



# REGNUM CHRISTI

Draft Statutes  
of the Regnum Christi Federation

---

# Index

<b>Prayer</b> .....	<b>03</b>
<b>Presentation</b> .....	<b>04</b>
<b>Abbreviations</b> .....	<b>12</b>
<b>Glossary</b> .....	<b>13</b>
<b>Preamble</b> .....	<b>16</b>
<b>First Part. Identity, spirit and mission of the Regnum Christi Federation</b> .....	<b>17</b>
Chapter 1. Juridical nature of the Regnum Christi Federation .....	18
Chapter 2. Members of the Regnum Christi Federation .....	21
Article 1. The branches of the Regnum Christi Federation .....	22
Article 2. Members associated individually to the Federation .....	24
Chapter 3. Mission and spirit of the Regnum Christi Federation .....	26
Article 1. Purpose and mission .....	27
Article 2. Fundamental elements of its spirit .....	28
Article 3. Spiritual life and the path of sanctification .....	33
Article 4. Communion .....	36
Article 5. Patrons .....	38
Chapter 4. The apostolic activity of the Regnum Christi Federation .....	39
Article 1. Principles of apostolic action .....	40
Article 2. Some general guidelines and norms for apostolic activity .....	43
<b>Second Part. Organization, governance and administration of the Regnum Christi Federation</b> .....	<b>49</b>
Chapter 5. The branches in the Regnum Christi Federation.....	50
Article 1. The relationship between the branches and the Federation .....	51
Article 2. Extension y dissolution of the Federation .....	55
Chapter 6. The governance of the Regnum Christi Federation .....	57
Article 1. General norms .....	58
Article 2. The general convention.....	61
Article 3. The general government .....	68
Article 4. The territorial government .....	77
Article 5. The local government.....	84
Chapter 7. Administration in the Regnum Christi Federation .....	87
Chapter 8. The obligation of proper law .....	92
<b>Complementary material</b> .....	<b>95</b>
Appendix 1. Opting for a Federation .....	96
Appendix 2. Secondary codes in the proper law of the Federation .....	112
Appendix 3. The process of revision and approval <i>ad experimentum</i> of the Draft Statutes of the Federation .....	115
<b>Timeline</b> .....	<b>117</b>

---

## Prayer

Lord Jesus, our King and faithful Friend,  
you have called us to be part of this  
spiritual family, born from your Heart.

In obedience to your Church, we live this special moment of  
grace for the Regnum Christi Movement.

We feel called to an authentic renewal, which is born from  
a desire for holiness and a passion to evangelize,  
as our love for you impels us.

Today, Lord Jesus, we call your name with greater intensity.  
We are yours; we abandon ourselves to you with total confidence.

You wish that we give glory to God by working for the  
coming of your Kingdom in all hearts and in society.

Help us to better know your will for us at this moment of our history.

Send us an abundant outpouring of your Spirit, so that,  
in a spirit of prayer and under the gaze of your most holy Mother,  
we may contemplate our charism with new eyes and be able to  
incarnate it and articulate it more fully.

Amen.

---

## Presentation

This document presents the Draft Statutes of the Regnum Christi Federation, which will be the discussion material for the Extraordinary Chapter and General Assemblies of 2018. This text was approved by the general directive committee, under the general director and with the counsel of our Pontifical Assistant, Fr. Gianfranco Ghirlanda, SI. The accompanying material was written by a team led by Fr. Sylvester Heereman, LC.

### 1. Why write a second draft of the Statutes?

The general directive committee has prepared this new text in order to offer the Extraordinary Chapter and General Assemblies of 2018 a working document that incorporates amendments to the first draft. These amendments have for the most part been drafted considering the discernment carried out in the joint and branch territorial assemblies, as well as the guidelines given to the three general moderators by the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life (hereafter in the text “CIVCSVA”) and communicated in a [letter on December 18, 2017](#).



Q1

### 2. Recommendations from the territorial assemblies

The general directive committee has thoroughly analyzed the minutes from the joint and branch territorial assemblies. Although the assemblies were only of advisory nature, they have offered valuable and useful information. The decisions made by the general committee in the drafting of this new text are based on the recommendations given by the territorial assemblies.

A synthetic evaluation of the main results of the territorial assemblies is presented below. In addition, see the [minutes of the joint territorial assemblies at this link](#). The delegates of the Chapter and General Assemblies will have access to all the material produced by the joint and branch territorial assemblies.



Q2

### a) Consensus

The territorial assemblies reflect a broad consensus concerning the charismatic identity of Regnum Christi as an ecclesial reality composed of different vocations that live a common charism according to their own specific identity. Also, that these different vocations make up a single family, or body, in which they share spirituality and mission. The principles of co-responsibility and the participation of all vocations in what is held in common are widely accepted.

The assemblies' votes on the [first part of the old draft](#) ("identity and mission of Regnum Christi") have been predominantly negative, but upon analysis of their proposals, the vast majority were not conceptual, but terminological proposals. Several times, they requested a rewording using "familiar expressions" and terms "that refer to our experience"; for example, using the terminology of texts from the 2004 Regnum Christi Statutes, the Constitutions of the Legion of Christ, the Statutes of the Consecrated Women of Regnum Christi or the Statutes of the Lay Consecrated Men of Regnum Christi. There was a frequent request for expressions conveying "greater ardor and passion", as well as the request to avoid expressions that seem to lower the ideal of sanctity or the greatness of the mission. There were also requests to remove the generic formulations of Christian spirituality as well as seemingly defensive expressions that appear to be reactions to past problems. There were also, of course, proposals that went beyond terminology and wording. The main proposals were the recurring request to include the "formation of apostles, Christian leaders" as a main charismatic element and to use the expression "*militia Christi*" or militancy to synthesize the proper style of Regnum Christi members.



Q3

Regarding the [third part of the first draft](#) ("Organization, governance and administration of Regnum Christi"), there was a unanimous consensus on the need to have general and territorial governing bodies composed of members of all vocations, which have authority at least over section life. It was almost unanimously accepted that Regnum Christi as a whole has a juridical configuration that includes all vocations. The proposal that this juridical configuration be a federation of the three consecrated branches to which the lay members are individually associated was accepted by eight of the nine joint assemblies and by all but one of the branch assemblies. Even so, several assemblies asked that we proceed with caution and gradually so as not to make irreversible steps ahead of time.



Q4

### b) Topics on which there is no clear consensus

It was generally accepted that the Statutes allow for apostolic activity of both the Federation and the branches, but there was divergence on whether the current works are to be directed by the Federation or by the branches. Seven joint assemblies, all the assemblies of the consecrated women and the lay consecrated men, and four assemblies of Legionaries were in favor of existing works being directed by the Federation in principle. One joint assembly and one assembly of Legionaries did not reach a majority vote for any of the options, while the remaining joint assembly and four assemblies of Legionaries, voted against it. One assembly of Legionaries abstained from this vote.

The other topic on which there was no consensus in the results from the territorial assemblies was that of the presidency in the Federation. The answers received regarding the figure of the general and territorial director were not sufficiently convergent.

## 3. The Extraordinary General Assembly of the Lay Consecrated Men

The Lay Consecrated Men of Regnum Christi had their Extraordinary General Assembly at the end of this past December. The Assembly decided to request that the Holy See establish the Lay Consecrated Men as a lay society of apostolic life, so as to be able to enter into a federation approved by the CIVCSVA, together with the Legion and the Consecrated Women. See the [final communiqué of the Assembly at this link](#).



Q5

## 4. What are the changes in this second draft of the Statutes?

### a) The place of the lay members

This new draft, as in the previous one, provides for the fact that the lay members will individually associate with the Federation and participate in the governing bodies of the Federation. However, according to the [guidelines received from the CIVCSVA](#), and in order that the Federation can be under its jurisdiction, this draft presents three important novelties:



Q6

- lay members are no longer considered as a “branch” of the Federation, but as “faithful associated” to the Federation, who participate in the spirituality and mission

of Regnum Christi.

- the [second part of the previous draft](#) (“The Regnum Christi lay members who do not take on the evangelical counsels by a sacred bond”) has been transferred to Regulations.
- the participation of lay members in government bodies at a general and territorial level is expressed through a consultative vote.



Q7

The reason for these changes is that the CIVCSVA, which is a dicastery for institutes of consecrated life and societies of apostolic life, does not have the power to recognize ecclesial aggregations of lay people without a special consecration, with the exception of associations according to Canon 303 of the Code of Canon Law. For more details on this subject, see Appendix 1 “Alternatives for the canonical configuration of Regnum Christi” (Pages 96-111). Accordingly, the three chapters from the [second part of the previous draft](#) (“The life of a Regnum Christi lay member”, “Incorporation and departure of lay members” and “Modes of self-giving in the Regnum Christi lay members”), as well as details on the participation of the lay members in the different governing bodies of the Federation (modes of election and appointment, duration of positions, etc.), will be collected in future Regulations of the Federation and approved by the general convention. The draft of these Regulations is expected to be presented to the Extraordinary General Assembly this April.



Q8

### **b) New terminology**

This new draft differs from the previous one by some changes in terminology for greater clarity and precision in juridical matters because of the new situation we are in since receiving the [guidelines from the CIVCSVA](#) last December. While this terminology may initially sound strange, we believe it is necessary.



Q9

This draft does not use the expression “the Regnum Christi Movement”, but simply “Regnum Christi”. The term “Movement” is not used, to avoid confusion with the ecclesial aggregations commonly referred to as movements, since these are usually configured as associations of the faithful which ordinarily depend on the Pontifical Council for the Laity, Family and Life, and not on the CIVCSVA. Although the word “movement” is not used here, Regnum Christi does not cease to be one. It can still be called a “movement” in common use, as it is a group that brings together faithful of different vocations and states of life that share the same charism, which is characteristic of movements.

This text distinguishes between the Federation and Regnum Christi, with the following reasoning for the distinction:

- 1.° What is Regnum Christi? It is a group of faithful who share the same charism, composed of the Legion of Christ, the Consecrated Women of Regnum Christi, the Lay Consecrated Men of Regnum Christi, other lay Catholics and diocesan priests.
- 2.° Regnum Christi exists as an ecclesial reality *de facto* before the Federation was constituted.
- 3.° In order for this *de facto* reality to be a reality according to Church law and have recognized governing bodies that permit joint action, it is proposed that the three parts of Regnum Christi that have a juridical personality come to form a Federation, and that the other faithful who share the charism associate individually with this Federation.
- 4.° What is the Federation in relation to Regnum Christi? The Federation is the juridical form that Regnum Christi takes in order to act and express itself.

The Statutes of the Federation are what are presented to the Holy See for approval; therefore, the subjects of rights and duties under these Statutes are the Federation and its branches. This explains why sometimes this text speaks of the Federation and not of Regnum Christi, for example, chapter titles and nos. 9 and 10.

Another change in the terminology is that the term “to associate” is used to define the way in which the Federation bonds individually with other persons. The concept and terminology is used analogously with CIC canon 725 “*An institute can associate to itself by some bond determined in the constitutions other members of the Christian faithful who are to strive for evangelical perfection according to the spirit of the institute and are to participate in its mission.*” Unlike in the previous draft, the term “incorporate” is not used because, juridically, only the juridical persons of the branches are members incorporated into the Federation. On the other hand, the fact that the term “to associate” is used should not suggest that the Regnum Christi laypeople, in associating themselves with the Federation, constitute an association of the faithful in the sense of CIC 298-329, even though the terminology is the same.

Thirdly, this draft speaks of “the branches of the Federation” and no longer “the consecrated branches” as it is the Congregation of the Legionaries of Christ - a clerical religious institute - and the Consecrated Women of Regnum Christi and Lay Consecrated Men of Regnum Christi - societies of apostolic life - who are the only branches that make up the Federation in the moment it is constituted. For the same

reason, the draft speaks of “members of the branches”, instead of “consecrated members”. Furthermore, it should be noted that societies of apostolic life are not institutes of consecrated life in a canonical sense, so it is more correct to simply speak of “branches”.

Finally, this draft uses the expression “Regnum Christi members” to refer to the group of physical persons who are members of the branches and of the faithful associated individually with the Federation.

