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STATUTES OF THE  
REGNUM CHRISTI  
MOVEMENT

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## **STATUTES OF THE REGNUM CHRISTI MOVEMENT**

### *PART I*

#### **NATURE, MEMBERSHIP, AND STRUCTURE OF THE REGNUM CHRISTI MOVEMENT**

##### **CHAPTER I**

###### **NATURE AND PURPOSE OF THE REGNUM CHRISTI MOVEMENT**

1. Regnum Christi is a Catholic Movement of Apostolate that passionately seeks to establish Christ's Kingdom in society by means of its members' growth in holiness, in keeping with the condition and state of life to which God has called them, and through personal and organized apostolic action.
2. § 1. The specific charism of the Regnum Christi Movement consists in knowing God's love in depth—which is the ultimate explanation of the redemption brought about by Christ—; living the authentic charity preached and commanded by Christ; and making God's merciful love known by tirelessly preaching the Gospel, so as to achieve the conversion of hearts, the practice of charity, and the building of a civilization of Christian justice and love.  
  
§ 2. True charity and ardent, generous love for Christ and his Church entail universal and delicate self-giving. Therefore, the Regnum Christi Movement seeks to undertake those actions that will contribute most effectively, both in terms of depth and scope, to establish Christ's Kingdom among people and in society as a whole. It does so in the closest fidelity to the Magisterium of the Church and in full communion with her pastors.  
  
§ 3. Regnum Christi brings together, educates in a deeply Christian way, and activates apostolically groups of men and women from the various sectors of society, especially youth, intellectuals, business people, workers, scientists, media professionals, performers, athletes and other professions, so that they through their witness and action will work vigorously to make Christ's spirit penetrate and transform personal, family, professional, and social life.  
  
§ 4. The Movement must also dedicate itself energetically to forming family units in which the Catholic faith is lived authentically, so that they will be living cells of the Church and schools of Christian discipleship.  
  
§ 5. Regnum Christi pursues its goals also through initiatives and apostolates dedicated to:

- 1.° Education and teaching;
  - 2.° The family as an institution and to all its members (children, adolescents, youth, and adults) through works that promote the human and Christian values and purposes of the family, and provide counseling, guidance, and formation services on marriage and the family;
  - 3.° The promotion and defense of women's rights and values;
  - 4.° The support of the Church's life at the diocesan and parish levels, according to local needs and circumstances, and in agreement with the pastors of the local Church;
  - 5.° The spiritual and material support of diocesan seminarians and clergy, especially the poorest;
  - 6.° Organizing, in agreement with diocesan authorities, missions for evangelization in urban or rural areas in order to renew or promote the fervent living of the faith and the traditions of authentic Christian piety;
  - 7.° Cultivating Christian life through spiritual exercises, retreats, formation courses, seminars, conventions, gatherings, etc
  - 8.° The organization, formation, and motivation of children, adolescents and youth, through apostolates such as ECYD (Education, Culture and Youth Development), sports and cultural clubs, camps, youth groups, etc.
  - 9.° Spreading and making accessible the treasure of Catholic doctrine;
  - 10.° Imbuing the media with a Christian spirit;
  - 11.° The promotion of human communities, especially the neediest groups in the spiritual and moral orders as well as the material, in keeping with the demands of gospel justice and charity.
3. Regnum Christi is aware that the most effective apostolic action necessarily entails the deeply Christian formation and apostolic engagement especially of groups of leaders in the various professions and levels of society. These are in a position to make a considerable contribution to the task of bringing the Christian spirit to personal, family and social life, imbuing the temporal and human realities of the earthly city with a gospel spirit, and creating works of apostolate that will allow Christ's message to reach the greatest possible number of people.
  4. Because it is aware that it is an instrument of the eminently supernatural cause of Christ's Kingdom, the Regnum Christi Movement:
    1. Always keeps itself at arm's length from any national or international political party or group, and does not adopt any particular ideological or political system;

- 2.° Is never to participate as a moral body in public activities of civil, political, union or similar nature. Its members act always as private individuals or together as members of private associations with full civil and legal responsibility.
5. All Movement members place themselves under the maternal protection of the Blessed Virgin Mary. They recognize Saint Paul the Apostle and Saint John the Evangelist as special advocates and patrons of their specific activities.

