



The Regnum Christi Discernment Course:

A 3 session introduction to discerning a call to Regnum Christi



Table of Contents

Coordinator's Guide – Page 3

Session 1: What is Discernment? What is an Ecclesial Movement? – Page 13

Session 2: The Spirituality & Mission of Regnum Christi – Page 25

Session 3: The Commitment to Christ in Regnum Christi & Team Life – Page 34



Discernment Series Coordinators Guide

Overview

This guide is designed to provide instruction on how to conduct a Discernment Series. A Discernment Series is comprised of three informational meetings to provide candidates considering membership in Regnum Christi (RC) knowledge to prayerfully discern if they have a call from God to join the Movement. This coordinator's guide describes how to plan, prepare and execute the series, and how to follow up with candidates. The following questions should be answered within this guide:

1. What is the purpose of a Discernment Series?
2. Who should attend a Discernment Series?
3. How does a Discernment Series fit into the methodology of recruiting within RC?
4. How does one prepare to conduct these meetings?
5. How are the meetings conducted?
6. What happens after someone has attended all three meetings?

Before using this guide, consult your team leader, group leader, or section director to determine if a discernment series is recommended for your section, group, or team at the present time.

This series of meetings allows someone who is brand new to the Movement the opportunity to introduce others to Regnum Christi in a structured way. A member inexperienced in recruitment is not



likely to be completely comfortable speaking at length with a candidate about his or her interest in RC. But any member should be able to articulate the positive impact RC has had on his or her life, and be comfortable inviting the candidate to a Discernment Series (DS) where a more skilled explanation of the Movement can occur.

The DS does not replace the Triduum of Incorporation, which remains the means by which new members are formally incorporated into the Movement. It is on these retreats, within an environment of silence and prayer that prospective members can sincerely discern God's will for them and respond if Christ is calling them to join the ranks of the Movement. Instead the DS is a means of ensuring that those attending the Triduum of Incorporation understand enough about the movement to be able to discern their vocation well. The DS is aimed at candidates who have already been introduced to the Movement in some way: either through contact with a friend or relative or perhaps through contact with an apostolate. After attending these three structured meetings, at which key elements of the Movement are discussed, a person who is already familiar with the Movement will likely have enough information to determine if he or she is called to be a member. At this point, candidates should take steps to join RC and plan to attend a Triduum of Incorporation weekend retreat.

Some individuals may attend all three informational meetings and not feel drawn to join RC. This is absolutely fine, since it is always a good thing for people to follow God's will in their lives. Just don't forget that even people who aren't called to the Movement as such may still wish to be involved in one of our apostolates.

Finally, the DS is an effective means to create "recruitment momentum" in the team, group or section. It should be held at a scheduled time at least twice a year. New growth generates excitement, optimism and hope in all of our members. More importantly, it fulfills God's will for us that we continually strive to spread the Kingdom. Utilizing the DS in the ways described here can be a catalyst for steady, ongoing, predictable, organized recruitment efforts within an RC team.



Preparing Your Discernment Series

Since if “the Lord doesn’t build the house, in vain do the builders labor,” the crucial first step of any Discernment Series is for the coordinator and all members taking part in the DS to begin to pray for the persons attending. Do this in a spirit of faith and humility. It’s always wonderful to add new members to the ranks of the team, but we must also be deeply respectful of the vocation and freedom of each candidate. Prospective members must prayerfully discern if Christ is calling them to use the means of RC to live out their baptismal commitments. It is Christ who gives vocations, not we ourselves. Therefore, everyone involved in the DS should pray that the candidates be given light and strength to respond to whatever Christ may be asking of them.

Who should be invited?

Consistent with Movement methodology, our goal should always be to identify those who might be called to RC. Person-to-person interaction with people remains the best way to determine if they should be invited to attend a DS. This aspect must not be skipped or trivialized. The DS offers an organized approach for introducing new members to RC, but it works best if Movement methodology is followed. Without this person-to-person attention in determining a person’s compatibility with the RC spirituality and mission, the DS will not be effective. Therefore, members should build solid relationships with potential members; they won’t be able to assist people in discerning their vocations without building sincere friendships first.

Who are likely candidates? A strong indication that a person might be ready to receive an invitation to the DS is if he or she has attended RC events previously. Perhaps they have been regular attendees at monthly retreats or Evenings of Reflection. People connected to our apostolates are also usually good candidates to receive personal invitations to the DS. It’s not uncommon for people to have frequent contact with the Legionaries, consecrated members or RC apostolates, but never consider what it means to be a member. In these cases, personal relationships are usually already established and a general friendliness toward the Movement already exists. (Of course, it is helpful to use a sign-in sheet at



various events like the Evenings of Reflection or monthly open retreats in order to track the attendance of potential candidates. Those who have attended several events should be offered a deeper understanding of the Movement either in a one-on-one format or via the DS.)

For people who have not previously attended organized RC events, care should be taken that there is enough of a relationship with them to determine if they are potentially called to this charism (keeping in mind the qualities necessary to live the vocation, aspects of spirituality, communion and mission, and the impediments to joining). No one should be invited to the DS who has not had some level of introduction to the Movement, because weak connections make for poor discernment –and perhaps hurt feelings or unnecessary crosses down the road.

How should someone be invited?

Once a person is considered a solid candidate for RC, some should extend a personal invitation to the DS. In offering this personal invitation, care should be taken to explain the purpose of it. Encourage candidates to come to all three meetings so that the Movement, which has depth and richness, can be properly explained without rushing either the explanation or the discernment process. The person who invites them is welcome and encouraged to attend with them.

Missing one or more of the meetings puts candidates at a disadvantage in properly discerning their call to the Movement. Be sure prospective members understand **they are not committing to the Movement by attending the discernment series**, and that once the three sessions are complete, someone will personally follow-up with them to answer additional questions if any arise. Because attending the DS might be new or uncomfortable for the candidates, it is recommended that the person who invites them attend the DS as well. Often, teams will treat the DS as a short-term team recruitment apostolate and all team members will attend, increasing the excitement and dynamism of the DS meetings overall.



Planning the Meetings

Physical Location

The Discernment Series can be run in a meeting room, or a home. Care should be given to details of charity, making sure you have all materials available for them, providing hospitality and refreshments and a warm atmosphere.

Choosing a Meeting Night and Time

Where it has been tried, the DS seems to have worked best when scheduled on weeknights: Monday through Thursday, 7-9 p.m. Whenever you schedule them, the meetings should begin and end on time.

Materials and Binders

To keep the level of professionalism as high as possible, provide individual binders for each candidate. Have the binder materials ready in advance, though it is recommended that only the materials specific to that night's theme be distributed. In this way, all materials can be properly explained. If all the hand-out materials are distributed on the first night, some candidates may feel attending the final two sessions is unnecessary—which could result in highly interested candidates receiving only a partial explanation. The binders can include all pages of this document except this coordinator's guide and the outline for each session which begins each chapter.