The definitions and explanations of the main terms that this draft uses in a specific or technical sense can be found in the Glossary (pages 13-15).

### **c) Use of the term “charism”**

The wording in this draft is intended to be terminologically and conceptually consistent when speaking of the charism.

This text refers to the charism when it speaks about that “experience of the Spirit”<sup>1</sup>, which raises “a profound desire to be conformed to Christ in order to give witness to some aspect of His mystery”<sup>2</sup>, granted to the founder and transmitted to the disciples themselves to live and develop. It refers, therefore, to the specific spiritual gift that is at the origin of Regnum Christi and that is lived by the different vocations according to their own specific identity. As a gift of the Holy Spirit, it cannot be defined in an exact way nor be fully described in a normative text.

The text speaks of “charismatic patrimony”, an expression taken from [Iuvenescit ecclesia 10](#), to refer to the institutional features that have been generated from the charism and that the Statutes must define. The expression is used analogously with CIC canon 578, which speaks of the “patrimony of institutes of consecrated life,” which consists of its “nature, purpose, spirit, character and sound traditions.” This patrimony must be codified in the Statutes.



Q10

This draft speaks sometimes of the spirit or mission of Regnum Christi, referring to these facets of our charismatic patrimony.

<sup>1</sup> See *Mutuae relationes* 11: “The very *charism of the Founders* appears as an „*experience of the Spirit*,” transmitted to their disciples to be lived, safeguarded, deepened and constantly developed by them, in harmony with the Body of Christ continually in the process of growth.”

<sup>2</sup> See *Mutuae relationes* 51 and *Vita consecrata* 36

#### **d) Wording improvements in the first part**

The rewording of the first part is intended to help the Statutes reflect particular aspects of the spirit and mission of Regnum Christi more clearly, which has led to summarizing, or even omitting, some numbers from the previous draft that had content common to all Christian spirituality. Wording has also been simplified to clarify the specific content of each number.

#### **e) Proposals for simplifying the part of government and organization**

One of the concerns raised regarding the proposal for a Federation, and which was reflected upon in some territorial assemblies, was that its management is too complex and makes it difficult to resolve matters quickly. Because of this, the new text slightly lightens the structure and organization; the number of committee members is reduced and the composition of the general committee is changed in order to respect the authority of the general moderator of each branch. The designation of the general administrator has been modified from an election to an appointment and some bodies included in the previous version (the general plenary meeting and the territorial directors meeting) have been removed.

### **5. Open topics**

As mentioned in point 2 of this presentation, there are two major topics where there is no solid consensus: the definition of the presidency at a general and territorial level and the allocation of existing apostolic activity to the Federation or the branches, as presented in [Appendix 7 of the previous draft](#) (“The direction of apostolic activity and a sustainability model”).



Q11

The minutes of the territorial assemblies and the general plenary meetings, especially the one held at the end of January 2018, reveal that both issues are closely linked. The different opinions on these matters are based on arguments of various kinds: some seem to be based on different conceptions about the identity of Regnum Christi; others are of a more practical nature, while others are of a completely circumstantial

nature. Given this great diversity of opinions, the general directive committee has opted, at this time, to not continue developing the patrimony and sustainability model, outlined in [Appendix 7 of the first draft](#). It will be necessary to have clarity and consensus on the fundamental principles that are still under discussion today, before being able to develop the economic and operational implications of any option regarding the allocation of existing apostolic activity. Therefore, the first session of the Extraordinary General Chapter and Assemblies in April will focus reflection on these fundamental principles. They will hopefully reach a common base that will permit further reflection on the more practical matters and thus adequately prepare for the decisions that will need to be made in the second session to be held at the end of November 2018.



Q12

---

## Abbreviations

LG	<i>Lumen gentium</i>
GS	<i>Gaudium et spes</i>
CCC	<i>Catechism of the Catholic Church</i>
CIC	<i>Code of Canon Law</i>
CL	<i>Christifideles laici</i>
EG	<i>Evangelii gaudium</i>
EN	<i>Evangelii nuntiandi</i>
IE	<i>Iuvenescit ecclesia</i>
DGSRC 1	<a href="#"><u>Draft General Statutes of Regnum Christi (first version)</u></a> <sup>Q13</sup>
ICL	<a href="#"><u>Document from the International Convention of the lay members</u></a> <sup>Q14</sup>
CLC	<a href="#"><u>Constitutions of the Legion of Christ</u></a> <sup>Q15</sup>
SCRC	<a href="#"><u>Statutes of the Consecrated Women of Regnum Christi</u></a> <sup>Q16</sup>
SLCRC	<a href="#"><u>Statutes of the Lay Consecrated Men of Regnum Christi</u></a> <sup>Q17</sup>
SRC2004	<a href="#"><u>Statutes of the Regnum Christi Movement</u></a> <sup>Q18</sup> <i>(approved by the Holy See 2004)</i>
SRRC	<i>Statutes and Regulations of the Regnum Christi Movement</i> <i>(approved by the general director in 2006)</i>
RCMH	<i>Regnum Christi Member Handbook</i> <i>(published by the general director in 2008)</i>



Q13



Q14



Q15



Q16



Q17



Q18

## Glossary

### Apostolic activity

It is used as a generic category which includes apostolic works, programs and events.

### Ordinary and extraordinary administration

Acts of ordinary administration are those which administrators can validly carry out, while acts of extraordinary administration required written authorization from the competent authority. The Statutes should indicate which acts exceed the limit and mode of ordinary administration (see CIC 1281).

### Approval *ad experimentum* of Statutes

Approval *ad experimentum* means that the General Statutes are approved for a trial period determined by the Holy See. During the trial period, the Statutes are in full force and are therefore binding for the members. At the end of the period, the text would be examined in the light of the experience lived, and a decision would be made to either ratify the text as it stands or amend it before final approval.

### Assignment of mission and appointment

The “assignment of mission” is the act by which the competent director of a branch assigns a member of their branch to an apostolic mission; it is thus distinguished from “appointment”, which is the act by which the competent authority of the Federation or the branch confers the role.

### Ecclesiastical goods

All temporal goods belonging to the universal Church, the Apostolic See or other public juridical persons in the Church are ecclesiastical goods and are governed by canon law, as well as by their own Statutes. The temporal goods of a private juridical person are not ecclesiastical goods and are governed by their own Statutes and not by canon law, unless expressly stated otherwise (see CIC 1257).

### Secondary code

A code of proper law on a level inferior to the Statutes (see appendix 2: “Secondary codes in the proper law of the Federation” (pages 112-114)).

## Proper law

The set of norms contained in the Statutes and secondary codes of an institution. Proper law is distinguished from “universal law” or “common law”, which is found in the codes valid for the whole Church, especially in the Code of Canon Law (see appendix 2: “Secondary codes in the proper law of the Federation” (pages 112-114).

## Exercise of patrimonial rights

Actions that are proper to an owner, for example, alienation, mortgage, etc.

## Regnum Christi laypeople

Laypeople associated individually to the Federation. This term replaces “first and second degree members”. (cf. Presentation, pages 6-7).

## Regnum Christi members

The members of the clerical religious institute of the Legionaries of Christ, the [society of apostolic life] Consecrated Women of Regnum Christi and the [society of apostolic life] Lay Consecrated Men of Regnum Christi, and the faithful associated individually to the Federation.

## General or territorial moderators of the consecrated branches

The general or territorial directors of the established branches.

(Note: in English “directors” is used as a translation for both “directores” and “responsables”).

## Secondary legislation

A generic term to refer to the future secondary codes (see appendix 2: “Secondary codes in the proper law of the Federation” (pages 112-114).

## Supreme body

That which holds the highest authority in an institution. The supreme body of the Legion of Christ is the “General Chapter”. The supreme body of both the [society] of the Lay Consecrated Men of Regnum Christi and that of the [society] of the Consecrated Women of Regnum Christi is called the “General Assembly”. The draft Statutes propose to call the supreme body of the Federation the “General Convention”.

### **Charismatic patrimony**

Institutional characteristics (nature, purpose, spirit, character and healthy traditions) generated by a charism.

### **Patrimony (material)**

The whole of movable and immovable goods, rights and assets and liabilities of the juridical person, considered as a single unit.

### **Stable patrimony**

“The Code of Canon Law does not expressly define it; it presupposes the notion of a classical concept, elaborated by canonist doctrine as the goods which are ‘legitimately designated’ (CIC 1291) to the juridical person as a permanent portion -whether instrumental or profitable goods- to facilitate the attainment of institutional purposes and guarantee economic self-sufficiency.

In general, stable patrimony is considered to be: the goods that form part of the founding portion of the entity; the goods that have come to the entity itself, if established by the donor; and the goods that administration assigns to the entity. In order for an asset to become part of the stable patrimony of the juridical person, it requires “legitimate designation” (CIC 1291)” .

### **Branches of the Federation**

The Congregation of the Legionaries of Christ, the [society] of the Consecrated Women of Regnum Christi and the [society] of the Lay Consecrated Men of Regnum Christi.

### **Regnum Christi**

The clerical religious institute of the Legionaries of Christ, the [society of apostolic life] of the Consecrated Women of Regnum Christi and the [society of apostolic life] of the Lay Consecrated Men of Regnum Christi constituted together in a Federation, together with the faithful associated individually to it.

---

<sup>1</sup> CIVCSVA, Circular letter *Guidelines for the Management of Institutes of Consecrated Life and Societies of Apostolic Life*, August 2, 2014.

---

# Preamble

[The future Statutes will eventually have a preamble that explains, among other things, why the federation was constituted and how it relates to the larger charismatic reality of Regnum Christi]

# First part

Identity, spirit and  
mission of the Regnum  
Christi Federation

# CHAPTER 1

---

## Juridical nature of the Regnum Christi Federation

The numbers in this chapter define the canonical nature of the Federation using juridical terminology. They are not intended to describe the spirit, purpose and mission of Regnum Christi; these are developed throughout chapter 3 (pages 26-38).

**1.** §1. The Congregation of the Legionaries of Christ, a clerical religious institute, [the Consecrated Women of Regnum Christi, a society of apostolic life], and [the Lay Consecrated Men of Regnum Christi, a society of apostolic life], constitute a federation, with the purpose of jointly safeguarding and promoting the common charismatic patrimony and apostolic activity.

§2. The Regnum Christi Federation is a public juridical person.

§3. The Congregation of the Legionaries of Christ, a clerical religious institute, [the Consecrated Women of Regnum Christi, a society of apostolic life], and [the Lay Consecrated Men of Regnum Christi, a society of apostolic life], are each governed by their own proper law. In respect to the Federation, they have autonomy in everything that pertains to the incorporation, formation, mission assignments and resignation of their members; in the living of the evangelical counsels and community lifestyle; in government and direction of their own apostolic activity; as well as in the administration of their assets and the responsibility to assure their sustainability.

*Number from the first draft:*

§2. The Regnum Christi Movement is juridically constituted as a federation between the clerical religious institute of the Legionaries of Christ, the Association of the Consecrated Women of Regnum Christi and the Association of the Lay Consecrated Men of Regnum Christi. Other Regnum Christi members incorporate into the federation as individuals.

*Number from the first draft:*

1§5. The Federation is a public juridical person.

*Note:*

Regarding the proposal that the Consecrated Women of Regnum Christi and the Lay Consecrated Men of Regnum Christi be configured as societies of apostolic life, and regarding the names of these societies, see the comments to nos. 4 and 5.

*Number from the first draft:*

1§4. The branches, maintaining their just autonomy, form a federation, to live their vocation as members of a Movement, carry out their apostolic mission in the Church and guard and develop their identity and spirituality.

78§1. The consecrated branches are governed by their own proper law and are autonomous in fidelity to the common charism and their specific identity. They are conscious of belonging to the Movement and are co-responsible for the good of the whole body of Regnum Christi.

78§2. The consecrated branches are autonomous in electing their governing bodies, defining the lifestyle proper to them, giving their members formation and apostolic assignments, as well as the administration of their assets and the responsibility to assure their sustainability.