## CHAPTER II

### THE MEMBERS OF THE MOVEMENT

6. The Regnum Christi Movement is made up of Christian faithful who, following the millennial tradition of the Church and in full exercise of their freedom, come together in order to respond faithfully to the universal call to holiness and to cooperate actively in the task of proclaiming the Gospel. In the Movement they share a common spirituality and apostolic charism, and they enrich and support each other in fulfilling their common mission at the service of the Church and humanity.
7. The Regnum Christi Movement is open to lay men and women wishing to live more intensely their baptismal commitment to holiness and apostolate.
8. §1. The Regnum Christi Movement also welcomes any diocesan priest wishing to avail himself of its charism as he exercises his ministry at the service of the universal Church and the particular Church to which he belongs.
- §2. Among the initiatives Regnum Christi offers bishops for the care and perseverance of diocesan priests, is especially the promotion of their ongoing integral formation through spiritual exercises, spiritual direction, retreats, courses, conferences, magazines, etc.
- §3. Diocesan seminarians may be invited to join Regnum Christi as an aid in their preparation for the priesthood.
9. Bishops who freely choose to do so may join the Regnum Christi Movement to offer their prayer, support, and active cooperation insofar as their episcopal state and mission allow. They benefit, in turn, from the spirituality, methodology, and apostolic initiatives of the Movement.
10. The Regnum Christi Movement does not have different classes of members, but rather a variety of types of member —each one with his own role to carry out for the good of the body, to serve the Church:
- 1.° Priests carry out the irreplaceable service of providing the sacraments; they give special attention to the spiritual formation of the members and promote apostolic action;
- 2.° The lay faithful of the Movement contribute to the sanctification of the Church and

the world like leaven through the witness of their lives, the fulfillment of the duties proper to their state, and by their participation in Church's apostolic mission.

11. The members of the Regnum Christi Movement are divided into two branches: a women's branch and a men's branch.
12. Members are divided into three degrees according to their bond with the Movement and their availability to carry out its apostolates:
  - 1.° The first degree is comprised of diocesan seminarians and clergy, and lay people who wish to live the Movement's spirit, make use of its means to grow in holiness, and cooperate in its apostolic activity;
  - 2.° The second degree is comprised of members who are willing to serve God in their state of life and personal situation with greater availability and dedication of themselves, their time and resources;
  - 3.° The third degree consists of celibate men and women called by the Lord to offer their lives totally to God.
13. Those first and second degree lay members who volunteer one, two, or more years of their lives to work full-time in the apostolate of the Movement are called "co-workers."
14. § 1. The Movement regards as supporters those who, without formally joining Regnum Christi nonetheless share in its spiritual benefits and cooperate with it through their prayer, esteem, moral and financial support, and whenever possible by their personal involvement in apostolates of the Movement appropriate for them.  
  
§ 2. Non-Christians or non-believers may also be considered supporters. Members should strive to offer them the light of the Gospel so that if God grants it they might embrace the Catholic faith freely and willingly.

### CHAPTER III

#### THE STRUCTURE OF THE MOVEMENT

##### **Art. 1—The Structure of the Movement**

15. § 1. The team is the immediate reference point for first and second degree members; they become part of and bring with them their talents, qualities, projects and initiatives.  
  
§ 2. The team consists of eight to fifteen individuals of the same gender and state of life—young men, young women, married men, married women—. It is the ordinary milieu for the formation of its members and their shared apostolic action.

16. Whenever possible, teams should consist of individuals who share natural bonds of friendship and similar educational, cultural, and socio-economic backgrounds, so as to develop more effectively and spontaneously.
17. Each team should try to expand in number to create one or more new teams, giving to the new teams one or more members with leadership qualities.
18. Ten teams make a group.
19. Teams and groups make up a section. Each section may hold formative and apostolic activities in common for all its teams. In turn, sections are grouped by locality or region.
20. § 1. Networks are groupings of Movement members according to their specific profession, occupation, or responsibility (e.g. physicians, attorneys, writers, performers, etc.). Networks are not properly speaking a structural element within the Movement in the vertical sense of member, team, group; rather, they are distinct working groups that exist exclusively for the pursuit of their immediate apostolic goals.  
  
§ 2. Networks may include non-members of the Movement.  
  