Format of the meetings:

Each night has a specific purpose. Don't be discouraged if some candidates decide after only one session that they are not drawn toward RC. Consider each evening to be a "filter" of sorts, such that those who attend all three sessions are highly likely to join the Movement. Be sure to follow up even with those who drop out after the first or second nights to be sure their experience was a positive one. We want to be respectful of each person's freedom, but also to be sure they leave without



misunderstandings. While the content and purpose of each night is different, the overall format is similar for all three sessions as shown below: (meeting outlines are also found at the end of this manual)

- (1) Greeting / Brief introduction of the purpose for that night's meeting
- (2) Gospel Reflection
- (3) Meeting Content (Theme of the meeting varies from week to week as shown)
 - (a) **Week 1 – The “What is Discernment and What are Ecclesial Movements?”**
 - (b) **Week 2 – “The Spirituality and Mission of Regnum Christi”**
 - (c) **Week 3 – “The Commitment to Christ in Regnum Christi & Team Life.”**
- (4) **Personal Testimony**

Toward the end of each meeting, a well-formed and polished RC member gives a testimony. The person to give a testimony should be selected such that the testimony for each night should correspond to the night's theme.

- (a) **Week one** – Since the first night's theme concerns discernment and the identity of the Movement, this testimony should be given by a person who share their own discernment experience well, and who can see the important contribution the unique charism of RC makes to the Church. The testimony, while brief, should include what attracted this person to the Movement and how their life has been impacted as a result.
- (b) **Week two** – The theme for the second night covers what one can expect from a process of integral formation with the Movement. The testimony should be given by a person who appreciates and understands the special gifts that result from a life of prayer, apostolate and formation.
- (c) **Week three** – The theme for the final night is that of commitment to Christ and team life. This testimony should be given by someone who appreciates and endeavors to live a structured prayer life and strong team life– though they may have struggled with them at first.



(5) Wrap up - Each meeting closes with the following:

- (a) Promotion of the next meeting** – topics to be covered
- (b) Give personal questionnaire for private reflection**
- (c) Scheduling of personal follow-up meetings with team leader (only after the final week)**

After the final meeting, a personal follow-up should be scheduled with each of the candidates. This follow-up can be conducted by a formator, a team leader or the member that personally invited them. Please note that whoever does the personal follow-up after the DS should be competent to answer various questions about the Movement, properly respond objections (if any), and assist in getting that person started along the process for incorporation. Another option for following up, particularly if the person who invited the candidate is either new or not well-integrated, is to have them accompany one of the local formators (who has experience with follow-ups) to meet with the candidate. This allows the person who invited the candidate to see first-hand how to perform the follow-up process.

Following up and Introducing the Candidate to Team Life:

Follow-up

- 1) Timing** – If possible, follow up with prospects within a few days of the final meeting.
- 2) Location** – Breakfast or lunch meetings work well as does meeting at a coffee shop. Meeting over a meal or snack is conducive to an open atmosphere and to setting the candidate at ease.
- 3) Length of Follow-up** – 30-60 minutes is recommended. As a general rule end the meeting 5 minutes before they want you to as opposed to 15 minutes after they wish you had. It is not necessary to re-state all of the information covered throughout the three nights of the DS.



4) Goals for the Follow-up

- a) Establish relationship-** It helps if you are able to develop a warm rapport with this person over the period of the three meetings. Over the course of conversations, you should be able to develop a basic understanding of what they are looking for (what led them to the DS).
- b) Determine interest level –** The best way to accomplish this is simply to ask “What is it about the Movement that appeals to you?” This direct question will yield a response that will indicate both the interest level and the likelihood that the person is drawn to the Movement. It also draws out a positive response on which to begin the conversation. The more decisive the answer, e.g. “I love the structured program for becoming holy,” or “I am very attracted to the apostolic aspect of RC,” the more likely he is right for the Movement, since the candidate has voluntarily passed through a variety of filters to arrive at this follow-up point. If a person can’t articulate what it is about RC that is compelling, he or she may not be called to join RC. It is also possible that although someone is very attracted to the Movement, the timing may be poor (ie.new child, increased travel at work).
- c) Initiate a friendship –** Show a sincere interest in the candidate as a person. Find out about the person’s family and interests; be an active listener. This person is not only a brother/sister in Christ but also potentially a co-founder of RC whom you will be praying and working with for years to come. There is no better time than the follow-up to initiate a friendship with them, regardless of whether or not they incorporate.
- d) Determine the next step**
- i) Incorporation into the Movement –** If candidates are “ready to go” and undertake the commitments, then:
- (1)** They should be asked to take some time to engage in the life of a Regnum Christi member (up to 6 months) as part of their discernment.
 - (2)** They should be added to an appropriate team.
 - (3)** They should make plans to attend the next available Triduum of Incorporation.
- ii) Friend of the Movement–** If the person is not inclined to join the Movement or if the timing is not good, then the goal is for them to maintain friendly contact with RC through a variety of means as follows:
- (1) Personal friendships**



- (2) **RC Open Events** – Evenings of Reflection are a very popular way to keep people in touch with the Movement, in addition to the spiritual benefits derived from the retreats themselves
- (3) **RC Apostolates** – As an example, parents may not feel called to the Movement but they may have a son that they want to participate in the Boy's club or a daughter with the Girl's club. An active RC group will have a variety of means and activities to keep these persons in touch with the Movement.
- (4) **Spiritual Exercises Retreats** – Some people will want to attend a spiritual exercises retreat despite not being interested in joining RC. This will assist as well in cultivating a long-term relationship with the Movement.

Concluding Remarks

After following up with each candidate, the DS cycle is complete. In assessing the DS, consider the following: Each person that attended is more informed about RC. They have heard compelling testimonies about how RC has transformed other persons in their area. They have seen love and respect for the Church and Holy Father. They were introduced to the process of integral formation and the unique charism of the Movement. If they had misconceptions about the Movement beforehand, those have been addressed. As a result of the well-executed DS, they will be either newly incorporated members ready to begin their life in RC, or at least well-informed friends of the Movement who will likely be supportive of our apostolic initiatives in the future. In either case, the DS will have been a success.



Thy Kingdom Come!

Discernment Course: Session 1 What is Discernment and What are Ecclesial Movements?

Activity	Duration 90 minutes	Purpose
Pre-meeting		Relationship building, dinner, social time, etc... use name tags if not everyone knows each other
Spontaneous prayer Brief Intro to evening Introductions Gospel reflection Handout materials and personal questionnaire for prayer/reflection	30 minutes	Suggested text: Luke 10:1-12
Overview What is Discernment? What are Ecclesial movements? Charisms are at the core of the movement	45 minutes	Understand the call to a particular Charism for lay people
Personal Testimony	10 minutes	Inspiration
Reminder of time for second meeting Conclude with final prayer	5 minutes	Set stage for second meeting

What is Discernment?

What should we do? We face large decisions in life: schooling, career, work, state of life, relationships, weighty commitments. Every day we face smaller decisions about our priorities and goals, how to spend our time, what to pay attention to and what to put off for another day. How do we make these choices? How do we weigh competing values? How do we discern the right path?

Ignatian spirituality gives us a way to approach these questions. To follow Jesus we need to know how to make good decisions. Ignatian spirituality helps us approach this challenge in a practical way.

What Are We Looking For?

Ignatius would first have us be clear about the ends that we seek. Again we return to the Principle and Foundation for clarity about the values that should govern our choices. Everything in this world is presented to us “so that we can know God more easily and make a return of love more readily.” Thus, “our only desire and our one choice should be this: I want and I choose what better leads to God’s deepening life in me.” Our loving relationship with God is the goal and end of our life. All of our choices are means, steps toward reaching our goal. We enter marriage or choose a career or start a business or join an Ecclesial Movement as a way to deepen our relationship with God. All of these important choices are means, not ends in themselves. It is easy to lose sight of this and treat choices as the ends. Our first choice or decision is simply to be a follower of Christ and to live the mission he gives you. Everything else—all our choices, big and small—follows from this.