78§3. Those with authority in the consecrated branches should carry out the duties corresponding to their responsibilities, respecting the proper law of the Federation and in dialogue with those who hold positions of authority in the Federation. They should maintain a fraternal spirit in relation to the other branches.

*Number from the first draft:*

79§1. The branch of the lay members is directed by the authorities of the Federation. Members of this branch participate in these governing bodies according to proper law.

79§3. Sections and lay members, to the extent of their possibilities, should contribute to the support of the Movement.

*Note:*

Regarding the bond of the Regnum Christi laypeople to the Federation, see the Presentation (pages 6-7).

*Number from the first draft:*

79§2. The competent authority in the Federation must consult the lay members in a timely way, according to secondary norms, before amending the Statutes or secondary codes that specifically refer to how the lay members live their vocation to Regnum Christi.

*Note:*

3§1 clarifies the relationship between the Federation and Regnum Christi, as explained in the Presentation to this text (pages 7-9).

The expressions “spiritual family” and “apostolic body” are images that express well some of the characteristics proper to a movement and are part of the self-awareness of Regnum Christi, even if they are not specific canonical figures: “To express the nature of Regnum Christi we have used two images that can help: the body and the family. The image of a body expresses the inseparability of the parts that can only achieve their purpose if they are united, and which has Christ for its head. The image of a family underlines the fact that our common Father is God, as well as the equal dignity, mutual affection and interdependence of the members. Both images illustrate the participation of all in what belongs to all.” ([CC2014 26](#)).

**2.** §1. The Regnum Christi Federation associates individually with other faithful who are called to fully live the charism, with the purpose of safeguarding and promoting their vocation, and collaboration in the apostolic activity of the Federation.

§2. The way in which these faithful live the charism is defined in regulations of the Federation, approved by the general convention.

§3. The associated faithful participate in the governing bodies on the general and territorial levels of the Federation by consultative vote, in accordance with the proper law of the Federation.

§4. The responsible authority in the Federation must consult the associated faithful in a timely way, according to secondary norms, before amending or proposing norms for the Statutes or secondary codes that specifically refer to how they live the charism or participate in the governing bodies of the Federation.

**3.** §1. The Congregation of the Legionaries of Christ, a clerical religious institute, [the Consecrated Women of Regnum Christi, a society of apostolic life], and [the Lay Consecrated Men of Regnum Christi, a society of apostolic life], constituted as a federation, together with the other faithful individually associated with it, make up “Regnum Christi”, a spiritual family and apostolic body.

§2. The members of the Congregation of the Legionaries of Christ, a clerical religious institute, of [the Consecrated Women of Regnum Christi, a society of apostolic life], of [the Lay Consecrated Men of Regnum Christi, a society of apostolic life] and the faithful individually associated with the Federation are called “Regnum Christi members”.



# CHAPTER 2

---

## Members of the Regnum Christi Federation

## Article 1. The branches of the Regnum Christi Federation

*Note:*

The approval of the numbers in this article is the responsibility of the supreme governing body of the branch to which the number refers. For the sake of mutual enrichment, it is suggested that after a first revision in the first sessions of the Chapter and Assemblies of the consecrated women and the lay consecrated men, there be a time of interchange among branches during the joint General Assembly. Subsequently, in the second session of the Chapter and General Assemblies, each branch must decide and approve their respective number.

*Note:*

The proposed juridical configuration of the Consecrated Women of Regnum Christi as a society of apostolic life is a topic that will be discussed in the first session of the Extraordinary General Assembly of that branch. The same Assembly will have to propose a name to the Holy See for approval. [For more information, see the letter that the general director sent to the consecrated women this past December 19<sup>th</sup>.](#)



Q20

*Sources:*

SCRC 2 and 4.

*Number from the first draft:*

6§1. The consecrated women of Regnum Christi are women who respond freely to a divine vocation to consecrate themselves to God by embracing the evangelical counsels of poverty, chastity and obedience in the lay state through private vows. They are dedicated entirely to the service of the Church and mankind according to the charism of Regnum Christi and they ordinarily live a fraternal life in common.

§2. They bring to the Movement the charism of their lay consecration, being an eschatological sign amidst temporal realities through their spousal consecration to Christ, their testimony and proclamation of his merciful love for everyone and their evangelizing action in the world as apostles and spiritual mothers.

### < The Consecrated Women of Regnum Christi [a Society of Apostolic Life]

**4.** §1. The Consecrated Women of Regnum Christi are a [lay society of apostolic life of pontifical right] that forms part of the Federation. Each consecrated woman is a member of the Federation by virtue of her belonging to the [Society], and lives the charism according to its proper law and the proper law of the Federation.

§2. The consecrated women of Regnum Christi are women who respond freely to a divine vocation to consecrate themselves to God in the lay state by embracing the evangelical counsels of poverty, chastity and obedience through private vows. They are entirely dedicated to the service of the Church and mankind according to the charism, and they ordinarily live a fraternal life in common.

§3. They bring to Regnum Christi the gift of their lay consecration, thus being an eschatological sign amidst temporal realities in virtue of their spousal consecration to Christ; their testimony and proclamation of the Lord's merciful love for all mankind; and an evangelizing action in the world, that comes from their spiritual motherhood, with the ardent soul of an apostle.

## The Lay Consecrated Men > of Regnum Christi [a Society of Apostolic Life]

**5.** §1. The Lay Consecrated Men of Regnum Christi are a [lay society of apostolic life of pontifical right] that forms part of the Federation. Each consecrated man is a member of the Federation by virtue of his belonging to the [Society], and lives the charism according to its proper law and the proper law of the Federation.

§2. The lay consecrated men of Regnum Christi are men who respond freely to a divine vocation to consecrate themselves to God by embracing the evangelical counsels of poverty, chastity and obedience in the lay state, through private vows. They are dedicated entirely to the service of the Church and mankind according to the charism, and they ordinarily live in community.

§3. They bring to Regnum Christi the gift of their lay secular consecration through the prophetic testimony of being in the world without being of the world; the evangelization of temporal realities; their availability; charity; professional abilities and joy in the service of the Regnum Christi Federation, the Church and all people; as well as the promotion of fraternal communion among all Regnum Christi members. They live the mystery of Christ consecrated to the Father and close to his brothers and sisters, as just another member of his People. They proclaim the Kingdom with their words, work and the offering of their life.

*Note:*

The content of this number has been approved by the Extraordinary General Assembly of the Lay Consecrated Men of Regnum Christi, held in December 2017-January 2018. It corresponds to the Holy See to approve their establishment as a society of apostolic life and the approval of their name. For more information, you can consult the [communiqué of their Assembly \(in Spanish\)](#).



Q21

*Sources:*

SLCRC 2, 4 and 9; Communiqué of the Extraordinary General Assembly of the Lay Consecrated Men of Regnum Christi.

*Number from the first draft:*

7§1. The lay consecrated men of Regnum Christi are men who respond freely to a divine vocation to consecrate themselves to God by embracing the evangelical counsels of poverty, chastity and obedience in the lay state through private vows. They are dedicated entirely to the service of the Church and mankind according to the charism of Regnum Christi and they ordinarily live in community.

§2. They bring to the Movement the charism of their lay, secular consecration, through which they live the mystery of Christ consecrated to the Father and close to his brothers and sisters, as just another member of his People. They proclaim the Kingdom to them with their words, work and the offering of their life.

*Sources:*

CLC 1§1 y 2§2.

*Number from the first draft:*

8§1. The Legionaries of Christ are religious priests and candidates for the priesthood who live the charism of Regnum Christi, seeking holiness by following Christ in the public profession of the evangelical counsels, fraternal life in common and ardent apostolic action.

§2. They bring to the Movement the charism of their religious consecration, by which they make visible the goods of the future life, the gift of the ordained ministry and their apostolate.

## < The Congregation of the Legionaries of Christ

**6.** §1. The Congregation of the Legionaries of Christ is a religious clerical institute of pontifical right and forms part of the Federation. Each legionary is a member of the Federation by virtue of his belonging to the Congregation, and lives the charism according to its proper law and the proper law of the Federation.

§2. The Legionaries of Christ are religious priests and candidates for the priesthood who live the charism, seeking their sanctification by following Christ in the public profession of the evangelical counsels, fraternal life in common and ardent apostolic action.

§3. They bring to Regnum Christi the gift of their religious consecration by which they make visible the goods of the future life, their priestly ministry, their spiritual fatherhood, and their apostolic work.

## Article 2. Those associated individually to the Federation

*Note:*

“Apostolic action” has been included in §3.

*Sources:*

ICL 13

*Number from the first draft:*

5§1. Regnum Christi lay members are Catholics who personally accept and live a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism of Regnum Christi.

## < The Regnum Christi laypeople

**7.** §1. The Regnum Christi laypeople are Catholics who personally embrace a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism.

§2. The Regnum Christi laypeople are individually associated with the Federation, according to its regulations.

§3. They bring to Regnum Christi their secular nature and their apostolic action, by which they extend Christ's presence in the world and transform human realities, especially in their family, professional, and social life, in accordance with the Gospel.

## Diocesan priests and seminarians >

**8.** §1. Regnum Christi diocesan priests and seminarians are diocesan clergy and seminarians who personally embrace a call to live their priestly vocation according to the charism.

§2. The Regnum Christi diocesan priests and seminarians are individually associated to the Federation, according to its regulations.

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

§2. They bring to the Movement their secular nature, by which they extend Christ's presence in the world and radiate the light of the Gospel in their family, professional and social life.

*Note:*

In the previous version of this text, diocesan priests and seminarians were not listed as members of Regnum Christi, but rather as persons who benefit from the charism. The note to that number explained why it was seen more suitable for them to have that form of relationship with Regnum Christi.

The present draft does consider the possibility that diocesan priests and seminarians associate individually to the Federation in the same way as the Regnum Christi laypeople.

The letter [\*juvenescit ecclesia\*](#) no. 22b refers to the relationship that ordained ministers or candidates for the priesthood can have with the movements or ecclesial aggregations for mutual enrichment.



Q22

*Sources:*

ICL 14

*Number from the first draft:*

10. Diocesan clergy and seminarians may join Regnum Christi as affiliated members and participate in its spirituality, means of sanctification and formative and apostolic resources.

# CHAPTER 3

---

## Mission and spirit of the Regnum Christi Federation

Considering recommendations received from the territorial assemblies, this chapter has received important changes in its structure, drafting and contents in relation to the first draft.

Regarding its structure, the chapter is now divided into four articles. The first presents the purpose and mission of the Regnum Christi Federation, that is, its reason for being in the Church. The second article presents the fundamental lines of our spirit, that is, the features that guide our way of living our relationship with God, humanity and the world. The third article contains numbers on the spiritual life and the Regnum Christi members' path of growth: elements common to all Christian life that are presented with an emphasis on the specific way in which Regnum Christi members feel called to live them. The fourth article contains the numbers on communion.

## Article 1. Purpose and mission

### General purpose >

**9.** The Federation seeks to give glory to God and make the Kingdom of Christ present among men, by the sanctification of Regnum Christi members in the state and condition of life to which God has called them, and through personal and community apostolic action.

### Mission >

**10.** In their mission to form apostles, Christian leaders at the service of the Church, Regnum Christi members make Christ present as he goes out to people and reveals the love of his Heart to them, gathers and forms them as apostles, sends them out and accompanies them as they collaborate in the evangelization of people and of society.

#### *Note:*

This number retakes the structure and basic contents in no. 1 of the 2004 Statutes, and adds at the beginning the search for God's glory as the ultimate goal. It maintains the expression "make the Kingdom of Christ present", as does the first draft.

#### *Source:*

SRC2004 1.

#### *Number from the first draft:*

2. The purpose of the Regnum Christi Movement is to give glory to God and to help Christ to reign in the hearts of its members and of others, and in society. Movement members do this by fulfilling the duties proper to their state and condition of life and by receiving and spreading the light of the Gospel in their personal, family, professional and social life, in accordance with their condition as baptized persons.

#### *Note:*

This number includes the concept of "forming apostles, Christian leaders", as requested by several territorial assemblies.