§ 3. The development of networks is an apostolic goal of great importance, since their immediate purpose is to imbue human structures with a Christian spirit and to promote far-reaching apostolates in the various spheres of society.  
  
§ 4. When necessary, to achieve a particular apostolic goal networks are to be local, territorial, national, or international in scope.  
  
§ 5. Members who belong to a network still belong to their own team. However, if practicality so dictates teams may be formed whose members all belong to the same network.
21. In living their baptismal commitments and apostolic outreach, members of the Regnum Christi Movement have at their disposition the direction and spiritual support offered by the priests of the Congregation of the Legionaries of Christ, to whom they may freely turn for advice and guidance.

## **Art. 2—Leadership of Teams, Groups, Sections, and Centers**

22. § 1. Each team of first and second degree members is led by a team leader, chosen from among its members. The group is led by a group leader.  
  
§ 2. The Movement's sections and works of apostolate are each led by a director, appointed by the general director. Ordinarily, the section director is a priest of the Congregation of the Legionaries of Christ or a consecrated member.  
  
§ 3. Team and group leaders are appointed by the corresponding section director.

23. Every center in which consecrated members reside has a director, two advisors and a chaplain, each appointed by the general director.
24. Teams, groups, networks, sections, and centers are grouped by territories under the direction of the territorial director of the Congregation of the Legionaries of Christ.
25. § 1. The general director of the Congregation of the Legionaries of Christ governs the consecrated members and directs the other members of the Movement.  
  
§ 2. As regards the women's branch, in his governance the general director has the help of a consecrated woman, who has the title of assistant to the general director. This assistant has the support of two advisors and as many members as the exercise of her responsibility require for the needs of administration, human resources, apostolate, etc.  
  
§ 3. As regards the men's branch he has the assistance of a priest or a male consecrated member.
26. The general director is to see to it that the consecrated members of the Regnum Christi Movement have everything they need for their sustenance and their apostolic activities.

#### CHAPTER IV

##### **ADMISSION TO THE FIRST AND SECOND DEGREES**

27. Admission to the Regnum Christi Movement is open to any Catholic of good moral reputation acting freely and with a right intention, who desires to strive for personal holiness and is capable of carrying out a specific apostolate of the Movement.
28. To be admitted to the Movement the interested party must:
  - 1.º Request admission in writing;
  - 2.º Be admitted by the corresponding director.
29. Out of respect for the various charisms with which God enriches his Church, persons are not to be admitted to the Movement who belong to an institute of consecrated life, a society of apostolic life, a personal prelature, or those who are consecrated or seriously committed in another apostolic movement.
30. Any first- or second-degree member after prayerful consideration and consultation with his spiritual director is free to leave the Movement.
31. For a just cause the Movement may remove one or several members of the first or second degree, if this is considered necessary for their spiritual good. This should be done with the greatest charity and discretion. Every effort is to be made therefore to persuade them that it is much better if they leave of their own accord.
32. Regardless of the manner of his departure, a member who leaves the Movement has no

right to demand anything from it, neither for services rendered nor for any income obtained by the Movement through his or her personal efforts.

*PART II*

**SPIRITUALITY AND FORMATION OF THE MEMBERS OF THE REGNUM  
CHRISTI MOVEMENT**

**CHAPTER V**

**THE FORMATION OF MEMBERS**

**Art. 1—General Standards**

33. The Movement believes that its members must pursue their integral formation, so that each one can attain his human and Christian maturity, work effectively in the apostolate of the Church and the Movement, and fulfill his mission to shed light on the problems and transform the realities of the world in which he lives. This integral formation embraces one's spiritual, intellectual, apostolic, and human formation.

**Art. 2—Fundamental Aspects of the Movement's Spirituality**

34. Christ-centeredness is the primary and specific characteristic of the Movement's spirituality. Therefore, as a member strive with all your strength to put on Christ in your hearts and in your actions, embracing the cross and self-denial out of love for the Lord, so that Christ's life will be manifest in your life. Seek to know and experience Christ intimately in the Gospel and the Eucharist. Love him with a real, personal, passionate and faithful love, making him the standard, center, and model of your Christian life and apostolic activity.
35. The Holy Spirit is the sweet guest of your soul and the guide and craftsman of your holiness and apostolic fruitfulness. Therefore, increase in you life your faith in and love for him, and be docile and faithful to his inspirations so that, enlightened and strengthened by his grace, you will walk faithfully the path of God's will after Christ's example, and live your Christian vocation to the full.
36. Preaching and spreading Christ' Kingdom is the ideal that inspires, encourages, directs, and shapes the Regnum Christi Movement. Therefore, allow Christ's love for humanity, the inspirational source of your apostolic vocation and activity, to reach into the depths of your soul. Know you are called to work tirelessly and passionately to announce and extend this Kingdom by all good and licit means until Jesus Christ reigns in the hearts of all people and of society.