The Analytical Approach

When we have our end clearly in sight, then we are able to tackle the complexities of decision making. One way is the analytical approach. In trying to choose between two goods, we might list pros and cons in two columns on a sheet of paper. If we are perplexed, we might also ask some friends what they think. Then we make a decision, offer our decision to God for his blessing, and pray for a consolation of peace as God’s gift to us.

Ignatius calls this type of decision making a “third-time” choice. “First-time” and “second-time” choices are decisions guided by our hearts, where confirmation comes not from the reasoning intellect but through a discernment of the meaning of the different movements of the emotions and feelings. This is Ignatius’s greatest gift to us about decision making. It may be called the gift of the reasoning heart.

Sometimes the Choice Is Clear

A first-time choice is a decision that is unmistakably clear. We know what is right. Ignatius cites two examples of first-time choice in the New Testament: the conversion of the apostle Paul, and the call of the tax collector Matthew. Neither man had any doubt about what God wanted of him (at least in these situations). First-time choices are not rare. We probably know people who never had any doubt about what they should do at major turning points in their lives. Some people are sure about their marriage spouse at a first meeting in this graced manner. Others are sure about their religious-life vocation or priestly vocation in a similar way. You may have had this experience yourself, at least in some circumstances.

When the Choice Isn't So Clear

Sometimes our path is not entirely clear. We are presented with alternatives that all seem attractive to some degree, and we are not blessed with the gift of a clear certainty about what to do. In these cases, St. Ignatius says that we can discern the right choice by attending to the inner movements of our spirit. In particular, feelings of “consolation” and “desolation” will signal the correct course of action. St. Ignatius always carefully puts the word spiritual before consolation and desolation. For him spiritual consolation is our experience “when some interior movement in the soul is caused, through which the soul comes to be inflamed with love of its Creator and Lord.” Ignatius more simply describes consolation as every increase in hope, faith, and charity. Spiritual desolation is just the opposite. The words Ignatius uses to describe it include darkness of soul, disturbance, movement to things low and earthly, disquiet of different agitations and temptations. Ignatius’s understanding of the importance of these feelings dates back to the very beginning of his conversion to a fervent Christian faith when he learned to pay close attention to his feelings.

Discerning is not simply a matter of “feeling peaceful” about a proposed decision. The feelings of spiritual consolation and spiritual desolation must be carefully assessed. Complacency and smugness about a decision can masquerade as consolation. At times, desolation can be a timely sense of restlessness pointing us in a new direction. St. Ignatius discusses how to work with his guidelines for discerning at some length in his “rules for discernment of spirits” at the end of the Spiritual Exercises.

Trusting God to Lead our Hearts

It seems surprising (and somewhat risky) to trust our feelings to the degree St Ignatius does, but this approach to discernment is entirely consistent with his vision of the Christian life. The Ignatian perspective tells us that we live in a world that is permeated by God, a world God uses to keep in touch with us. We seek to follow Jesus. We come to know who Jesus is, strive to make him the center of our lives and become his apostles. We make our decisions within the context

of this relationship of love. It is a relationship of the heart. Our heart will tell us which decisions will bring us closer to Jesus and which will take us away from him.

How do you hear God's call? How do you understand what you hear?

These questions have been asked throughout the ages and continue to be asked by all who seek to discern God's presence and call in their lives. If you look at scripture, you find several examples of people struggling to understand God's call to them.

Consider the story of the call of Samuel (1 Samuel 3:1-10). Samuel was a young boy serving in the temple when he heard a voice calling his name. He assumed this voice was that of the priest, Eli. Eventually, Eli realized that Samuel was hearing God's voice calling to him and instructed him to respond, "Speak, Lord, for your servant is listening." Samuel needed Eli to tell him that the voice he heard was God's. He didn't recognize God's voice on his own.

Or consider the story of Andrew and the other disciple when they were with John the Baptist. John sees Jesus walking by and points out, "Behold the Lamb of God." With that the two disciples of John follow after Jesus and become his disciples (John 1:35-40). They needed John the Baptist to point out Jesus to them. Then, they could follow and respond.

When you seek to discover God's call in your lives you enter a time of discernment. The dictionary defines discern as: to separate, to sort out, to sift through. Discernment, then, is a time of sifting and sorting. Spiritual discernment is also a time to see with the eyes of your heart so that you can choose life in God. It is a time when you allow yourselves to be open to God's will, and it is an opportunity to allow your hearts to guide your mind more than only trusting your own reasoning.

What do you hear?

While discernment has many parts, there are four basic steps in any time of discovering a vocation. The first is a call to become aware. You are called to listen to God, to yourselves, and to those around you.

If you are to listen to God, then prayer is essential. You need to take time to be in conversation with God, to ask God for help and guidance. You have only to look to the life of Jesus to see the prominent place of prayer in discernment. As you read the gospels you find that before every major decision Jesus went off alone to pray. He did this prior to choosing the 12 apostles, and he spent much time in prayer as he prepared for his Passion and death.

While you need time alone, you also can find God's voice in the voices of those around you,

those who have followed the call you are discerning. Often, you will feel a 'resonance' with them and the way they are living their life, the way they pray, and their mission. Your call is not for you alone. While you may grow personally and your relationship with God may develop as a result of your call, your vocation is always a call for others, a call to be of service to others, a call to pray with and for others.

4 step process of discernment

1. BECOME AWARE

Questions to ask yourself: Has anyone ever suggested that I might want to consider getting involved in ministry? Has anyone recognized gifts and talents in me and called them forth in service to God? Have I had the opportunity or desire to lead others (family, co-workers, friends, team mates, parishioners, etc...) in their personal development, or to lead others to Christ? Do I want to grow in prayer, understanding and missionary action in my Catholic life? Do I acknowledge that these voices could be the voice of God leading me toward my vocation in life? How do I sift through all of it? How do I discern God's voice in the midst of the cacophony around me? What do I hear? To whom am I listening? How much time do I spend in prayer? Have I asked God for assistance as I strive to listen for my vocation in life? What do others have to say to me, about me?

2. GATHER INFORMATION

Questions to ask yourself: What is drawing me naturally to a specific vocation? What are my gifts? How has God led me through the history of my life, even when I didn't know he was there? Where I am best suited to serve Christ and others? What motives are driving me in my choices? Where am I resisting God's invitation?

3. CHOOSE WHAT YOU UNDERSTAND TO BE GOD'S WILL

Questions to ask yourself: What is the most loving choice I can make? What is the choice that will help me be most fully myself?

4. LOOK FOR CONFIRMATION OF YOUR CHOICE

Questions to ask yourself: What happens within me? Is there peace, even in the midst of some doubts? What happens when I share my choice with other people? How do I understand any responses that occur within me? How do I interpret responses that I receive from family members or from friends? How do I listen to these guides? Do I seek

to find God's voice in the voices of those who know me and who love me? Do I take any criticism or concern as an opportunity to examine my motivations and find myself strengthened rather than weakened in my resolve?

A call to an Ecclesial Movement is a call to community, to a relationship with others following the same call. It's a two-way street. It calls for mutual discernment—on the part of the individual as well as the community. Just as with marriage, entering a community involves two parties, and both are called to be open and honest in order to discern if God is calling someone to join this particular community or not.