#### *Sources:*

ICL 2 and 3; CLC 4; SRC2004 1, 2 §3

#### *Number from the first draft:*

3. The mission of Regnum Christi members is to make Christ present, as he goes out to people and reveals the love of his Heart to them, gathers and forms them as apostles, sends them out and accompanies them as they collaborate in the evangelization of people and of society.

## < Principal ways to carry out the mission

**11.** Regnum Christi members seek to respond to the main needs of evangelization wherever they find themselves and without excluding any kind of apostolate. They undertake initiatives and establish apostolic works aimed especially at proclaiming the faith and spreading Catholic doctrine; the Christian formation and education of children and adolescents; promoting marriage and the family; vocational ministry; evangelizing professional and cultural environments and social media; promoting social justice and practicing the works of mercy.

## Article 2. Fundamental elements of its spirit

### *Note:*

In the previous draft, the spirituality chapter began with a number entitled «Foundation of the spirituality of Regnum Christi.» According to requests from the territorial assemblies, this chapter now begins with a number on Christ-centeredness, and the five loves are derived from this. For this reason, the previous number titled «Foundation of the spirituality of Regnum Christi» has been omitted.

### Previous number 12:

The spirituality of Regnum Christi is founded in the contemplation and following of Christ, who reveals the merciful love of his Heart from his Incarnation up to the culminating moment of the Crucifixion and Resurrection, and proclaims and establishes the Kingdom of God. By calling us to share his mission he shows us the transcendence of the vocation of each Christian, who is a child of God in Christ, and sent to evangelize his brothers and sisters.

### *Sources:*

ICL 7; SCRC 8; SRC2004 34, 35 and 39; RCMH 69-78.

## < Christ-centeredness

**12.** §1. The spirituality of Regnum Christi members is eminently Christ-centered. It is born from the experience of the personal, real, passionate and faithful love of Jesus Christ, and develops in a relationship of friendship with him. Through the action of the Holy Spirit, we are sons in the Son (see Gal. 4:4-7), and Christ becomes the center, criteria and model of life. Regnum Christi members learn to encounter him in the Gospel, the Eucharist, the Cross and their neighbor.

§2. Christ, in revealing the love that burns in his Heart, invites us to love him and that which he loves: the Father who sent him to redeem us; the Blessed Virgin Mary, his mother and ours; the Church—his Mystical Body—and the Pope; all people, his brothers and sisters, for whom he gave his life; and Regnum Christi as a way or means to make his Kingdom present in our hearts and in society.

## Love for Mary >

**13.** The Blessed Virgin Mary was given to us as our mother at the foot of the cross, through the beloved disciple. For this reason, Regnum Christi members love her with a detailed filial love, entrust themselves to her care, and seek to imitate her in her virtues. She, the Queen of Apostles, forms the heart of the apostle of the Kingdom and intercedes for the fruits of their apostolate.

## Love for all people >

**14.** Regnum Christi members make their own the sentiments of Christ who “loved his own in the world and loved them to the end.” (*Jn. 13:1*), and thus they:

- 1°. recognize the dignity and sacred value of each person;
- 2°. seek to go out to meet their material and spiritual needs;
- 3°. seek to collaborate with Christ so that their brothers and sisters may know him, find the fullness of life in him, and reach eternal salvation.

*Number from the first draft:*

14. The spirituality of Regnum Christi is eminently Christ-centered. Each member lives it from an experience of the personal, real, passionate and faithful love of Christ, and therefore in a relationship of friendship with him. This friendship is animated by the Holy Spirit, and increasingly unites them to Christ, in whom we are children of the Father. Movement members encounter, experience and love Christ in the Gospel, the Eucharist, the Cross and their neighbor. He is the center, criteria and model for their personal and apostolic life.

*Sources:*

SRC2004 37; CLC 15; SRRRC 100.

*Number from the first draft:*

15. The Blessed Virgin is the consummate example and most eloquent witness of the new creature arising from the redemptive power of Christ and was given to us as our mother while she stood by the cross. Therefore, Regnum Christi members:

1.º entrust their life to her motherly care and feel her closeness in all their efforts. As Mother and Queen of the Apostles, she cooperated in a unique way in the Savior’s work, and all can learn much from her;

2.º seek to love her tenderly as her children, invoking her in their needs and imitating her virtues.

*Notes:*

The territorial assemblies requested that love for all people have its own number and not simply be mentioned in the number that speaks of the Regnum Christi member’s loves.

*Sources:*

ICL 12; CLC 14; SCRC 13; SLCRC 14.

*Sources:*

ICL 12; CLC 16; SCRC 11; SLCRC 8 y 15.

*Number from the first draft:*

16. The Regnum Christi Movement finds its meaning in the Church and in its mission, which is the seed and beginning of the Kingdom on earth and the Mystical Body of Christ. Therefore, its members:

1.º recognize that they are consecrated through baptism as “living stones” of the Church, which they love with a filial love and seek to build up;

2.º adhere to the Roman Pontiff with love and obedience. They seek to know, live and spread his teachings and bear witness to their adherence to his primacy and magisterium;

3.º live their Christian life within their own parish. They live in filial communion with the bishop and in fraternal communion with the other Catholics and ecclesial communities;

4.º Since Regnum Christi is the spiritual family to which the Lord has called them, they have a great appreciation for their vocation to the Movement and cultivate a growing gratitude to God for it.

*Sources:*

ICL 8; CLC 11; SRC2004 36.

*Number from the first draft:*

13§1. The Movement is inspired and directed by the ideal of bearing witness to, proclaiming, and expanding the Kingdom of Christ. Its motto “Christ our King, Thy Kingdom Come!” expresses this longing. Therefore, Regnum Christi members, following the inspirations of the Holy Spirit:

## < Love for the Church and the Pope

**15.** Regnum Christi members love the Church, the seed and beginning of the Kingdom on earth. They know they are a living part of her, and collaborate in her evangelizing mission. They adhere to the Pope with love and obedience; know and spread his teachings; and support his initiatives.

## < Love for Regnum Christi

**16.** Members love Regnum Christi as a divine gift by which they meet Christ; grow in friendship and intimacy with him; and are his apostles in communion with the other members.

## < The Kingdom of Christ

**17.** The Regnum Christi Federation is inspired and directed by the ideal of bearing witness to, proclaiming, and expanding the Kingdom of Christ. Its motto “Christ our King, Thy Kingdom come!” expresses this longing. Therefore, Regnum Christi members:

1.º seek to clothe themselves with Christ in their hearts and works, so that he may reign in their lives through a progressive configuration with him;

2.º allow themselves to be permeated and moved by Christ's love for humanity, seeking that he may reign in the hearts of all people and society.

## Contemplative and evangelizing >

**18.** Regnum Christi members are contemplative and evangelizing:

1.º Contemplative, because they discover Christ's presence and love in their own hearts, in their neighbor and in the world. They seek to be men and women of interior life, lovers of prayer, and they recognize the primacy of the action of God in their own sanctification and in the apostolate;

2.º Evangelizing, because, impelled by the desire of Christ to enkindle the fire of the Father's love in all hearts, they live as missionary disciples who seek to proclaim the Kingdom and bring the light of the Gospel to the whole world.

1.º seek to clothe themselves with Christ in their hearts and works, so that he may reign in their lives through a progressive configuration with Him, and

2.º allow themselves to be permeated and moved by Christ's love for all people, seeking that he may reign in the heart of all people and society.

### *Note:*

Review of the contributions from the territorial assemblies revealed that within the term "evangelizing" they hoped to find the characteristics of the concept "conquering" expressed. This draft proposes to include some of these features in the new number on "*militia Christi*".

Several assemblies requested that the expression "missionary disciple" be removed and replaced by «apostle.» As the term «apostle» is used throughout this draft, it is proposed to keep this other formulation here. While expressing the same reality, it underlines the fact that, to be an apostle, one must be a disciple.

Some assemblies requested to add the word "ardently" to the term "evangelizing". It has been preferred not to use this adjective here, even though it appears in other issues of the text, because it seems to place more emphasis on "evangelizing" than on "contemplative".

### *Sources:*

ICL 9; CLC 12; SCRC 9; SLCRC 11; EG 119-121.

### *Number from the first draft:*

17. The spirit of Regnum Christi is contemplative and evangelizing:

1.º Contemplative, because Movement members discover Christ's presence and love in their own hearts, in their neighbor and in the world. They seek to be men and women of interior life, lovers of prayer, and recognize the primacy of God's action in their own sanctification and in the apostolate;

2.º Evangelizing, because the members live as missionary disciples who seek to give their best in their dedication to evangelization, impelled by the desire of Christ to enkindle the fire of the Father's love in the hearts of all people.

Sources:

RCMH 164-167.

Number from the first draft:

19. Communion with God in time is a foretaste of eternity and makes the Kingdom of heaven present in the here and now. Regnum Christi members are conscious of the brevity of their life and so treat their time as a gift that was given to enable them to adhere lovingly to the Father's plan of salvation, and thus fulfill their vocation. They trust in Christ, the Lord of history, and therefore live the present with passion, remember the past with gratitude and open themselves to the future with hope.

Sources:

SRC2004 60.

Number from the first draft:

24§2. The Christian who knows he is loved by the Father has his source of joy in communion with the Triune God, whom he knows by faith and loves with the charity given to him by God. This joy demands having total confidence in God and always giving preference to the Kingdom and its justice. Whoever welcomes the reign of Christ with gratitude and joy in the Lord will be able to experience the sweet and comforting joy of evangelizing.

Note:

This new number includes some ideas from the "spiritual combat and apostolic generosity" number of the previous version and adds an introduction that speaks explicitly of what the source of "militia Christi" is. It also includes other features requested by the territorial assemblies.

Number from the first draft:

18§1. Regnum Christi members embrace the Holy Spirit's gift of fortitude. They strive to put this virtue into practice and therefore accept spiritual combat as part of following Christ. They confront life with determination and persevere in seeking to do good.

## < Value time in the light of eternity

**19.** Communion with God in time is a foretaste of eternity and makes the Kingdom of heaven present in the here and now. Regnum Christi members are conscious of the brevity of their life and so treat their time as a gift they have received to enable them to adhere lovingly to the Father's plan of salvation, and thus fulfill their vocation.

## < Joy

**20.** Joy is a characteristic of the spirit that animates Regnum Christi members. It springs from a personal encounter with the living Christ, who by his incarnation, passion, death and resurrection overcomes the reign of sin and death, frees us from slavery and restores us to communion of life with him. Through this experience, members give themselves to the joyful proclamation of the Good News of the Kingdom by inviting others to "share in their master's joy" (see Mt. 25:23).

## < «Militia Christi»

**21.** The personal experience of Christ's love produces in the hearts of Regnum Christi members an interior urgency to give themselves passionately so as to make his Kingdom present: «*caritas Christi urget nos*» (2 Cor 5:14). This passion results in a way of living that we call *militia Christi* and that is characterized by:

1°. accepting spiritual combat as part of following Christ - that struggle marked by perseverance and trust in the Lord who frees us from the evil one.

2°. undertaking those actions that make the Kingdom present in greater depth and extension, with a generous heart, enthusiasm, and creativity.

3°. going out to meet the most pressing needs of the world and the Church.

4°. facing challenges in one's personal life and in the apostolate with strength and courage.

5°. making the most of the opportunities that arise in life to proclaim the love of Christ with Christian boldness.

6°. fulfilling the responsibilities one has taken on and striving to give the best of oneself both in formation and in work.

§2. Spiritual combat is above all interior and waged first of all in prayer. It is a struggle marked by perseverance and trust in the Lord, who frees us from the Evil One and aids us in our weakness.

§3. Fortitude is also cultivated through personal discipline in the sincere fulfillment of the responsibilities one has taken on and by striving for excellence both in formation and in one's work.

§4. Apostolically, this same spirit appears as a confident boldness that offers a brave witness in carrying the mission.

§5. When lived as Christ did as the new man, this fortitude springs from love and is incompatible with laziness, conformism and mediocrity, attitudes contrary to the spirit of the parable of the talents.

## Article 3. Spiritual life and the path of sanctification

### The Holy Spirit >

**22.** The Holy Spirit, consoler and gentle guest of the soul, is the guide and artisan of our transformation into Christ, and of apostolic fruitfulness. Therefore, through listening and spiritual discernment, Regnum Christi members cultivate an intimate relationship with him and seek to be docile to his inspirations in order to walk with *parressia* on the path of God's will.