37. The Blessed Virgin Mary is for each member of the Movement the most perfect example of the new creature brought forth by the redemptive power of Christ and the most eloquent testimony of the new life given to the world in the resurrection of our Lord. Therefore, foster true devotion to the Blessed Virgin Mary, most loving mother of the Church, which consists especially in imitating her virtues, above all her faith, hope, and charity, humility, obedience, and her cooperation in Christ's redeeming plan. Likewise, love her with childlike tenderness as mother of the Movement, invoke her confidently, and honor her with your prayers and veneration.
38. As a living cell in the Mystical Body of Christ and a link in the chain of movements marking the course of salvation history, Regnum Christi only has meaning in the Church, for the Church, and by reason of the human and supernatural mission of the Church. Therefore, as its member you should:
- 1.° Love the Church passionately, for she continues Christ's mission and is the beginning of his Kingdom on earth. Identify with her sufferings and joys, and strive to become her active, working member. Give yourself to the Church in a spirit of service and be deeply conscious of your mission within her, bringing to her the particular charism of Regnum Christi through your personal holiness and resolute, persevering apostolic action;
  - 2.° Adhere to the Roman Pontiff, Vicar of Christ and visible head of the Church, with an ardent, personal love. Study attentively and spread his teachings and desires, and courageously defend the charism of his primacy and Magisterium;
  - 3.° Respect and honor in a spirit of faith and special affection bishops who teach in communion with the Roman Pontiff, as successors of the Apostles and witnesses to divine and catholic truth.
39. The life of grace is the means by which Christians join themselves to Christ like branches to the vine and Christ's life manifests itself in their mortal bodies. Carefully foster this life as a relationship of friendship with Jesus Christ. Esteem, appreciate, and be sincerely thankful for it, striving to make it grow so as to produce fruits of good works and Christian living. Defend it as your most precious treasure and approach the sacrament of reconciliation promptly and contritely if you have the misfortune of losing it.
40. As an expression of the charity preached and demanded by Christ, all members should cultivate and maintain the spirit of unity regardless of language, race, and culture. Embrace the path of true, universal and considerate self-giving to your neighbor out of love for the Lord. Learn to discover and praise the good, forgive the bad, cast aside envy, forgive and forget offenses, and be understanding and attentive toward others. Detest slander as the very denial of Christianity. Be there for your neighbor and help him out in every way they can. Foster an attitude of service, of speaking charitably, generosity of heart and deed, and treat everyone with esteem, respect, kindness and simplicity.

41. The foremost objective of the Movement's apostolic action is to build the New Man in Christ. Therefore, all members should assiduously explore the richness and depth of the gift they received in baptism and the commitment it entails. In your apostolic activity strive by every possible means to bring about the interior renewal of each person, which is the result of divine grace, living the Gospel, liturgical and sacramental participation, prayer, attention to their moral and ascetic life, and service to others out of love for the Lord.

### **Art. 3—Unity and Charity**

42. Members should foster unity as a work of love, for with eternal love the Father created us and called us to be his children; the Holy Spirit has gathered us in unity; and Christ has called us to fight for his Kingdom, giving us the Eucharist as our food and Mary as our Mother.
43. Everyone in the Movement, directors and members, clergy and laity, should carefully promote unity which is indispensable in order to preserve, develop, and govern the Movement, and achieve its apostolic goals.
44. While always maintaining complete and sincere respect for their directors, members should experience the Movement and live in it as in a family, where all is respect, trust, welcoming and joy.

### **Art. 4—Liturgical and Prayer Life**

45. Convinced that their personal holiness and apostolic fruitfulness depend principally on their union with God, members should assiduously cultivate their sacramental life, prayer, and the other spiritual commitments they assumed upon their incorporation into the Movement.
46. First- and second-degrees lay members of the Movement, should express their sense of ecclesial unity, devotion, and participation in the life of the Church community by attending the Celebration of the Eucharist at their own parishes on Sundays and holy days of obligation.