During this step it can be extremely helpful to have a spiritual director, someone with whom you can share your prayer, your relationship with God, your questions, and your fears. A spiritual director can help you sort and sift and discover where God may be leading you.

Making a decision

Discernment calls for patience and listening. You need to take time to pay attention to the Spirit's movements within you. Eventually though, you do need to choose—to make a decision. This is the third step of discernment.

This step calls you to choose what you sense to be God's will as you can best understand it at this moment. You can't expect that you will be 100 percent certain when you do make your decision. Rather, you are called simply to make the decision that you believe will lead you to become the most loving person you can be, to become the person God created you to be and follow his call in your life.

The guidance of a spiritual director is imperative. While discernment requires that you spend time alone in prayer and conversation with God, you also need other people to help you sort out the fruits of your prayer, to help show you the way to follow God's call. As members of the body of Christ, you need one another to uncover your talents and abilities. You need the other members of the body to assist you on your journey and, at times, to show you the way. We are all members of a community, a family of faith. Your discernment in life, therefore, leads you naturally into that community, not away from it. God uses those around you to lead you, to guide you, to spur you into action.

What Are Ecclesial Movements?

Ecclesial Movements are the Holy Spirit's newest additions to the Church's family of spiritual and apostolic associations.

The Context: Challenges That Our Grandparents Didn't Have to Face

Until recently, the so-called "western" world was still in many ways Christian. Basic Judeo-Christian understandings of right and wrong informed and guided our educational institutions, mass media, and laws.

For the past few decades, however, those traditional concepts have been under attack. In many of our most influential institutions they are being replaced by an ethos of self-indulgence and "relativism." Relativism is the idea that there is no real moral truth, that every person is free to invent his or her own morality. It's often expressed in terms like "Well, that's what's true for you, but I have different ideas," or "Don't impose your views on other people!"

As a result, strong currents of our culture now flow against traditional Catholic morality and belief; instead of buoying us up as we try to do what is right and live out our faith our schools, media, and laws often pull us down.

In other words, to be faithful to their identity as children of God and soldiers of the Church, Catholics today have to do more than simply go to Sunday Mass and say their bedtime prayers.

And Beyond...

The advance of anti-Christian culture has been so widespread in recent decades that the Church in its leaders has recognized the need to "re-evangelize" or "re-Christianize" many societies that had long been bastions of the faith.

The call for re-evangelization means that Catholics need to take the initiative in living out their faith if they don't want to be swept away by contemporary culture.

New Winds Blowing in the Church: “Ecclesial Movements”

The Second Vatican Council was something like God’s preemptive strike in regard to this changing situation. The dangers and opportunities of a post-Christian world were analyzed in light of the Church’s mission, and under the guidance of the Holy Spirit the Council sketched out the fundamental lines of a new approach to evangelization.

Before and after the Council, God was at work in complementary ways, inspiring the foundation of new groups within the Church that would be able to implement the Council’s vision, to help Catholics take the initiative in living out their faith, to overcome the new difficulties and take advantage of the new opportunities – in short, to be agents of the New Evangelization and nurseries for a new generation of saints.

These groups, called “ecclesial movements,” don’t always fit into familiar categories like “religious orders” or “third orders” or “religious congregations.” They are similar to these, in that they too are members of the Church’s family of ministries, but they are also something new, gifts of God designed to help lead the Church and the world into a new era of history.ⁱⁱ

“Charisms” Are at the Core of the Movements

Each movement has what the Church calls its “charism.”ⁱⁱⁱ This refers to the particular contribution that a movement makes to the life of the Church, its particular style of living out the gospel. There are many charisms in the Church, and all religious orders and approved Movements have their own charism. A charism is made up of 3 parts: Spirituality, Communion and Mission. All parts of all charisms are elements of Catholic life, but in different charisms, they are emphasized differently.

“By their nature, charisms are communicative and give rise to that ‘spiritual affinity between persons’ (Christifideles laici, n. 24) and that friendship in Christ which is the origin of “movements.” The passage from the original charism to the movement happens through the mysterious attraction that the founder holds for all those who become involved in his spiritual experience. In this way movements officially recognized by ecclesiastical authority offer themselves as forms of self-fulfillment and as reflections of the one Church.”

(Pope John Paul II, Message for World Congress of Ecclesial Movements, May 27, 1998)

This explains why charisms don't change with time (though they do adapt to new circumstances). It also explains why individuals who join these movements do so in response to a call from God; they receive a vocation to live out their faith in resonance and consonance with that specific charism.

Charisms are somewhat like people: we can get to know them and become familiar with them and grow to love them, even though we can't completely define them. Just as the Franciscans and the Dominicans often take on similar ministries (universities, parishes, schools...) but do so with a distinctive style, so the different ecclesial movements imbue their works of apostolate with the spirit of their particular charism.^{iv}

Regnum Christi: A Contemplative and Missionary Call in the World

When the Church officially recognizes a Movement, it tells us for certain that it is from God, that he wants it. Therefore, we also know for sure that God will call certain men and women to the ranks of that movement as its members.

Regnum Christi is one of these Movements of pontifical rite. It is made up of a religious order of priests (The Legionaries of Christ), the Lay Consecrated Men of Regnum Christi, the Consecrated Women of Regnum Christi and the lay members who live single or married in the secular world.

The Legionaries of Christ are a religious Congregation of priests, of pontifical rite, founded in 1941 in Mexico. In 1965, Pope Paul VI granted the Decretum Laudis to the Legion. Pope Francis approved their revised constitutions in November of 2014.

Regnum Christi members live in dozens of countries, speak many different languages and represent multiple cultures. They hail from a wide spectrum of economic-social status. They are young and old, married and single. They are Catholic.

What they share is a love for Christ and dedication to the New Evangelization. We believe we have a responsibility to evangelize culture and balance personal spiritual formation with apostolic zeal. That makes us contemplative and evangelizing.

Our membership consists of about 21,500 youths, adults, deacons, and priests and 10,000 in the Conquest and Challenge clubs for boys and girls, in more than 30 countries.

In November 2004, the Holy See granted definitive approval to the Statutes of the Regnum Christi Apostolic Movement. The text of the decree explains that its mission is "to establish the Kingdom of Christ in the world through the sanctification of its members in the individual state

of life to which each one is called by God, and through individual and organized apostolic action at the service of the Church and its pastors [...]. Its specific charism is the same as that of the Legion of Christ: to know, live, and preach the commandment of love that Christ the Redeemer gave us through his Incarnation.” In this way, the Vicar of Christ confirmed the identity and charism of Regnum Christi.

The Legion and Regnum Christi share the same charism, spirituality and mission. We work as Jesus did. We reveal His love, form apostles and send them out to help build the kingdom of Christ. We awaken the individual and the family to their mission in life and in the Church.

We work in cooperation with and in support of the church at all levels. We serve the Church in every way we can, wherever it has need – especially in the formation of apostles at the service of the Church.

The priestly order of the Legionaries of Christ and the Regnum Christi Movement were founded in 1936 by Fr Marcial Maciel, responding to a call that would offer to the Church well-formed priests and lay people with a Christ-centered spirituality and apostolic dynamism to form apostles in the Church and build the Kingdom.

The first statutes of Regnum Christi were drafted in 1959. The first Incorporations took place Mexico 1959 and in Spain in 1968. Its definitive statutes were approved in 2004 by Saint John Paul II, and given to us in 2004.