### Liturgical life >

**23.** Regnum Christi members seek to make their whole life, including the apostolate, a continual liturgy to the glory of God. In this way they are integrated into the life of the risen Christ, which is a continuous praise and offering to the Father. This liturgical life has its center in the Eucharist and its fruit is communion with God and their brothers and sisters.

#### Sources:

SRC2004 35; CCC 2778.

#### Number from the first draft:

26. By being open to the action of the Holy Spirit, they can discern the signs of the times and be receptive to whatever He shows them for their life and mission. They proclaim with *parressia* the presence of the Kingdom among us, in such a way that the people with whom they live feel attracted to it.

#### Note:

Various assemblies requested including the Eucharist as an essential element in the spiritual life of the Regnum Christi member. This new number accepts this request and includes it in the context of the liturgy

#### Sources:

SRC2004 45.

*Sources:*

SRRC 49.

*Number from the first draft:*

24 §1. They build their interior and apostolic life on the theological virtues, living with a luminous, active faith, a firm, joyful hope and a universal, generous charity.

*Note:*

This number has been modified; it presents charity as the queen virtue and simplifies the expressions of charity that were in the previous version of the number.

*Sources:*

ICL 11; RCMH 36; SRC2004 40; SCRC 10; CLC 10.

*Number from the first draft:*

25. Movement members follow Christ's example in certain characteristic expressions of charity by:

1.º being generous in their self-giving to God and others, with prompt, simple and creative service. One of the best expressions of love is giving of one's time;

2.º being merciful to all, especially to those who are most in need. They are moved by the needs of others and practice spiritual and corporal works of mercy;

3.º practicing charity in thoughts and words that come from a meek and humble heart, and speaking well of others whenever possible. Without neglecting justice, they avoid slander, and practice and promote apologizing, forgiveness, reconciliation and peace;

4.º treating others in a polite, pleasant, friendly, kind and simple way, which shows their appreciation for the dignity that they and others have as children of God.

*Sources:*

SRRC 53 y 56.

*Number from the first draft:*

27 §1. They seek to imitate the humility of Christ, who lived constantly aware of having received everything from the Father's hands. They live with simplicity and with a constant and unshakable confidence in his love, accepting their condition as creatures and as children in need of mercy and grace.

## < Theological virtues

**24.** Regnum Christi members build their interior and apostolic life on the theological virtues, living with a luminous and active faith; firm and joyful hope; and universal and generous charity.

## < Fraternal charity

**25.** §1. Embracing Christ's new commandment: "love one another as I have loved you" (see Jn. 13:34), Regnum Christi members consider charity as the queen of all virtues and the seal of authenticity for any Christian life.

§2. Charity entails universal and delicate self-giving to one's neighbor; creative and selfless service; treating people with kindness and simplicity; being merciful with people's weaknesses; speaking well of others without neglecting justice; forgiveness and reconciliation.

## < Humility and sincerity

**26.** §1. Regnum Christi members seek to imitate the humility of Christ, who lived constantly aware of having received everything from the Father's hands. They live with simplicity and with a constant and unshakable confidence in his love, accepting their condition as creatures and as children in need of mercy and grace.

§2. Regnum Christi members cultivate sincerity in their relationships with God and with their brothers and sisters. They strive for ever-increasing coherence between their faith and works. They are faithful to their word and act according to a conscience formed in the principles of right reason and the Gospel.

## Human and social virtues >

**27.** Regnum Christi members greatly value the human and social virtues since Christ, in his incarnation, bestowed dignity on all that is human as “the new man” (see Col. 3:10). They therefore exercise the virtue of prudence; are responsible in their obligations; and educate their intelligence, will and affectivity.

§2. They cultivate sincerity in their relationships with God and with their brothers and sisters. They strive for ever-increasing coherence between their faith and works. They are faithful to their word and act according to a conscience formed in the principles of right reason and the Gospel.

### *Note:*

The number on “Chastity, poverty and obedience” from the previous version has been eliminated because it is not considered specific to our spirituality.

### *Previous no. 28:*

By virtue of the universal call to holiness, all Movement members are called to identify themselves with Christ, taking on his sentiments and also imitating his life of chastity, poverty and obedience according to their state in life. Therefore, with the grace of God:

1.º they love the virtue of chastity in the form proper to their state of life, which enables love to mature up to the point of achieving intimacy of hearts in Christ, and permits us to have a foretaste the sweetness of eternal communion with God and our brothers and sisters;

2.º they grow in the virtue of Christian poverty, which consists in detaching their heart from creatures, in living with simplicity and sobriety, and in sharing their goods, knowing God has given them all;

3.º they grow in the virtue of obedience to God, which involves the habitual exercise of spiritual discernment guided by the commandments of God’s law, the duties of their state in life, Church teachings, just norms dictated by the civil and ecclesiastical authorities, and personal commitments acquired freely before God.

### *Sources:*

SRC2004 55 and 56; SRRRC 126-134.

### *Number from the first draft:*

29. Seeing Christ as the new man, Movement members greatly value the human and social virtues. They therefore exercise the virtue of prudence, are responsible in their obligations, live solidarity, educate their intelligence, will and affectivity, and, inspired by social charity, apply the principles of Catholic social doctrine in their lives.

## Article 4. Communion

*Note:*

A new version of the number has been drafted using the CLC no. 17, with a Trinitarian foundation.

*Sources:*

SRC2004 6 and 42; CLC 17.

*Number from the first draft:*

20. Every human being is called to share in the divine life, that is, in Trinitarian communion. The Church extends in the world the mission of the Son to reconcile man with God and, in Himself, to make brothers and sisters of all people. Because of this, in the Church, communion is missionary and the mission is for communion. Regnum Christi fulfills its mission in communion and builds communion in the mission.

*Note:*

The wording of this number affirms the co-responsibility of all Regnum Christi members without stating that they are all equally co-responsible, as the previous draft did. While it is correct to affirm that responsibility for safeguarding the charismatic patrimony is the same for all the vocations that make up Regnum Christi, this is not the case for individual persons, as the function that is exercised or the time of incorporation, for example, are elements that decrease or accentuate the degree of responsibility of each one.

*Fuente:*

ERC2004 10.

*Number from the first draft:*

21§1. All members and branches of the Movement are equal in dignity and co-responsibility for safeguarding the charism, which they live in the form proper to them according to their respective states and conditions of life.

§2. There is a relationship of complementarity among the various branches or forms of life that make up the Movement. Therefore, the members of each branch or way of life:

1.º embody and develop their particular identity;

2.º know and value the identity of the members of the other branches, as well as their specific contribution to the Regnum Christi mission.

### < Communion

**28.** Gathered by the Father, Son and Holy Spirit in one large and unique family, and united in a common vocation, Regnum Christi members foster *esprit de corps* and the union of hearts. They promote communion and collaboration among all, aware that communion is missionary and that the mission is for communion.

### < Unity in diversity

**29.** §1. All Regnum Christi members are equal in dignity and co-responsible for safeguarding the charismatic patrimony.

§2. There is a relationship of complementarity among the various vocations that make up Regnum Christi, as each one contributes to the body what is particular to its own state and condition of life. Therefore, the members of each branch or way of life:

1.º embody and develop their particular identity;

2.º know and value the identity of each vocation, as well as its specific contribution to the common mission.

## Means for communion >

**30.** §1. Promoting authentic communion requires all Regnum Christi members to cultivate:

1°. persevering prayer, united to that of Christ praying to the Father that “they may all be one” (Jn. 17:21);

2°. listening and valuing dialogue as a path desired by God for the mission of the Church and the Federation, according to the relational nature of the person;

3°. mature fraternal relationships that recognize the presence of God in the other, make the joys and sufferings of others their own, appreciate others’ personal gifts, and carry one another’s burdens with love (see Col. 3:13) while rejecting rivalry, mistrust and envy;

4°. appreciation for authority as a service to the community and the development of the mission; respect for it and collaboration with those who exercise it.

5°. internationality as a sign of the universality of the Kingdom and a force for evangelization in a globalized world.

§2. Encounters among members of different vocations are a way of fostering communion at the local, territorial and general levels. These occasions can be of a spiritual nature, or for the purpose of formation, apostolate or fraternal sharing.

### *Sources:*

SRC2004 43 and 44; SRRRC 57-68.

### *Number from the first draft:*

22. The charismatic nature of the Movement requires that its members cultivate a spirituality of communion that includes:

1.º listening and valuing dialogue as a path desired by God for living the mission of the Church and the Movement, according to the relational nature of the person;

2.º maturing fraternal relationships and recognizing the presence of God in the other. It also includes making the joys and sufferings of others their own, appreciating their personal gifts and bearing one another’s burdens with love, while rejecting competitiveness, mistrust and envy;

3.º respect for authority, which is a service to the community necessary for the development of the life of Regnum Christi;

4.º concrete expressions of communion at local, territorial and general levels. These expressions include the spiritual, fraternal, formative and apostolic dimensions.

*Note:*

The §3 from the previous number is moved to the Regulations.

*Sources:*

SCRC 54; CLC 58 and 96; SLCRC 33 and 34.

*Number from the first draft:*

23 §1. Sharing a charism requires adequate formation for this reality. Therefore, in the Regnum Christi Movement, the formation of the members, by the action of the Holy Spirit, is aimed at discovering in Christ the full meaning of their lives, being configured to Him and fulfilling the mission of witnessing to Him. Formation should be integral and embrace the spiritual, human, apostolic and intellectual dimensions.

§2. The formation of the members of all branches must take into account the contents expressed in these Statutes.

§3. In accordance with the Movement's general formation plan, the territorial governments must establish a formation plan for their territory that includes means of implementation on the local level.

## < Formation for the common mission

**31.** §1. Sharing a spirit and mission requires that the formation of all members take into account their characteristic features and requirements. The Federation sets forth a formation aimed at having Regnum Christi members discover in Christ the full meaning of their lives, and be configured to him, fulfilling their mission. Formation should be integral and embrace the spiritual, human, apostolic and intellectual dimensions.

§2. The formation of the members of all branches must take into account the contents expressed in the proper law of the Federation.

## Article 5. Patrons

*Sources:*

SRC2004 5.

*Number from the first draft:*

30. All Movement members take refuge in the maternal protection of the Blessed Virgin Mary. They recognize Saint Paul the Apostle and Saint John the Evangelist as special intercessors and patrons.

## < Patrons

**32.** All Regnum Christi members take refuge in the maternal protection of the Blessed Virgin Mary. They recognize Saint Paul the Apostle and Saint John the Evangelist as special intercessors and patrons.

# CHAPTER 4

---

## The apostolic activity of the Regnum Christi Federation

Contributions from the territorial assemblies show that the articles in the previous draft text on “Conditions for effectiveness in evangelization” and “Characteristic features of apostolic activity” had a confusing structure, and it was not clear why some numbers were in the first article and others in the second.

This new article presents the principles of the apostolic activity of the Regnum Christi Federation. Most of these principles are from the previous draft, and others have been added at the request of the territorial assemblies. The main ideas from the “Conditions for effectiveness in evangelization” article of the previous version have been collected in a new number entitled “Apostolic fruitfulness”.

The previous number on “Social commitment” has been removed because, as it was written, it did not clearly present the social dimension of an authentic evangelization, which is not only the conversion of hearts but also the transformation of temporal realities according to the Gospel. The aspiration to transform society is already present throughout this text, especially in nos. 10 and 11.

The number on “Dependence on ecclesiastical authority” has been removed because it is a norm of universal law.

## Article 1. Principles of apostolic action

*Sources:*

SRC2004 45; CLC 47.

*Sources:*

SRC2004 36.

*Sources:*

SRRC 103, 104 and 111; SCRC 6; RCMH 338-342.

*Number from the first draft:*

37. Because of their desire to bring the Gospel to those closest to them, both friends and strangers, Movement members always favor a personal approach in carrying out their apostolic activities.