### **Art. 5—Apostolic Formation**

47. All members should foster an ardent zeal for the salvation of souls, nourished continually through intimate and personal conversation with Jesus Christ, and which leads them to pray, concern themselves and work to bring as many souls as possible to know and love Christ, using for this end the spirituality and apostolic methods of the Movement.
48. Members are to be always mindful that their first apostolate is their personal witness of integral and objective Christianity lived with all its manifestations and consequences. Therefore, they should take care that the authenticity of their example is not corrupted by vanity, lack of charity, or disorder in their personal lives.

49. All Regnum Christi members must consider it an essential element of their vocation to study to be teachers of the faith and to transmit Catholic doctrine to their family members, friends and everyone the Lord places in their path. They should awaken in others a sense of responsibility so that they too will become teachers of the faith, and help them fulfill this responsibility in an effective way.
50. Each Regnum Christi section should try to organize an annual collection or other fundraising activity to support the local church. The proceeds are to be sent to the diocesan bishop.

### **Art. 6—Intellectual Formation**

51. It is essential to the mission of a man or woman of the Kingdom, being an apostle of Jesus Christ, to acquire an intellectual training that is solid, deep and select, furnishing him with a sufficient grasp of the truths of our faith, Christian morality and contemporary problems and cultural trends. Therefore, members should decisively combat intellectual laziness and mediocrity, which reduce their effectiveness and hinder their apostolic activity.
52. Members should take advantage of every opportunity to pursue their professional development, so as to be able to exert a real and significant Christian influence in their own professional field. They should keep up to date on everything to do with the study and practice of their profession.
53. They should pay special attention to Papal and episcopal documents, especially those that provide concrete guidelines for Christian life, or clarify points of Catholic dogma or moral teachings.
54. As a way to acquire the intellectual formation specific to the Movement, all members should faithfully and profitably follow the established formation programs and, whenever possible, attend seminars and conventions sponsored by the Movement.

### **Art. 7—Human Formation**

55. Since it is a principle of the Movement to form men and women adorned as fully as possible with the human virtues and values, members should work assiduously for their integral human development, to provide a solid foundation for the supernatural action of grace.
56. To acquire this human formation, they should work toward:
  - 1.° Real and objective knowledge of themselves, their potential and limitations;
  - 2.° Self-acceptance, allowing them to pursue their personal growth in a serene, realistic way;
  - 3.° The proper ordering of their instincts, feelings and emotions on the one hand, and their higher faculties of intelligence and will on the other;

- 4.° A robust character, and a will enlightened by reason and faith, that possesses clear goals and pursues them persistently and decidedly;
- 5.° A correctly formed conscience;
- 6.° The practice of the social virtues.

## CHAPTER VI

### **SPIRITUALITY FOR LIFE IN THE WORLD, FOR FIRST AND SECOND DEGREE LAY MEMBERS,**

#### **Art. 1—Some Guidelines for Sanctifying Daily Life**

57. § 1. All the baptized are called to one and the same holiness, yet each one must seek it according to the vocation and talents he has received. The lay members of the Movement have to practice the Christian virtues and seek to be faithful to God's will in the context of their lay condition and in their dedication to temporal things, above all by their detailed and constant practice of gospel charity in thought, word, and deed. They should always be mindful that without charity they cannot acquire a life of authentic personal holiness or sanctify their work and apostolate, for charity is the essence of the Incarnate Word's message in his redemptive mission willed by the Blessed Trinity.
- § 2. Moreover, it must be brought home as precisely and deeply as possible to Regnum Christi members that authentic Christian holiness cannot exist in a Christian life whose essence is not the practice of charity.
- § 3. Members of Regnum Christi should clearly understand that works of virtue, prayer and other forms of piety, etc., can be viewed as very good tools for holiness, but that will be as far as they go—simply tools or dressing— unless they are based on and sustained by the essence of Christ's message, which is charity: charity in thought, word and deed toward everyone.
- § 4. Without the sophisms and hair-splitting provoked by our passions, the world or Satan, holiness is rooted in what the Holy Spirit taught through St. Paul the Apostle: charity is patient and kind; it is not envious or boastful; it is not arrogant or rude; it is not self-seeking; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the truth.
58. In the midst the bustle of daily life with its many concerns and problems, our members need to learn to recollect themselves and find God with ease, to refer to him and his will in every circumstance, and to draw from prayer the light and strength they need for their own lives and for the fulfillment of their duties.