After revelations in 2009 that the life of the founder did not exemplify the virtue demanded by Christian morality or the priesthood, Pope Benedict XVI led Regnum Christi in a rediscovery and purification of the charism and mission given by God to all Regnum Christi Members and Legionaries of Christ, under the leadership of Cardinal Velasio dePaolis. In 2013, the Lay Consecrated Men of Regnum Christi and the Consecrated Women of Regnum Christi each had their own general assembly and submitted new statutes to the Holy See for approval. In 2014, the Legionaries of Christ held an extraordinary general chapter, and their revised Constitutions were approved by the Holy See. In 2016, the lay members of Regnum Christi are discerning and proposing amended statutes that will be submitted to the Vatican for approval later this year.

The closing words of the 2010 Statement of the Holy See are a clear summary for us:

“Finally, the Pope renews his encouragement to all the Legionaries of Christ, to their families, and to all the lay people involved in the "Regnum Christi" Movement, during this difficult time for the congregation and for each of them. He urges them not to lose sight of the fact that their vocation, which originates in Christ’s call and is driven by the ideal of being witnesses of His love to the world, is a genuine gift from God, a treasure for the Church, and the indestructible foundation upon which each of them can build their own future and that of the Legion.”

Regnum Christi is “a Movement of apostolate, which ardently seeks to establish the Kingdom of Christ among all people. It does so through the sanctification of its members, in the state and condition of life to which God has called them, and through personal and organized apostolic



action, at the service of the Church and its pastors according to its own particular style and methodology.” With the specific charism: to know, live, and give the love that Christ the Redeemer gave us through his Incarnation.

Joining Regnum Christi, therefore, is different from joining a club, since it is an answer to a call, a vocation from God. It means taking time and effort to gradually discover and fulfill God’s plan for your life by assimilating and living out the Regnum Christi charism. It means joining one of the Holy Spirit’s newest additions to the family of spiritual and apostolic associations within the Church.



Personal Questionnaire

1. Recognizing that Christ has loved me first, do I desire to deepen my relationship with Him?
2. Could I grow in my spiritual life through an organized structure or method? In the depths of my heart, do I sense that God is calling me to live my Christian life more fully?
3. Accepting the duties of my daily life, while participating actively in the Church, do I perceive Christ asking me for a still great level of love, service and commitment?
4. Is my life meaningful? Do I find fulfillment in sharing my gifts and talents with those around me? Are there gifts in my life that I have never shared with anyone?

Discernment Course: Session 2 The Spirituality and Mission of Regnum Christi

Activity	Duration	Purpose
Pre-meeting		Relationship building
Spontaneous prayer Brief Intro to session Gospel reflection Handout personal questionnaire for prayer/reflection	30 minutes	Suggested text: Mt 14:13-21
Welcome/Purpose Answer questions Review prior meetings	15 minutes	Layout overall purpose Review session 1, explain session 2
The Spirituality and Mission of Regnum Christi	45 minutes	Understand the call to be Contemplative and Missionary
Testimony talk	15 minutes	Inspiration
Reminder about third meeting Conclude with final prayer		Set stage for third meeting

Discernment Course: Session 2

The Spirituality & Mission of Regnum Christi

Contemplative and Missionary

Life in Regnum Christi

Pope John Paul II once referred to the “characteristic joyfulness” that surrounds the Regnum Christi movement. Where does it come from? Probably first of all from the freedom with which people come to the Movement, and then feeling part of something they come to identify with very profoundly. Ultimately, it is the natural fruit of life lived close to Christ, habitually and in privileged moments throughout each day.

Lived In freedom and in love

Whenever Christ makes an invitation, He leaves us free to accept or decline it: after all, what interest has He in a grudging response? He’s not drafting an army; He’s gathering followers who want to be with Him no matter what. Moreover, Regnum Christi is just one way of following Christ within the Church founded by him. It is not the only way, or the “best” way, but simply a way to which some are called by Him. It’s not as if you can’t be a good Catholic without being part of Regnum Christi! What all this adds up to is that the men and women in Regnum Christi are there because they want to be, it’s the “best” way for them because it is what Christ has offered to them. It’s their free, personal response to His call. “Free” doesn’t mean it is some kind of arbitrary decision with no responsibility attached, but one that responds to a deeply-felt personal conviction that this is where God wants me, based on His action in my life.

At the same time, to be in Regnum Christi serves no selfish interest, so the only really valid reason behind joining is love for Christ and a desire to serve Him and His Church in the Regnum Christi way. Only love for Christ and others will allow us to persevere in any kind of Christian life; following Christ is never idyllic, and nothing Christian is lasting without love.

Being united in a common love for Christ and His Church is the source of unity among Regnum Christi members, and helps them bear the everyday burdens stemming from human shortcomings.

What is the spirituality of RC?

1. Rooted in Father's love

Rooted in the Father's love for us – the knowledge that we are the beloved sons and daughters of our heavenly Father, the source of our dignity. (RCHB #69)

2. Christ centered

A Christ centered spirituality means the effort to know Christ, love Christ, imitate Christ, follow Christ and make Christ's known (RCHB Ch. II, #74 on). To know Jesus Christ more each day, strive to grow in a personal intimate knowledge. To love Christ, as the fruit of knowing Christ, to experience Christ. Our love for Christ should be real, it should be personal, he is inside us and walking besides us, he is always near and our love should be passionate, so that Christ becomes the one ideal of our life. And our love should be faithful; a love that matures each day and never grows dim.

3. Deep devotion to the Holy Spirit

On our journey towards sanctity as well as in our apostolic efforts, the Holy Spirit is our intimate companion and most powerful ally. We always begin by invoking the Holy Spirit in prayer. For us it means a deep devotion to the Holy Spirit, a great fidelity to His inspirations – through his lights and inspirations He enables us to fulfill God's will – we cooperate joyfully and generously with Him in his work of extending Christ's Kingdom. We are His instruments and, though he does not need us per se because he is God, he has invited us to be a part in accomplishing his plan of salvation. (RCHB #77)

4. In the heart of the Church

Regnum Christi's spirit of love and loyalty to the Church confirms two duties in our personal life as a member: First, members build up the Church from within, by striving for holiness of life. Secondly by strengthening the Church's mission in the world, through our witness of Christian integrity and by actively participating in her apostolates. We are at the center of the Church at the service of the Church. We are formed in the Movement so we can better serve our Pastors.

5. Living Charity

Living Charity - Christ taking flesh has mystically united himself with humanity, in such a way that if we do not love all who belong or could belong to the Mystical Body of Christ, we do not

love Christ himself. Learning to see everything from God's point of view, leads us to discover Christ hidden in our neighbors.

Living Charity within the Movement is a cornerstone for us. We work to maintain unity within the Movement - Like the first Christian community who 'were of one heart and mind' – see how they love one another. Because of this spirit Regnum Christi aspires to be one great family, whose members are cordial, helpful and respectful in their mutual dealings. Due to this spirit we seek to foster optimism and enthusiasm in working together and even seek to live this charity in thought, thinking well to speak well of others.