### < Apostolic fruitfulness

**33.** With the awareness that the Kingdom of Christ is a gift we receive and cannot build by our own strength, Regnum Christi members seek to always remain in communion with Christ in his Church, like a branch in the vine (see *Jn. 15:5*). As followers and collaborators of Christ the Apostle, they know that prayer, participation in the cross, gratuitous love in the service of others, and the witness of an authentically Christian life must precede and accompany every apostolic action.

### < Introduction to the principles of apostolic action

**34.** Regnum Christi members are moved by the desire to make Christ's Kingdom present among us so as to renew society. They are aware that God counts on people's free collaboration to carry out his plan of salvation. Therefore, they adopt certain principles that guide their choice of apostolic activities and the way they carry them out.

### < Person to person

**35.** Christ not only preached to the crowds, but also reached out to meet each person where they were at. Regnum Christi members therefore give priority to activities and ways of carrying them out that favor personal contact.

## Accompaniment >

**36.** §1. Accompaniment is required to form convinced apostles who aspire to the fullness of life in Christ. Accompaniment is understood as close, constant and generous personal attention. It seeks to help the other be open to the action of grace and give their own human collaboration, so they can respond to the questions and challenges they encounter on their path of human and spiritual growth.

§2. For the Regnum Christi member, spiritual direction is a privileged form of accompaniment.

## Formation of formators >

**37.** Regnum Christi members seek to form formators because they are aware that people who are able to form, guide and inspire others are essential for deep, lasting and dynamic apostolic action.

### *Sources:*

ICL 28; Regnum Christi Schools Principles 53.

### *Number from the first draft:*

38. The mission of forming convinced apostles who aspire to the fullness of life in Christ requires accompaniment. In Regnum Christi, accompaniment is understood as close, constant and generous personal attention. It is meant to help people be open to grace and collaborate with it so they can respond to the questions and challenges they face. Both the one who accompanies and the one accompanied seek God, who comes to meet us on our path in each other.

### *Note:*

This is a new number. The formation of formators has been added as a principle of apostolic action at the request of various territorial assemblies.

*Note:*

This number has been simplified and the word “leadership” has been included in the number itself. The warnings against possible errors or dangers have been removed.

*Sources:*

ICL 5; CLC 4; SCRC 6; SRC2004 3; SRRRC 93.

*Number from the first draft:*

39. Regnum Christi members aim to be disciples of Christ and to be apostles like him, sent to proclaim the Gospel to all humanity. Because they want the Kingdom of God to be present and to renew society:

1.° they seek to develop and put into practice their capacity to inspire, guide, or form others, following Christ’s example;

2.° in their apostolic activity they seek to help others develop that same capacity;

3.° to the extent of their possibilities they evangelize the people who influence society in various areas, trying to be simple and selfless in their dealings with them and always giving testimony to the truth;

4.° in the exercise of their social duties, they bear witness to the new life of the Gospel, serving the common good with Christian charity.

*Sources:*

SRRRC 104; RCMH 354

*Number from the first draft:*

33 §1. Evangelization is only complete when it brings the Gospel to life in the culture of those who receive it. Because of this, Regnum Christi as an institution and its individual members should work toward having their apostolate and life inculturate faith in their social environment, according to Church criteria for a correct inculturation of the Gospel.

§2. The apostolic action of the Movement must constantly adapt to the needs and conditions of time and place, and use the most suitable methods for relating to particular cultures.

## < Leadership

**38.** In their mission to form apostles, Regnum Christi members:

1.° develop their own leadership, understood as the capacity to inspire, guide, or form others, and the service of doing this, following Christ’s example;

2.° in their apostolic activity seek to help others develop that same capacity.

3.° in accordance with their possibilities, they also evangelize people who bear particular responsibility in different social environments;

4.° in the exercise of their social duties and authority, they bear witness to the truth and new life of the Gospel, serving the common good with Christian charity.

## < Adaptation to times and places

**39.** Regnum Christi members, attentive to the needs of the Church and the world, seek to adapt their apostolic activity to the circumstances of time and place, adopting in each case the most suitable methods and forms for evangelization.

## Effectiveness and team work >

**40.** Inspired by Christ's charity, Regnum Christi members carry out their apostolate in an organized and efficient way. To do so:

1.° they always have their mission and goals in mind in any activity they undertake.

2.° they work in an orderly way, having programs with clear, demanding, and realistic objectives and means.

3.° they work as a team, seeking to put their best at the service of the mission, and to make the most of the synergy that comes from the complementarity of personalities, views and experiences. They apply the methodological principle "do, help others do and let others do".

## Scope and depth >

**41.** In choosing apostolic initiatives, Regnum Christi members seek to undertake those that convey Christ's message with the greatest possible scope and depth.

### *Sources:*

SRRC 96, 106; RCMH 326-327, 331, 343-346, 351-353.

### *Number from the first draft:*

40. Regnum Christi members carry out their apostolate in personal and communal action, in teamwork and in an organized and efficient way. They make use of the methodological principle "do, help others do, and let others do".

### *Note:*

As requested by various territorial assemblies, this new number has been added as a principle of apostolic action.

### *Sources:*

RCMH 328-329; SRRC 105.

## Article 2. Some general guidelines and norms for apostolic activity

### The common mission and > apostolic activity

**42.** The branches of the Federation and the faithful who are associated to it acknowledge what is established in no. 10 of these Statutes as their mission, and they orient their apostolic activity toward it.

### *Number from the first draft:*

43. All branches and members in the Movement accept the mission laid out in number 3 of these Statutes as their own and they direct their apostolic activity toward it.

*Number from the first draft:*

44§1. Apostolic activity can be carried out on the personal level, in accord with one's state in life, or on the institutional level, in the name of Regnum Christi.

44§2. Institutional apostolic activity springs primarily from the sections, apostolic programs and works of apostolate.

81§1. An institutional apostolic activity (see no. 44) may be dependent either on the Federation or a specific consecrated branch.

44§3. Any apostolic activity considered institutional must be explicitly ordered or authorized by the corresponding Regnum Christi director, as laid out in the proper law of the Federation.

*Note:*

All the territorial assemblies have been favorable to the Statutes allowing apostolic activity of both the Federation and the branch, as established in §3. On the other hand, regarding the allocation of existing apostolic activity to the Federation or to the branches, the territorial assemblies show that there is not yet consensus on this topic. This will be one of the topics for reflection in the first session of the Chapter and general assemblies in April 2018. For more information, see the Presentation to this draft (pages 6, 10-11).

## < Institutional apostolic activity

**43.** §1. Apostolic activity can be carried out on the personal level—individually or as a group—in accord with one's state in life, or in the name of the institution.

§2. Institutional apostolic activity takes place primarily from ECYD, the sections of the Regnum Christi laypeople and their apostolic programs, as well as in the works of apostolate.

§3. An institutional apostolic activity may be of the Federation or one of the branches of the Federation.

§4. To be considered institutional, an apostolic activity must have the express authorization of the competent director at the level on which the activity is being carried out, as laid out in the proper law of the Federation.

## The ability to authorize the opening > or closing of an institutional apostolic activity

**44.** §1. Local directors, having listened to the counsel of the local committee, can authorize the opening or closing of an institutional apostolic activity of the Federation that operates exclusively in the geographical area of the locality and within the limits established in secondary codes.

§2. Territorial directors, with the consent of the territorial committee, can authorize the opening or closing of an institutional apostolic activity of the Federation that operates at a territorial level. They can also approve the corresponding statutes.

§3. Only the general director, with the consent of the general committee, and having listened to the counsel of the relevant territorial directors, can authorize the opening or closing of an institutional apostolic activity of the Federation that operates on an inter-territorial level. They can also approve the corresponding statutes.

§ 4. In order for a branch to open or close an institutional apostolic activity, it must listen to the counsel of the competent Federation director and their committee.

## Apostolic programs >

**45.** Apostolic programs are initiatives of evangelization that ordinarily depend on the sections of Regnum Christi laypeople and are part of their life.

*Note:*

45§5 of the previous version has been eliminated in this version. Whenever an activity of the Federation requires the stable dedication of consecrated members, the director of the Federation must necessarily consult the director of the respective branch, who is the only one that directs its members.

*Number from the first draft:*

45§1. Local directors, having listened to the counsel of their committee, can authorize an institutional apostolic activity of the Federation that operates exclusively in the geographical area of the locality and does not involve civil liability nor goods of the Federation.

§2. Territorial directors, with the consent of their committee, can authorize the opening or closing of an institutional apostolic activity of the Federation that operates at a national or territorial level. They can also approve the corresponding statutes.

§3. Only the general director, with the consent of his committee and having heard the opinion of the relevant territorial directors, can authorize the opening or closing of an institutional apostolic activity of the Federation that operates on an international or inter-territorial level. He can also approve the corresponding statutes.

§4. In order for a consecrated branch to open or close an apostolic activity, it must listen to the counsel of the competent Federation director and their committee.

§5. If an institutional apostolic activity of the Federation will involve consecrated members, it needs the consent of the corresponding director of the respective branch.

*Number from the first draft:*

46. Apostolic programs are initiatives of evangelization that ordinarily depend on the sections and are part of their life.

*Number from the first draft:*

47§1. An apostolic work of the Movement is an institution dedicated to evangelization according to the Regnum Christi charism and has Statutes approved by the competent authority.

§2. Regnum Christi apostolic works are those works whose owner, promoter or governing body is the Federation, as well as those works whose owner, promoter or governing body is a consecrated branch.

§3. All Regnum Christi apostolic works serve the common mission and collaborate in their respective fields with the various bodies of the Movement.

*Note:*

This is a number about ECYD as an organization directed by the Federation and not about ECYD members, since they are not members of Regnum Christi, although they do share its charism. [See the ECYD Statutes at this link.](#)



Q23

*Sources:*

ECYD Statutes 2.

*Number from the first draft:*

9§1. ECYD members are adolescents who live the Movement's charism according to their age.

§2. ECYD is part of the Regnum Christi Movement, depends on it for its governance and structure, and is governed by its own Statutes.

## < Apostolic works

**46.** §1. An apostolic work is an institution dedicated to evangelization according to the common mission, and has statutes approved by the competent authority.

§2. All of the works whose owner, promoter or governing body is the Federation, as well as those works whose owner, promoter or governing body is a branch, participate in the common mission.

§3. All of the apostolic works serve the common mission and must collaborate with the various bodies of the Federation in their respective fields.

## < Youth work in ECYD

**47.** §1. The Federation, in its work for the evangelization and formation of youth, directs an organization called ECYD (*Encounters, Convictions, Your Decisions*), in which adolescents live the charism according to their age.

§2. ECYD is governed by its own Statutes.

## Vocational promotion >

**48.** §1. Regnum Christi aspires to be fertile ground for people to find the fullness of their vocations through accepting the universal call to holiness and discovering God's specific plan for their lives. Therefore, all members must collaborate to create an environment that fosters the understanding of life as a vocation, and enables vocational discovery and acceptance. They must know, value and foster all of the Christian vocations.

§2. The promotion of new vocations to the priesthood and to consecration by assuming the evangelical counsels is a necessity and priority in the life of the Church. Therefore, Regnum Christi members foster these vocations through their prayer, witness and apostolic activity.

§3. Regarding vocational promotion in the Federation:

1.° The promotion of a branch's specific vocation, and the accompaniment in discernment of it, are the responsibility of the branch.

2.° Those responsible for the vocational promotion of each branch work in communion with the local Church and local bodies of the Federation.

3.° All Regnum Christi members must support the vocational promotion of the branches, as much as they are able.

## Establishing networks >

**49.** §1. In order to imbue diverse social and cultural environments with the Christian spirit, and to promote specific initiatives for them, Regnum Christi members may establish national or international networks of people who share the same profession or field of interest, or join other existing ones.

§2. A network is a group of people or institutions with common interests who unite to support each other in the planning and implementation of evangelization projects in an area of society.

*Note:*

The concept of vocational ministry has been removed from here, since we do not understand it as a specific activity but as a "vocalization" of all pastoral work. Regarding the expression "to vocalize pastoral work", see [New Vocations for a New Europe](#).



