of these Regulations that describe the way in which the Regnum Christi laypeople live the charism. The proposal of the Regnum Christi laypeople in this matter will be approved or not-approved in a joint vote by the entire assembly, which includes the delegates of the branches and the delegates of the Regnum Christi laypeople. If the proposal is rejected by the assembly, the</p>	<p>Complementary norm for DSRCF 55</p> <p>39. §1 In order to enact the consultation presented in number 55 § 2 of the Statutes of the Regnum Christi Federation, the delegates of the Lay Members of Regnum Christi make up a college in the General Convention in order to express their opinion.</p> <p>§2 In the approval or modification of their own Regulations by the General Convention, they participate with a deliberative vote, together with the members of the federated branches (See DSRCF 55§3). This same method is followed for the approval or modification of other possible normative documents that deal specifically with the life of the Lay Members of Regnum Christi.</p>

<p>Regnum Christi laypeople can present their proposal again with changes that they discuss among themselves.</p> <p>3.º To deliberate with the same method about other eventual normative documents that fall under the authority of the General Convention and deal specifically with the life of the Regnum Christi laypeople.</p>	
<p>Complementary norm for DSRCF 74</p> <p>41. The delegates of the Regnum Christi laypeople to the territorial convention are elected by and among the Regnum Christi laypeople in the localities according to the specific regulations approved by the respective territorial director with the consent of their council.</p>	<p>Complementary norm for DSRCF 67</p> <p>40. The delegates of the Lay Members of Regnum Christi to the Territorial Convention are elected by and from among the Lay Members of Regnum Christi of the territory according to the specific regulations approved by the Territorial Presidency, having heard the opinion of the Territorial Plenary Council.</p>
<p>Artículo 2: Elección y colaboración de los laicos con la presidencia general y territorial</p>	<p><i>Article 2. Election and collaboration of the laypeople with the General and Territorial Presidency</i></p>
	<p>Complementary norm for DSRCF 73 §2</p> <p>41 §1. The lay member who assists the general Presidency is elected by, and from among, the lay delegates participating in the General Convention. The one who obtains an absolute majority of votes in the first vote is elected. In the second vote, whoever has obtained the most votes is elected.</p> <p>§2. The lay member who assists the General Presidency participates in the General Plenary Council.</p> <p>Temporary provision</p> <p>For the period between the approval of the Statutes of the Federation by the Holy See and the time of the next General Convention, the General Presidency will be responsible for appointing the layperson who will assist the General Presidency and the laypeople who will assist at the General Plenary Council.</p>
<p>Complementary norm for DSRCF 86 5º</p> <p>42. §1. Two lay members are part of the general committee. They are the two lay members who obtained the most votes in the election of the international council.</p> <p>§2. If one of them does not accept their position as part of the general committee, or later renounces this position, the substitute will be the layperson who obtained the next highest number of votes. A tie is broken according to who has</p>	<p>Complementary norm for DSRCF 86 §2</p> <p>42§1. The General Plenary Council is assisted by six lay members elected by and from among the delegates of the Lay Members of Regnum Christi at the General Convention. After the election of the lay member who assists the General Presidency, the other five are elected by absolute majority in successive votes. When an absolute majority of votes is not reached, the one who obtains the most votes in the second round is elected.</p>

<p>been incorporated in the Movement for the longest time.</p>	<p>§2. If one of the laypeople later renounces this responsibility, the General Presidency will appoint a substitute, having heard the opinion of the other lay members from the General Plenary Council.</p> <p><i>Note:</i> The laypeople who assist the General Plenary Council fulfill the function that was foreseen for the international council of laypeople. It is proposed not to call this group the "international council of laypeople" to avoid the misunderstanding of considering it a body in itself.</p>
	<p>Complementary norm for DSRCF 89 §2</p> <p>43. The lay member who assists the Territorial Presidency is appointed by the same Territorial Presidency after opportune consultation with the local directors.</p>
<p>Complementary norm for DSRCF 103 3°</p> <p>43. Regnum Christi laypeople are part of the territorial committee. They are nominated by the territorial director, with the consent of the members of the branches who make up the territorial committee.</p>	<p>Complementary norm for DSRCF 100 §2</p> <p>44. The lay member who assists the Territorial Presidency and three other laypeople appointed by the same Territorial residency must be summoned to the Territorial Plenary Council after a suitable consultation with the local directors.</p>
<p>Complementary norm for BEGRC 104</p> <p>44§1. Regnum Christi laypeople who hold the positions of general committee member, territorial committee member or local director cannot be employed by the Federation or any of its works.</p> <p>§2. The Federation should cover the expenses associated with the exercise of their office.</p>	<p>Conflict of interest</p> <p>45. When Regnum Christi lay members who assist the General or Territorial Presidency and their respective Plenary Councils have a conflict of interest derived from the matters to be discussed, they should abstain; or they may be recused by the Presidency.</p> <p>Expenses for those who assist the Presidency</p> <p>46. The Federation should cover the expenses of those who assist the General and Territorial Presidency that are associated with the exercise of their office.</p>
<p>Second Part. Regnum Christi diocesan priests and seminarians</p>	<p>Second Part. Diocesan priests and seminarians of Regnum Christi</p>
<p>45§1. Regnum Christi diocesan priests and Regnum Christi diocesan seminarians are diocesan clergy and seminarians who personally accept the call to live their priestly vocation according to the charism.</p> <p>§2. Regnum Christi diocesan priests and seminarians associate individually to the Federation, according to these Regulations.</p>	<p>47§1. Diocesan priests and seminarians of Regnum Christi are diocesan clergy and seminarians who personally accept the call to live their priestly vocation according to the Regnum Christi charism.</p> <p>§2. Diocesan priests and seminarians of Regnum Christi associate individually to the Federation, according to these Regulations.</p>

§3. They participate in the spirituality, the means of sanctification and the spiritual and apostolic resources that Regnum Christi offers.

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Note:

The General Presidency will determine a process to develop this part of the Regulations.