6. Contemplative and Missionary

Imitating God's love for mankind. "Go out to the whole world; proclaim the Good News to all creation" (Mk 16:15) Love for the Kingdom of Christ, which means living Christ's passion to save all people, having a passionate zeal for the salvation of souls, and make Christ present in temporal realities. "Woe to me if I do not evangelize"

Contemplative and Conquering, Prayer and Action

Prayer: Without me you can do nothing (Jn15:5). Any apostolic effort which does not arise from personal, intimate union with God soon ends up in activism. There is no prayer that by its nature is not apostolic and conquering. This implies not only that all contemplation ought to lead to action – otherwise it would be sterile – but that contemplation itself is imperfect if we do not have an active and diligent spirit. Our prayer life fuels our apostolic endeavors.

Action: Enlivened by apostolic zeal as a fruit of fidelity to prayer, Movement members strive with enthusiasm to spread the Kingdom of God in accord with the promptings of the Holy Spirit. An awareness of the greatness of the mission fosters in us a recognition of our dependence on Christ, and a confidence in His power to act through us. "It is not about me; it's about Christ, His Kingdom and it is he who works in me." I dedicate myself [my talents, my energy, my will] to Christ, recognizing that He is the author of everything good in me.

Balance: Prayer should always have an apostolic outlet; action needs to be imbued with a deep interior life - we look to Christ for an example on how to balance and learn this difficult skill of contemplation and conquest. Balance is achieved by reliance on the Eucharist, the Sacrament of Reconciliation, spiritual direction, and the other means of perseverance offered by the Movement.

7. Of the Cross and Self Denial

Through the Cross, Christ shows us the extent of the love he bears humanity. As in Christ's life the cross and self-denial are present in the spirituality of the Movement: "Whoever wishes to come after me must deny himself, take up his cross and follow me. (Mt 16:24). By choosing to serve the Church through the apostolate, Movement members necessarily deny themselves in imitation of Christ crucified. Their self-sacrifice for love of Christ opens them to grace which frees them from the slavery to selfishness. They consciously reject a self-indulgent lifestyle, whose values are dictated by comfort and the search for pleasure, to serve Christ and his Church. Only in contemplating Christ crucified and the love that made him choose the cross will this spirituality of self-denial make sense.

Regnum Christi accepts Christ's invitation and asks its members to follow in his footsteps on the path of true humility. Humility has never been fashionable and has always been difficult to accept. However, true humility is an attitude of the heart that leads us to an absolute need for God, to loving dependence on his providence, to the recognition of his rule and greatness, and all this with joy. If we live in this dimension, we will live in the truth and the truth will set us free.

8. New man and woman in Christ

Transformation in Christ: through the death and resurrection of Christ we have become new creatures. Christ gives each one of us the possibility of becoming a member of the new humanity through his grace – Mature Christians. What does it mean for us? By His grace,

We enter a civilization of love which is able to know, love and serve God with childlike spirit, and to love all men, women and creatures in God. We dress our hearts in goodness and mercy, know and love God as our Father. Treat others with gentleness and justice.

We enter a civilization of truth: by purifying our minds so we can always see the truth, rejecting rationalism, subjectivism and relativism which are deceiving; rather entrusting ourselves to God.

Form part of a civilization of being - living as a child of God, freeing our hearts from attachment to material things so spiritual truths can nourish us and make us happy, being in the world but not of the world.

Enter into the civilization of the living – live a life of full of meaning and joy, in the peace and happiness that God gives the citizens of his Kingdom. Forming the civilization of justice and love.

In summary: Christ's grace is transformative. He has promised to bring us to the fullness for which we were created. And through the power of the Sacraments and the Movement spirituality, we are fortunate, over time, to witness his transforming power in our souls, our relationships, permeating our whole lives. As He was transfigured, so we too are healed,

changed, and transformed during this life, with the confident expectation of being perfected one day in heaven. It is a message full of hope, filling our hearts with gratitude and awe, at such a love He shows us.

9. With Mary, Our Mother

Mary occupies a privileged place in our spirituality because of her singular role in God's plan of salvation – she 'Magnifies the Lord' – she cooperated in Christ's work of redemption through her obedience, faith, hope and ardent love. Because of this she is our Mother. Mary accompanies us; she guides us on our pilgrimage to the Father's house. We have a tender devotion towards her – after all she accepted us as her children at the foot of the Cross and she promised to love us. This leads to a real devotion which leads us to imitating her virtues. She is the example par excellence for all who are called to imitate Jesus Christ. She leads us to the heart of Christ. We should never be afraid of overdoing our internal and external actions towards her.

Making the Movement your own

The sense of freedom and love should color the entire Christian life of members. Regnum Christi always wants men and women who do things, not out of some obscure sense of obligation, but because they truly believe in them and are personally convinced of their value. We accept the Movement's ideals and goals out of faith, because the Church has said it is a valid charism. We were attracted to the Movement because God leads us to it and prepared our heart for this grace. Now there remains an active phase of love and growing in docility to God, allowing our spiritual and apostolic life to be guided by the Church, and the ideals of the Movement and its charism.

This is a gift of love each one makes, in freedom and peace. This is where the Movement becomes our own, not because I shape it to my liking but because I accept the grace in love and allow myself to be shaped and led by it. When you love being part of the Movement, when you identify with the spirituality and way of life Regnum Christi lives, in obedience to the charism it received from God, then a quiet, profound joy coming from 'being in the right place' is the natural result.

The Mission of Regnum Christi

Against all the evidence in the Gospels, many Catholics have the idea that any responsibility for passing on the faith belongs exclusively to “the clergy” and “nuns”. Though the Samaritan woman, the man born blind, Mary Magdalene, and the fishermen who met Jesus were neither of these, once they had met him they could not contain themselves. They had to go and tell others what they had found. Christ Himself sent out the twelve apostles and the seventy-two disciples to prepare the way for the Kingdom, long before He instituted the priesthood.

The Second Vatican Council^{vii} considered this aspect of Christian life so neglected that it dedicated one of its decrees just to the apostolate of the laity. It stated that “the Church was founded for the purpose of spreading the Kingdom of Christ throughout the earth” and that “the Christian vocation by its very nature is also a vocation to the apostolate”^{viii}.

Regnum Christi’s mission is to work as Jesus did. We reveal his love, form apostles and send them out to help build the Kingdom of Christ. We awaken the individual and the family to their mission in the life and in the Church.

The goal of its various programs and activities is to form Catholics who are actively committed to Jesus Christ and his Church at the service of all people. Regnum Christi’s goals are primarily spiritual and aimed at the salvation of souls and formation of apostle.

Regnum Christi works in full cooperation with the Church and its bishops. It supports the ministry of local dioceses, promotes parish life, and encourages personal initiative in its members for the good of souls.

The range of activities available to Regnum Christi members includes faith-based small group leadership, missions, service projects, education, catechesis, youth and family ministries, works of cultural transformation, and mass media.

Regnum Christi conducts all of its apostolic activities according to the following 7 practical principles:

Practical principles:

Practical Principle #1- Be Effective:

To build the Kingdom, we must prayerfully consider which activities and projects we dedicate ourselves to, how we invest our time and talents, and how we measure our progress. In short, we strive to work effectively for Christ so that we are conforming ourselves to his will and having an impact on the world around us.

Practical Principle #2- Work Person-to-Person:

God creates each soul individually, out of love. By working person-to-person and creating a true family atmosphere, a true community, the Movement follows Christ's example in order to bring souls closer to Him and the Church. The spirituality of the Movement goes deep with individuals and perhaps is not able to reach the masses, but rather reaches those who, through a deeper experience of Christ and formation in the faith, can then more effectively, build the Kingdom.