Q24

*Number from the first draft:*

48. The following principles are established with a view to fostering Regnum Christi life and activity as fertile ground for Christian vocations:

1.° Vocational work, understood as the creation of a culture that fosters the vocational fullness of each person, is a shared responsibility and therefore one of the priorities for the governing bodies of the Federation.

2.° Vocational promotion, understood as presenting the specific vocation of a consecrated branch and accompanying those who discern that call, is the responsibility of the respective directors of the consecrated branches.

3.° All members are to understand, value and foster vocations to the other branches, and not just to their own.

4.° The directors of the consecrated branches must ensure that those responsible for vocational promotion work in communion with the local authorities of Regnum Christi and the local Church.

5.° The local and territorial levels must present and promote all vocations, and collaborate with the vocational promoters of the consecrated branches.

*Sources:*

ICL 27; SRRRC 32.

*Number from the first draft:*

50§1. In order to imbue diverse social and cultural environments with the Christian spirit, and to promote specific initiatives for it, members may establish national or international networks of people who share the same profession or field of interest, or join existing ones.

§2. A network is a group of people or institutions with common interests who unite to support the planning and implementation of evangelization projects in an area of society.



# Second Part

Organization, governance  
and administration of the  
Regnum Christi Federation

# CHAPTER 5

---

## The branches in the Regnum Christi Federation

## Article 1. The relationship between the branches and the Federation

### Culture of dialogue and respect for competencies >

**50.** The search for the common good of Regnum Christi requires a culture of dialogue and fraternal spirit among the various bodies as well as absolute respect for the respective areas of competence.

### Role of the major directors of the branches in the Federation >

**51.** The general or territorial moderator of a branch:

1.° is an *ex officio* member of the corresponding general or territorial committee of the Federation, representing their branch and serving the common mission;

2.° promotes communion and collaboration among the branches;

3.° oversees the progress of the apostolic activity that the members of their branch carry out in the Federation in conjunction with the directives given by the Federation authorities;

4.° oversees the integration of the apostolic activity of their branch in the common mission;

5.° appoints and accompany the superiors of their branch keeping in mind the good of their branch and of the Federation;

6.° assigns missions to the members of their branch in accordance with the proper law of the Federation;

7.° oversees the formation of their branch's members for the common mission.

*Note:*

In this version, the content of nos. 78 and 79 has been moved to chapter 1.

*Number from the first draft:*

78§3 Those with authority in the consecrated branches should carry out the duties corresponding to their responsibilities, respecting the proper law of the Federation and in dialogue with those who hold positions of authority in the Federation. They should maintain a fraternal spirit in relation to the other branches.

*Note:*

This number has been retouched to clarify the specific function of a branch director in relation to the Federation. Several territorial assemblies have requested the addition of other functions, but they are not included here as this number is about the role of the directors in their relationship to the Federation and not a list of their functions as director of a branch.

*Number from the first draft:*

80. The general or territorial moderators of the consecrated branches:

1.° are by office members of the corresponding general or territorial committee of the Federation, as a service to the mission of Regnum Christi;

2.° promote communion and collaboration among the branches of the Movement, helping to align the members and resources of their branch with the vision and plan of the Federation;

3.° ensure the development of the apostolic activity that the members of their branch carry out in the Federation and submit to the directives given by the Federation authorities;

4.° ensure the integration of the apostolic activity of their branch in the common mission;

5.° appoint and accompany the superiors of their branch keeping in mind the good of their branch and of the Movement;

6.° assign missions to the members of their branch in accordance with the proper law of the Federation;

7.° ensure the formation of their branch's members for the common mission;

8.° propel the vocational work and promotion of all the branches and with all the branches.

*Note:*

All the territorial assemblies have been favorable to the Statutes allowing apostolic activity of both the Federation and the branch, as established in 43§3. On the other hand, regarding the allocation of existing apostolic activity to the Federation or to the branches, the territorial assemblies show that there is not yet consensus on this topic. This will be one of the topics for reflection in the first session of the Chapter and general assemblies in April 2018. For more information, see the Presentation to this draft (pages 6, 10-11).

*Number from the first draft:*

81§1. An institutional apostolic activity (see no. 44) may be dependent either on the Federation or a specific consecrated branch.

§2. In order to decide whether an apostolic activity should be dependent on the Federation or a specific consecrated branch, the competent authorities should seek above all the good of the mission of Regnum Christi. They should bear in mind above all: whatever best serves the specific purpose of the work in question, promotes collaboration between works and sections at the local level, best facilitates good governance, allows for close accompaniment of the directors of the work and the consecrated members involved in its work, and creates synergy.

*Note:*

Paragraphs 2 and 3 are not speaking about transfers of ownership between Federation and branch, but rather a transfer of the direction by the owner, while retaining ownership. The transfer of ownership is not regulated in these Statutes because it is an act between two juridical persons that is already regulated by civil and canon law, according to each case.

*Number from the first draft:*

82§1. Directors of institutional apostolic activities have the duty of safeguarding the living of the Regnum Christi charism and ensuring it achieves its goals. In addition they should have the authority to appoint and supervise personnel, approve the program and budget for the work and assume the legal and economic responsibility for the work.

§2. The Federation may cede the direction of an apostolic activity to one of the consecrated branches in mutual agreement with it, so that it becomes part of the branch's apostolic activity in everything described in §1, except in the exercise of patrimonial rights.

## < The apostolic activity of the Federation and the branches

**52.** In order to decide whether an apostolic activity should be of the Federation or of a specific branch, the competent authorities should seek the good of the common mission above all, keeping in mind the following criteria: the safeguarding of what is best for the specific purpose of the work in question, the encouragement of collaboration between works and sections at the local level, the facilitation of good governance, allowing the accompaniment of the directors of the activity and of the consecrated members who work in it, and the creation of synergies.

## < The direction of an institutional apostolic activity

**53.** §1. The direction of an institutional apostolic activity, whether by the Federation or by a branch, includes the duty to oversee the living out of the common spirit and mission and ensure it achieves its specific goals. In addition it includes the ability to appoint and supervise personnel, approve the program and the budget, and it implies assuming the legal and economic responsibility for the work.

§2. The Federation may cede the direction of an apostolic activity to a branch in mutual agreement with it, so that it becomes part of the branch's apostolic activity in everything described in §1, except in the exercise of patrimonial rights.

§3. The Federation may assume the direction of an apostolic activity from a branch, in mutual agreement, so that it becomes part of the apostolic activity of the Federation in everything described in §1, except in the exercise of patrimonial rights.

§4. The transfer of the direction of an apostolic activity is made by contract, which establishes the duration, conditions and how to proceed in case of revocation. The secondary regulations define how this is done.

## Appointments and mission assignments >

**54.** §1. The competent authorities seek to harmonize the good of the person and of the corresponding apostolic activity when making appointments and apostolic assignments.

§2. Appointments for positions in the Federation correspond to the competent authority of the same. For the appointment of the member of one of the branches, the competent authority of that branch must first assign the person to that mission.

§3. With the goal of harmonizing the good of the common mission with the responsibility which the directors of the branches have regarding the apostolic activity of their members, and to simplify procedures, the Federation may delegate its faculty of making appointments in an area overseen by the Federation to the government of a consecrated branch for a determined period of time. This delegation does not convert the corresponding apostolic activity into an apostolic activity of the branch, in accordance with no. 53§1.

§4. The procedures for appointments and for delegations of the same are regulated in the secondary regulations of the Federation.

§3. The Federation may take on the direction of an apostolic activity from a consecrated branch in mutual agreement with it, so that it becomes part of the apostolic activity of the Federation in everything described in §1, except in the exercise of patrimonial rights.

§4. The transfer is made by contract, which establishes the duration, conditions and how to proceed in case of reversion. Secondary legislation defines how this is done.

*Note:*

83 §5 from the first draft has been eliminated and sent to secondary regulations.

*Number from the first draft:*

83§1. Appointments correspond to the competent authority of the Federation. For the appointment of a consecrated member, the competent authority of the branch must previously assign the person to that mission.

§2. The competent authorities of the consecrated branches assign missions to their own members according to their proper law. When exercising this faculty, they take into account what is good for the person in question, the corresponding apostolic activity and the mission of Regnum Christi.

§3. In order to harmonize the good of the common mission with the responsibility which the directors of the consecrated branches have regarding the apostolic activity of their members, and to simplify procedures, the Federation may delegate its faculty of making appointments to the government of a consecrated branch. This delegation does not convert the corresponding apostolic activity into an apostolic activity of the branch according to number 82 §1.

§4. The procedures for appointments and for delegations of the same are regulated in the secondary legislation of the Federation.

§5. Even when the Federation has delegated the faculty to make appointments to a consecrated branch, it may, in serious cases and in accordance with secondary legislation, request or even demand the removal of a director from a common activity.

*Number from the first draft:*

84§1. If necessary and possible, the Federation may contribute to the economic support of the consecrated branches, as established in secondary legislation.

§2. In a spirit of solidarity, the consecrated branches contribute their surplus to the Federation once their needs have been responsibly met, as stipulated by the proper law of the consecrated branches.

§3. The consecrated branches, when requesting financial aid from the Federation, must report on their economic situation if requested to do so by the competent authority.

*Number from the first draft:*

85. Since consecrated communities must be sustained mainly by the work of their members, the service they provide in the sections and apostolic works should ordinarily be remunerated, according to the nature of this service and what is established in the secondary legislation of the Federation.

*Number from the first draft:*

86. In the case of conflict between the authorities of the Federation and those of the branches in interpreting the proper law of the Federation:

1.º One of the parties may go to the next higher level of Federation to request mediation or arbitration. In this case, all parties to the conflict must collaborate with the body of the Federation called to resolve the conflict.

## < Solidarity between branches and the Federation

**55.** §1. Although the Federation and the branches are autonomous in the administration of their goods, and each has the responsibility to ensure its own sustainability, the relationship between them in economic matters must be based on the principle of solidarity, according to the different needs and possibilities that arise.

§2. If the Federation or a branch request financial aid, they must report on their economic situation.

§3. Criteria and procedures must be established in secondary regulations.

## < Support for members of the branches that work in the Federation

**56.** The Federation remunerates the members of the branches that work in the sections, works and internal bodies, according to the service they provide and in accordance with what is established in secondary regulations.

## < Mediation and arbitration

**57.** In the case of conflict between the authorities of the Federation and those of the branches in interpreting the proper law of the Federation:

1.º One of the parties may go to the next higher level of the Federation to request mediation or arbitration. In this case, all parties in the conflict must collaborate with the governing body of the Federation that is named to resolve the conflict.

2.º If the dispute is not resolved and the case so requires, one of the parties, or the governing body which had been appealed to, may present the case to the general governing body of the Federation. Once all possibilities for appeal within the Federation have been exhausted, the parties in conflict may have recourse to the Holy See if the case so requires.

3.º If the conflict originates at the general level and the case so requires, one of the parties may present the case directly to the Holy See.

2.º If the dispute is not resolved and the case so requires, one of the parties or the same body which had been appealed to may present the case to the general body of the Federation. Once all possibilities for appeal in the Federation have been exhausted, the parties in conflict may have recourse to the Holy See if the case so requires.

3.º If the conflict originates at the general level and the case so requires, one of the parties may present the case directly to the Holy See.

## Article 2. Extension and dissolution of the Federation

### Incorporation of new branches to the Federation >

**58.** §1. The incorporation of a new branch that is an expression of the common charism into the Federation requires the approval of the general convention and of the supreme bodies of the federated branches.

§2. The new branch can be accepted as a full member or as an added member.

§3. The incorporation of a new branch is subject to the Holy See approving the relevant changes to the Statutes.

*Note:*

58§1 prescribes the approval of the supreme governing bodies of the federated branches as a requirement for the incorporation of new branches into the Federation.

*Number from the first draft:*

87§1. The Regnum Christi general convention can approve the constitution of new branches that are an expression of the common charism and were born within the Movement, with a two-thirds majority vote. The Federation welcomes them as members or as affiliated branches.

§2. The integration of a new branch, as a member of the Federation or as an affiliated branch, is subject to the Holy See approving the relevant changes to the Statutes.