59. Let them take heed of the values and antivalues their society presents, so as to discern and choose freely and with conviction what fits their Christian identity, and reject what contradicts it, --especially the secularizing, materialistic and hedonistic standards and behavior that frequently seduce humanity.
60. They should practice and communicate the virtue of Christian joy, which comes from one's soul being at peace with God, with itself and others. They should habitually look at the positive sides of people and situations. Enlightened by faith, they should discover God's provident and loving hand in every circumstance, and not let their lives to become a succession of lamentations, complaints or mostly pessimistic attitudes that weaken the spirit and cripple action. This joyful, optimistic outlook does not mean they disregard the world's evils or the injustice and sin afflicting humanity. They must take action to alleviate and not increase them as far as their possibilities and responsibilities allow them. However, they must always do so with their eyes and hearts turned to God, the Lord of history, trusting in his love, power and wisdom. By often paradoxical paths he rules the world and all people, and leads them to the fulfillment of his divine plan while respecting human freedom.
61. Dating and engagement are an especially important stage in the lives of men and women as they seek the way to make the best choice of the one with whom they will share their married and family life. They should live this time maturely, aware of its importance, not playing with feelings and instincts that are out of place. Let them live it with Christ and find inspiration in his law, so that their engagement will be an authentic witness of Christian life by their mutual esteem and respect, the responsibility and seriousness of their commitment, their common effort to seek God's will, their tenderness and affection for each other, and by the way they help each other to live their relationship in accordance with the will of God, the Lord of life and love. Therefore, they should make sure to be united in prayer, help one other to discipline and channel their passions, seek light and advice from their spiritual guides and resist the influence of the standards of the world in which eroticism and licentiousness betray the truth and fidelity of authentic human love.
62. Mindful of the power that youth exerts and assuming their twofold responsibility as Christian apostles and members of society, young people in the Movement should affirm their confidence in life and in what gives it meaning: the truth of God's existence, his love, and man's eternal destiny. They should work generously to build a better world based on the freedom, dignity and rights of the human person. They should be magnanimous, pure, respectful, and sincere. They should not give into the seduction of worldviews based on self-centeredness, pleasure, despair or nihilism. And let them become the primary apostles to youth by doing apostolate among their peers.
63. Women in the Movement should make sure to place their distinctive feminine talents and qualities at the service of God, the Church, and others. They should strive to understand and appreciate their identity and mission in light of a feminism that finds its roots in the truth of human nature, the Gospel and the teachings of the Church. They should be conscious that they are called to be promoters of truth, goodness, virtue and harmony through their witness of the love that God has for every person.

64. Married members of the Movement should make their family life a domestic school of integral Christians and integral persons, in which their children learn to love and respect God, assimilate and practice his law, see life through eyes of kindness and hope, appreciate others, and embody true human and Christian values. Therefore, they should foster family prayer and sacramental life being witnesses of their faith to others, and strive to make their Christian witness always clear and visible to those around them.
65. Parents must remember that the task of raising their children belongs to both spouses and there must be unity of purpose if they are to achieve their goals in this most sensitive task. They should arrange their professional and social commitments, their time off and vacations so as to be together with their children, and each one can make his or her unique contribution toward the growth and development of their children's personalities. They should not forget that children learn more from their parents' witness and example than their words, advice, or corrections. In the task of educating, they should learn to combine gentleness and firmness. They should not take the easy path of catering to their children's whims. They should motivate them prudently, kindly, and keep in mind their mood, dispositions and stage of development, so as to form the internal convictions that will allow them freely and responsibly to fulfill their obligations as Christians and members of divil society.
66. Women in the Movement married and with children should regard the care of the home as their principal mission. In the home they are the primary educators, they communicate living traditions, and they build their children's future. They should prepare themselves responsibly to fulfill their mission, and imbue their lives with the spirit and virtues of the Gospel. At home, at school and in their social lives they should spread faith and trust in God, promote a love for the sources of life, an appreciation for family values, and compassion toward their neighbor, especially those who are weak.
67. The practice of charity, which is the unmistakable sign of the presence of Christ's spirit, has to find its first expression within the family circle, for the frequency and closeness of interpersonal relations in the family can place peace and harmony more at risk there. Therefore:
- 1.° Movement members should work to create in their families an environment of trust, understanding, joy, shared interests, forgiveness, availability and openness, so that all their relationships —spouse to spouse, parent to child, child to parent, and sibling to sibling— will be permeated with the gospel spirit of mutual love enlightened and sustained by the example and presence of Christ;
  - 2.° Children should strive to understand and help their parents, taking an interest in them, the affairs of family, and the home, and showing them respect, affection, understanding and support. They should be docile and obedient in everything that does not compromise their fidelity to God's will. And when their parents are elderly, ill or in special need, they should care for them with special gratitude and closeness.
  - 3.° All should strive to solve their problems and differences through constructive dialogue where each is open to the opinions of the others, weighs their points of view impartially, and makes an effort to adjust his own personal interests to those of the