Practical Principle #3- Team Life:

Man was created in the image and likeness of God, who is trinity (a communion of persons). Team life helps us help one another for the Kingdom and also gives us an opportunity to grow alongside others. This way of living in the Movement is healthy and helpful to see the bigger picture and live in a bigger dimension, an ecclesial dimension.

Practical Principle #4- Build Personal Convictions

There is always the danger, in our Christian journey, of falling into a slumber or place of mediocrity. As a result, a healthy vigilance is needed through life to renew and reaffirm the convictions of Faith we have.

Practical Principle #5- Invite Others to Work for Christ: (Hacer Hacer)

Building Christ's Kingdom involves working, inviting others to work, and then allowing them to work, following the example of Christ. Christianity doesn't just keep Christ's light safe; it's about spreading that light to others, so they can spread it in turn.

Practical Principle #6- Be Flexible:

God wants us to use our intelligence as we work for his Kingdom, to be smart, to plan ahead. But that doesn't mean that he has to follow all of our plans. On the contrary, we are the ones who have to stay always ready to follow his plans, even when they are unexpected (as they so often are). True missionaries and apostles never forget that. They stay flexible and docile to the end, ready to change their own plans and hopes at a moment's notice if Christ's Kingdom demands it.

Practical Principle #7- Form the whole person – integral formation

The mission is 'arduous'- it requires men & women of character (RCHB #386), well-formed and dedicated to Christ's cause. The Integral formation will enable him to fulfill effectively and responsibly his evangelizing mission. It has 4 dimensions: Spiritual, Apostolic, Intellectual and Human.

Personal Questionnaire

1. Do I have a close, intimate relationship with Jesus Christ? Or do I think of him only on Sundays or when I'm struggling and have special petitions for which to pray? How would I judge the intensity of my personal prayer life?

2. Do I have in place a long-range plan to grow in holiness and increase my love for Christ? Or am I letting Christ come to me? Do I have something in place to assist me along this critical journey?

3. Am I regularly active in some meaningful, organized apostolic effort? Do I recognize that being involved in some apostolate offers Christ another means of bringing grace into my life?

Discernment Course: Session 3 The Commitment to Christ in Regnum Christi & Team Life

Activity	Duration	Purpose
Pre-meeting		Fellowship
Begin Meditation: Brief Intro to evening Gospel Reflection Handout personal questionnaire for prayer/reflection	30 minutes	
Purpose of this meeting Review of prior meetings	15 minutes	Brief review of prior meetings. Purpose of final meeting
Commitments of RC Team Life	45 minutes	How it all comes together
Personal Testimony	10 minutes	Inspiration
Next Step/Conclusion	15 minutes	Clarify the process for getting started

Discernment Course: Session 3

The Commitment to Christ in Regnum Christi & Team Life

When you incorporate into Regnum Christi, you prayerfully make the following commitment to Christ:

It is my responsibility, Lord, and it depends on me, to see that your words are not lost. It is up to me to continue spreading your message of salvation to the men and women of our time. I commit myself to live your word in such a way that all who see me will give glory to God and feel moved by your grace to share in my faith and become its living witness. And so that this commitment can become a reality in my daily life, I renew the loyalty to you which I already made in my baptism and confirmation. In the presence of Jesus Christ, my Lord and Redeemer, and invoking the help of the Blessed Virgin, Mother of Jesus Christ, Mother of the Church and my Mother, I promise:

To God

1. To live in grace and friendship with Christ, my King, through prayer and the sacraments.
2. To live the Gospel virtues of poverty, purity and filial obedience in my thoughts and actions.

To My Family & My Neighbor

3. To fulfill the responsibilities of my state of life out of love, as faithfully as possible, making my life a gift to God and others.
4. To live an authentic Christian life, fighting the good fight for Christ, with a special emphasis on the virtues of charity in thought, word, and action; honesty; self-mastery; mercy; courage; and joyful zeal to spread Christ's Kingdom.

To myself

5. To use all the means at my disposal to grow in my integral formation, increasing my capacity for Christian leadership, in order to be a good disciple and apostle of Jesus Christ at all times.

To the Church

6. To profess and live a faithful and effective love for our Mother, the Church; for the Holy Father, the Vicar of Christ; for my bishop; and for my local pastor.

7. To offer my time, talent, treasure and apostolic endeavors to contribute to the mission of Regnum Christi at the service of the Church.

To fulfill these promises, I trust in the infinite merits of Jesus Christ, my Lord, and in the intercession of the Immaculate Virgin Mary, whose help I humbly ask for today.

AMEN

Whenever commitments are spoken of, we may feel uneasy and a little afraid; we feel that we are taking on a responsibility that perhaps is beyond our strength. Because of this, we are going to analyze briefly some of the practical ways we live these promises.

It is undeniable that to reach a goal or an objective certain means must be used. In order to pursue a career, it is necessary to study. In order to lose weight, it is necessary to go on a diet and to recover your health when you are sick, it is necessary to receive treatment.

The Movement puts within our reach various means for sanctification and for bringing souls to Christ: A structure that helps us grow in our life of prayer, community, mission and virtue.

They should be seen as something beautiful that draws us closer to Christ, as a fountain of life, as something marvelous that little by little transforms us, almost without us noticing it.

Why Structure?

To help members live their baptismal vocation to its fullness, Regnum Christi provides a structure of prayer, team life and mission that will assist them in learning and living the charism of the Movement. This is a process that requires commitment and perseverance. The basic

structure is universal to all members of Regnum Christi around the world, though it may be implemented differently according to cultural needs.

Objectives

Live a structured prayer life that will enable members to grow in holiness - that is, to conform their will to the will of Christ out of love. Daily commitment to Christ in prayer is the means by which one becomes contemplative and conquering. It are the foundation of the spiritual and apostolic life.

Our prayer life must give direction and energy to our action. Prayer is essential for the living of our Christian vocation. Pope Paul VI once said, "To live it is necessary to pray." Food is to our physical life what prayer is to our spiritual life. We need to be careful not to become so caught up in the work of the Lord that we forget the Lord of the work.

Means for Spiritual Growth

Daily

- Morning offering
- Mental Prayer (10-15 minutes) – Goal: to deepen our knowledge of God and His love for us, reach a more intimate and personal union with God through each meditation and know His will for us. It helps us to be faithful and to persevere until the end.
- Gospel reading and reflection – Goal: to obtain a true knowledge of the Gospels. By knowing the Gospel you know the thoughts and teachings of Christ in order to apply them in your life.
- Eucharistic Celebration and Communion (if possible)
- Greeting to Blessed Virgin Mary (Angelus)
- Mystery of the Rosary
- On going to bed: spiritual balance of the day for 5 minutes, an Our Father, a Hail Mary and the Creed.

Weekly

- Eucharistic Holy Hour
- Team Meeting (Encounter with Christ, Study Circle, Holy Hour or Integration activity)

The Encounter with Christ is the basic activity of team life. It is a fundamental component of the Movement, a method for developing an apostolic heart. The Encounter with Christ is a means for formation. It is a process by which a man, over time, “puts on Christ,” and sees, thinks, acts and reacts in the world like a man of the kingdom.

The Study Circle is our forum for regular topical discussion on varying aspects of formation (human, intellectual and spiritual), training and preparation so that we are able to give reasons for our faith and to carry out our apostolate effectively as Christ has taught us. The formation will make us true Christian leaders capable of guiding others and forming them, thus being leaven for others.