family, denying himself generously for the benefit of the rest.

68. Mindful that a Christian spirit should permeate and be evident in all aspects of life—since all of them can be turned into opportunities for apostolate and holiness—our members should choose such forms of entertainment and relaxation as respect human and Christian values, and behave in them in such a way that they provide their necessary and well-deserved relaxation, and build friendship and communion with others while preserving their fidelity to the Lord. They should remember that when they vacation with others, their attentiveness, care for others, warmth and joy can enlighten people and help them realize that true rest and healthy recreation are possible without the need to lose control or offend God.
69. Since suffering, both physical and moral, is an unavoidable human reality, our members should accept it in faith, hope and patience as a means for their inner purification, and in their suffering unite themselves to the crucified Christ, who took upon himself all human suffering and endowed it with dignity and meaning. Through it, the Christian associates himself with the redemptive sacrifice of Christ and gains merits for eternal life. They should offer their suffering for the growth and sanctification of the Church, their families, and the Movement.
70. In illness and old age they should endeavor to unite their suffering and limitations to Christ's sacrifice, and live in peace and serenity, with a spirit of faith, acceptance and oblation of their whole selves to the Lord. They should reject the temptation to be self-centered, which makes one focus on himself and his own situation, embittering the heart, and making men hard, demanding and blind to the needs, aspirations, and joys of others. Instead they should make their pain and limitations a source of merit for themselves and others. For their part, the relatives of the sick or elderly should treat them with patience, kindness, and understanding, showering them with attention and appreciation. They should never allow them to feel like they are an unbearable burden or worthless. They should tend to their needs as best they can and spare no effort to make them feel accepted, loved, and taken into account.
71. §1. The death of loved ones is among the most painful experiences of human life, and it touches the human heart intimately and profoundly. Motivated by the unwavering hope that has its origin in the resurrection of Jesus Christ, the Lord of life and death, they should live their pain in the context of faith, offering it to the Lord and accepting his will in their hearts. Let them offer their prayers and sacrifices for the eternal rest of their loved ones, and offer others the witness of their hope in the life to come, where family ties will be gloriously and singularly renewed in the visible presence of the heavenly Father.
- §2. They should try especially to live and make known these Christian attitudes of faith and hope when death occurs unexpectedly.
- §3. If a relative is in danger of death they should not hesitate to inform him truthfully and discreetly of the reality of his situation. They should help him to prepare for his definitive encounter with our Lord through contrition of heart and the devout reception of the sacraments.

## **Art 2—Guidelines to Sanctify One’s Professional Life**

72. They must always be honest, loyal, and upright as they exercise their professional duties at the service of society, never allowing the pursuit of personal gain to harm the demands of justice, charity, and truth. They should remember that at all times they are Christ’s apostles, and strive to introduce the people they deal with to the Movement, especially their most prominent colleagues.
73. Those who are studying and preparing for their professional life should:
- 1.° Dedicate themselves to this endeavor responsibly and with their future in mind. They should study seriously and methodically, and organize and program their time keeping in mind their spiritual and academic commitments, their family, social, and apostolic duties, and their need to rest.
  - 2.° Turn their academic efforts into a means for apostolate that will enable them to exert leadership among their peers and teachers now during studies and later in professional life. They can offer an attractive and accurate image of a Christian who, while remaining faithful to God, is able to discover, appreciate and assimilate the authentic human values present in every profession and field of knowledge;
  - 3.° Maximize the talents and opportunities the Lord gives them, and not allow superficiality, laziness or disorganization to lead them to waste time and acquire a mediocre or deficient education.
74. Members of the Movement called to occupy posts in civil government need to be aware that their path to holiness leads through the honest, responsible fulfillment of their duties. They should view their work both as a service and as a significant expression of charity toward others. They should act with utmost integrity and dedication, strive to enrich their expertise, seek out responsible, competent people to work with them, and pursue and promote the common good by all means possible. In the measure of their ability and opportunity they should do everything they can to ensure that in public life both the goals and means respect human dignity and the Christian view of the human person.
75. Members of the Movement engaged in research and study should embrace and carry out their work within the context of a Christian understanding of the created world. Let them seek the truth passionately, objectively, persistently and modestly, knowing that the truth of faith and the truth of science have a single origin. They should raise their minds and hearts to God, the source of every wonder, and make sure that their contact with the laws and phenomena of nature strengthens their sense of admiration, adoration and gratitude to the Creator. They should honestly recognize their own limits and the limits placed on their research by the dignity of the human person and the moral order—limits which must always be respected—, and be promoters of human culture, progress, and advancement.



76. Members of the Movement dedicated to teaching and the formation of children and youth should be mindful of the importance and transcendence of their mission, for they are helping to shape the future of families, society, and the Church. They should regard themselves as close collaborators with parents, who are the primary educators of their children. They should do their work responsibly, maturely and diligently. They should stay current in the subjects they teach and the most effective teaching methods. They should be aware of the influence they have on their students and the impact of their example and guidance, and have as their goal as they communicate knowledge, their students' human and social maturity, the formation of their upright moral conscience, love for truth, and the promotion of authentic human and Christian values.
77. Our members who are medical professionals should view their work as a most worthy, sensitive, and committing service to human life, above all to those who are experiencing illness and suffering in body or spirit. As they go about their work they should regard the sick as suffering members of Christ's Mystical Body who are in need of relief and consolation, and always treat them with the attention, respect, and kindness they need. They should be mindful that, due to their privileged position they have the ability to go beyond healing the body and open the sick to spiritual and gospel values. They should keep their knowledge and skills current, and be guided in their profession by principles of the natural law and the moral norms taught by the authentic Magisterium of the Church.
78. Members of the Movement who direct or work in the media should breathe the life of human and Christian values into them so that they will be effective agents to promote the integral development of societies. They should faithfully observe the norms of the moral order, especially objectivity, respect for the truth, a person's right to his good name, and the defense of family values. They should always be aware of the powerful influence the media exerts over people's attitudes and behavior, and do as much as they can to enhance the humanity and moral growth of the public they reach through the media.
79. Members of the Movement who are legal professionals should regard their work as a service to people and society, and as an exercise of Christian justice and charity. They should make sure to stay current in their field. They should work with dedication and diligence to close their cases. They should not delay cases out of laziness, negligence, irresponsibility or for lack of financial incentives. They should be on guard never to commit an injustice knowingly or use illicit means when carrying out their duties. If they must apply unjust civil laws, they should strive to find the most ethical solution possible and to make their decisions in light of Christian principles.
80. Members of the Movement who direct or manage companies should regard their work as an opportunity to practice Christian virtue, as a service to society, and a source of progress and well-being for their nation. They should work intelligently, responsibly and competently, seeking the growth and productivity of their firms. They should heed the just claims of their employees and observe the laws of social justice and Christian charity.

81. Members of the Movement who are employed in manufacturing, business, commerce, clerical work, or in other professions in society, should make their work a path toward personal fulfillment and a way to cooperate with God the Creator in his dominion over material things and the creation of a more humane world. They should be mindful not only of their rights, but also their duties. They should work responsibly, competently and honestly. They should not allow outside influences to manipulate their behavior for other purposes or interests, and always adjust their dealings with others to the demands of Christian justice and charity.
  
82. Members of the Movement who work in the fine arts should strive to that the various means to express beauty will be inspired with the Christian view of life and the human person, be a living reflection of uncreated beauty, and serve to enrich, elevate, and gladden the human heart.