Frequently

- Sacrament of Reconciliation

Monthly

- Morning or Evening Retreat
- Spiritual Direction
- Meeting with Team Leader

Yearly

- Triduum of Renewal Weekend Retreat
- Renewal of Marriage Vows
- Pilgrimage to a Marian Shrine

The Encounter with Christ

One of the specific activities the Movement offers for the formation and perseverance of its members is the Encounter with Christ. The purpose of the Encounter with Christ is to help us meet the living Christ, our Savior, more intensely each day. By applying what we read and meditate on in the Gospel, by analyzing our personal fidelity to apostolic and spiritual commitments, and by contemplating contemporary occurrences in the light of the Gospel, we come to recognize Christ walking by our side.

The Encounter should draw out all of the best aspects of work as a team. Try to participate in such a way that an atmosphere of trust, flexibility, cordiality, and seriousness is created. The Encounter's internal dynamic is a springboard to action for the Kingdom of Christ.

The Encounter takes place in teams and should last approximately an hour. It is usually directed by a team leader, or in the absence of the team leader someone else will be assigned this responsibility. Once the members of the team have assembled, the opening prayers of all Movement activities are recited as usual.

Gospel Reflection

The first part of the Encounter is the reading and the reflection of the Gospel with a few minutes of silent and personal reflection to follow.

After the reflection, the participants are invited to freely offer their brief and spontaneous reflections on the passage. This first part of the Encounter is closed with a brief summary of the observations made by the group.

Review of Commitments

The second part of the Encounter with Christ is the review of commitments. These commitments are those that are made at incorporation into Regnum Christi. The commitments are read aloud and each team member responds simply, and without explanation: "fulfilled," "partially fulfilled," or "not fulfilled". This review is done with great charity to the other members of the team as it helps to stimulate the positive and tactfully but effectively correct the negative or mediocre in us.

This second part of the Encounter concludes with a spontaneous prayer made by one of the members on behalf of the entire team. This prayer should give thanks to God, ask Him for his help, strength and light, and place each participant's intentions in His hands.

Case Study

Next, we try to find God as He reveals to us in the occurrences of everyday life. Looking at real life with faith reveals God's saving plan, and disposes us to collaborate with Him in carrying out His plan. The case study is a search for a new vision of life, a vision based on both human and Gospel values. It is a search for God's will in life's events and for His vision of the world. The case study calls us to apostolic action for the sake of a world that needs to make Christ and His Kingdom present in it.

Each member presents an event, happening or occurrence. The event chosen can refer to any of life's dimensions: social, economic, moral, political, family-related, religious, or human. The case should preferably be current and something which provokes consciousness of a human problem, awakens a sense of solidarity, and nourishes our spirit of fight for authenticity in the Christian spirit. It can be an example of positive or negative values.

From the proposed cases, the team votes to select one. Cases should be selected based on how beneficial they will be to the participants and how common the situation is.

Once the case is chosen, the team analyzes the case. This will bring all of the team members to a better understanding of the reality of the problem.

Next, the team will consider the case in the light of the Gospel using any relevant Gospel passages, attitudes or acts of Christ.

Finally, we build Christian criteria in ourselves to enlighten and strengthen our wills according to the imperatives which have come to light in the Encounter.

Review of Apostolic Commitment

The fourth part of the Encounter with Christ is the review of apostolic commitment. In the phase we seek to develop apostolic zeal.

First, the members examine the course and progress of the apostolic commitment of the team.

Second, the team reviews the fruits obtained from the fulfillment of the resolution of the previous week's Encounter.

Closing

The Encounter ends with a prayer of thanksgiving.



CONCLUSION

The significance of the commitments we make to Christ as members of Regnum Christi can be accepted and lived by faith, if we feel we are responding to Christ's call.

We ought to see in each aspect the invitation of Christ to be nearer to Him. They are a special grace, not an imposition or obligation. From the morning offering to the examination of conscience, the structure of prayer and life proposed by Regnum Christi will help us to be aware of the action of God in our life, of His constant presence if we remain open to Him and of the assurance that it is possible to live as an authentic Christian.

Regnum Christi is not something that you do per se; like a club or prayer group, rather, it is a vocation. It is something you become a part of, a way of being and living that becomes a growing part of your identity.

Next Steps

Over these three sessions you have been introduced to Regnum Christi. It is the first step in your path of discernment of a possible call to this Movement. If you would like to pursue continued discernment, the next steps are:

1. Talk to a spiritual director or team leader about the lights and questions you have from this discernment course.
2. Attend the Regnum Christi encounter with Christ for a defined period (usually up to 6 months) to get to know the life of a member and try it on.
3. Get involved in an apostolate or program run by Regnum Christi. A team leader can help you find the options available to you and connect you with those who are directing the mission.
4. Begin to take on the structure of prayer and life of an RC member, gradually.



Personal Questionnaire

1. Now that I have considered my call to the Regnum Christi, have I actively sought to get my questions answered and to acquire the information needed to help me in this time of discernment towards my involvement? Have I pursued the knowledge to understand the Movement?

2. How can I live my normal responsibilities with greater fidelity, so that I will be more attuned to God's presence and action in and through them?

3. Have I asked Christ to show me his will with regard to my vocation? Do I understand that a vocation is a path that makes the journey easier, faster and more certain?



ⁱ The Second Vatican Council was the twenty-first ecumenical (“all-Church”) council of the Catholic Church. 2,865 bishops and prelates took part, meeting in four sessions between October 1962 and December 1965. They described its purpose in the first document of the Council: “The sacred Council has set out to impart an ever increasing vigor to the Christian life of the faithful; to adapt more closely to the needs of our age those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the Church’s fold.” (Sacrosanctum Concilium, 1) The Council drafted 16 documents; its four Constitutions – on divine revelation, the liturgy, and two on the Church – were the basis for the rest.

ⁱⁱ Throughout history God has often inspired new groups or ministries within the Church in order to meet new needs and take advantage of new opportunities. At the end of the Roman Imperial era, for example, the Holy Spirit raised up monasticism. In the high Middle Ages, the mendicant orders (Franciscans, Dominicans...) arose. Now he has inspired the ecclesial movements. The Church is only beginning to discover the richness of these movements, which in turn are only just beginning to bear what promises to be a plentiful harvest.

ⁱⁱⁱ The term “charism” comes from the Greek word meaning “gift.”

^{iv} The charism of an ecclesial movement affects its spirituality and its program. “Spirituality” refers to the emphasis and sensitivity that distinguishes a particular group’s response to the Christian message, and “apostolate” to the group’s efforts to help the Church achieve her goal of spreading the Kingdom of Christ. The Getting Started program will provide a detailed description of the Regnum Christi charism for new members.

^v See Luke 9:57-62

^{vi} “It is essential for us to understand that Jesus has a specific task in life for each and every one of us. Each one of us is hand-picked, called by name by Jesus! There is no one among us who does not have a divine vocation!” – Pope John Paul II, June 1, 1982.

^{vii} The Second Vatican Council, held from 1962 – 1965, is the Church’s most recent ecumenical, or general, council. Ecumenical councils occur on average only once a century. They constitute a particularly solemn instance of the Church’s teaching and the most recent council is always a principal point of reference for the Church.

^{viii} Apostolate: all efforts by any of the Church’s members directed to attaining her purpose