*Note:*

Some assemblies requested to have this number removed, but it is proposed to keep it here; if the separation of a branch is not regulated, it leaves room for arbitrary action. In fact, the separation of a branch has become more difficult because it now includes the previous consent of the supreme governing bodies of the other branches as a condition for separation.

Several assemblies requested specification of the very serious reasons; this is purposely generic, according to how it is in CIC 691.

*Number from the first draft:*

88 §1. The supreme body of a consecrated branch may, after hearing the opinion of the Regnum Christi general convention, petition the Holy See to be separated from the Federation. In this case, it has no right over the goods of the Federation, nor does the Federation have rights over the goods of the branch.

§2. The Regnum Christi general convention may, for very grave reasons, request the Holy See to separate a consecrated branch from the Federation.

*Number from the first draft:*

89. In the case that a consecrated branch becomes extinct, its goods become goods of the Federation according to the branch's proper law.

*Number from the first draft:*

90§1. The dissolution of the Federation must be approved by the Holy See, at the request of the general convention and the supreme governing bodies of the consecrated branches.

§2. The goods of the Federation will be distributed among the consecrated branches.

## < Separation of a branch of the Federation

**59.** §1. The supreme body of a branch may, after hearing the opinion of the general convention of the Federation, petition the Holy See to be separated from the Federation. In this case, it has no right over the goods of the Federation, nor does the Federation have rights over the goods of the branch.

§2. The general convention of the Federation may, for very serious reasons and with a two-thirds majority vote, request that the Holy See separate a branch from the Federation, with the prior consent of the supreme bodies of the other branches.

## < Extinction of a branch

**60.** In the case that a branch becomes extinct, its goods become goods of the Federation in accordance with the branch's proper law.

## < Dissolution of the Federation

**61.** §1. The dissolution of the Federation must be approved by the Holy See, at the request of the general convention and the supreme governing bodies of the branches.

§2. The goods of the Federation will be distributed among the branches.

# CHAPTER 6

---

## The governance of the Regnum Christi Federation

## Article 1. General norms

*Note:*

All that refers to the sections of the Regnum Christi laypeople, including the figure of the section director, will be given norms in the regulations. For more information, see Appendix 2: "Secondary Codes of the Proper Rule of the Federation"... (Page 112-114)

*Sources:*

CLC 125§1; SLCRC 59§1; SCRC 88§1.

*Number from the first draft:*

99. The directors in the Federation are the general director, the territorial directors, the local directors and the section directors. All of these enjoy the faculties conferred on them by the proper law of the Federation.

*Number from the first draft:*

100§1. Directors in the Federation have personal authority in order to better reflect the ecclesial nature of the service of authority, maintain personal responsibility in governance and facilitate agility in resolving issues.

§2. The directors are assisted by a committee whose members collaborate with them in directing the Federation. The proper law of the Federation defines when the committee acts as a college, and when it acts as a council that moderates the director's personal authority by giving its consent or counsel.

§3. The director does not vote together with the committee, except in those cases in which it acts as a college.

§4. Secondary legislation must establish the criteria required for the validity of committee votes at their respective levels.

### < The directors of the Federation

**62.** The directors in the Federation are the general director, the territorial directors and the local directors. All of these enjoy the faculties conferred on them by the proper law of the Federation.

### < Personal authority, moderated by a committee

**63.** §1. Directors in the Federation have personal authority in order to better reflect the ecclesial nature of the service of authority, maintain personal responsibility in governance and facilitate agility in resolving issues.

§2. The directors are assisted by a committee whose members collaborate with them in directing the Federation. The proper law of the Federation defines when the committee acts as a council that moderates the director's personal authority by giving its consent or counsel, and when it acts as a college.

§3. The director does not vote together with the committee, except in those cases in which it acts as a college.

§4. Secondary regulations must establish the criteria required for the validity of committee votes at their respective levels.

§5. Although directors do not have the obligation to follow the opinion of their committees, even when it is unanimous, they must not ignore this opinion without a reason that, in their judgment, is more powerful and which they have pondered carefully before God.

§6. Committee members are obliged to sincerely express their opinion. In serious matters they must carefully respect confidentiality. The director can impose this obligation.

## Values in the service of authority >

**64.** §1. The direction of institutions and persons, as well as collaboration with those who direct them, is an expression of love of neighbor, and an exercise of responsibility. In the service of authority, may everyone be enlightened by the mystery of Christ the King, especially in his Passion.

§2. All those who work in the service of authority in the Federation and the branches must be animated by the spirit of communion, which values co-responsibility and complementarity, and always seeks the common good. Therefore, they must provide appropriate information for advancing the mission, with necessary prudence and respect for individuals. Through subsidiarity, they must foster responsible commitment and development of leadership at lower levels, and deal with difficulties primarily through dialogue and the search for shared solutions.

§3. In the service of the common mission, directors and the committees that assist them must foster intercommunication and teamwork among the different entities that depend on their level of authority, as well as collaboration among the directors of the branches.

§5. Although directors do not have the obligation to follow the opinion of their committees, even when the result is unanimous, they should not ignore this opinion without a reason that in their judgment is more powerful and which they have pondered carefully before God.

§6. Committee members are obliged to sincerely express their opinion. In serious matters they must carefully respect confidentiality. The director can impose this obligation.

*Note:*

101§2 from the old draft is removed; its spirit is contained in paragraph 3.

*Source:*

SCRC 85.

*Number from the first draft:*

101§1. The direction of works and persons, as well as collaboration with those who direct them, is an expression of love for neighbor and an exercise in responsibility. The mystery of Christ the King, especially in his Passion, serves as a guiding light for those who exercise the service of authority.

§2. Those who participate in a governing body of the Federation care for the Movement's common good, independently of the branch to which they belong.

§3. All those who work in the service of authority in Regnum Christi should be filled with the spirit of communion which values co-responsibility and complementarity, and always seeks the good of others and of the apostolic works. Therefore, they provide any information necessary or appropriate for advancing the mission, taking into account due prudence and respect for privacy. Through subsidiarity, they promote responsible commitment and development of the leadership at lower levels, and deal with difficulties primarily through dialogue and the search for shared solutions.

§4. In the service of the evangelizing mission of Regnum Christi, directors and the committees that assist them should promote intercommunication and teamwork among the different entities that depend on their level of authority, as well as collaboration among the directors of the consecrated branches.

*Number from the first draft:*

102. In the composition of the governing bodies of the Federation, consideration must be given to complementarity of the various vocations, the participation of the authorities of the consecrated branches and governability.

*Source:*

CLC 126§5; SCRC 88§5; SLCRC 59§4.

*Number from the first draft:*

103. Appropriate consultation should precede the appointments of Federation directors in accordance with the secondary legislation of the Federation.

*Source:*

CLC 190; SLCRC 74.

*Number from the first draft:*

105§1. Federation directors may delegate faculties to their collaborators for a specified length of time or *ad casum* [in specific cases], if it is of help in their governance.

§2. They cannot delegate faculties that are linked to the consent of the committees, unless these Statutes explicitly provide for such a possibility and the delegation is done with the consent of the respective committee.

## < Composition of the governing bodies of the Federation

**65.** In the composition of the governing bodies of the Federation, consideration must be given to complementarity of the various vocations, the participation of the authorities of the branches and governability.

## < Consultations for appointments

**66.** Appropriate consultation should precede the appointments of directors of the Federation in accordance with the secondary regulation of the Federation.

## < Delegation of faculties

**67.** §1. Federation directors may delegate faculties to their collaborators for a specified length of time or *ad casum* [in specific cases], if it is of help in their governance.

§2. They cannot delegate faculties that are linked to the consent of the committees, unless these Statutes explicitly provide for such a possibility, and the delegation is done with the consent of the respective committee.

## Article 2. The general convention

### Definition >

**68.** The general convention represents the Federation and should be a sign and incarnation of its unity in charity. It has supreme authority over the Federation.

### Ordinary or extraordinary >

**69.** §1. The general convention may be ordinary or extraordinary. The ordinary convention is held every six years, at the end of the term of office of the general director and after the celebration of the general chapter of the Legion of Christ and the general assemblies of the Consecrated Women of Regnum Christi and the Lay Consecrated Men of Regnum Christi. In other cases it is extraordinary.

§2. In order to convene an extraordinary, non-elective general convention, the general director must have the consent of the committee and must have heard the opinion of the territorial directors.

§3. The extraordinary non-elective general convention is convened to deal with urgent matters that are particularly important or serious for the life of the whole Federation.

#### *Sources:*

CLC 124§1; SCRC 86§1; SLCRC 58§1.

#### *Number from the first draft:*

106. A general convention of Regnum Christi represents the whole Movement and should be a sign and incarnation of its unity in charity. It has supreme authority over Regnum Christi in the aspects common to the branches, and respects the legitimate autonomy of the branches in accordance with their corresponding Constitutions or Statutes.

#### *Note:*

Reference to the branch is removed from §3, as this is something that is normally the responsibility of the supreme governing body of the branch itself and not the supreme governing body of the Federation. If there is a specific case in which the situation of the branch has become an «urgent matter that is particularly important or serious for the life of the whole Federation,» an extraordinary general convention of the Federation may be convened.

#### *Sources:*

CLC 129; SCRC 91; SLCRC 61.

#### *Number from the first draft:*

107§1. The general convention may be ordinary or extraordinary. The ordinary convention is held every six years, at the end of the term of office of the general director and after the celebration of the General Chapter of the Legion of Christ and the General Assemblies of the consecrated women of Regnum Christi and the lay consecrated men of Regnum Christi. In other cases it is extraordinary.

§2. In order to convene an extraordinary non-elective general convention, the general director must have the consent of the committee and have heard the opinion of the territorial directors.

§3. The extraordinary non-elective general convention is convened to deal with urgent matters that are particularly important or serious for the life of the whole Federation or of a branch.

*Sources:*

CLC 130; SCRC 90; SLCRC 60.

*Number from the first draft:*

108. It is the responsibility of the general convention to:

1.° examine the situation of the world and the Church and how Regnum Christi can better serve their needs in fidelity to its charism; analyze the situation of the Regnum Christi Movement and the most important issues that have been proposed by the territorial conventions and the supreme governing bodies of the consecrated branches;

2.° take the most appropriate measures to safeguard the spirit of the Movement, promote its development and suitable renewal, foster the fulfillment of the mission, confront challenges and address the most important difficulties that arise;

3.° define the priorities of the general government for the next six years;

4.° elect the general government of the Federation, as laid out in the Statutes;

5.° make the necessary amendments to the Statutes, which are submitted to the Holy See for approval; modify or approve the secondary codes of proper law; and give guidelines;

6.° if applicable, make recommendations to any of the consecrated branches with a view to safeguarding the common charism and mission;

7.° establish the criteria for erecting, suppressing, merging and defining the territories;

8.° allocate the goods which form part of the stable patrimony of the Federation.

## < Purpose and powers

**70.** It is the responsibility of the general convention to:

1.° examine the situation of the world and of the Church and how the Federation can better serve their needs, in creative fidelity to its spirit and mission; analyze the situation of the Federation and the most important issues that have been proposed by the territorial conventions, and by the supreme governing bodies of the branches;

2.° take the most appropriate measures to safeguard the spirit of the Movement, promote its development and appropriate renewal, propel the fulfillment of the mission, confront challenges and address the most important difficulties;

3.° define the priorities of the general government for the next six years;

4.° make the necessary amendments to the Statutes, which must be submitted to the Holy See for approval; modify or approve the secondary codes of proper law; and issue guidelines;

5.° if applicable, make recommendations to any of the branches with a view to safeguarding the common charismatic patrimony;

6.° establish the criteria for erecting, suppressing, merging and defining the territories;

7.° allocate the goods which form part of the stable patrimony of the Federation.

## Participants >

**71.** §1. The following are convened to the general convention *ex officio*:

- 1.° the current general director, and the general director from the previous term;
- 2.° the general moderators of the consecrated branches and their first councilors;
- 3.° the current general committee members;
- 4.° the general administrator;
- 5.° the general secretary;
- 6.° the territorial directors of the Federation.

§2. A greater number of delegates who are elected participate than those who do so *ex officio*, in accordance with what is established in the procedural regulations of the general convention. The procedural regulations must be approved by the previous general convention.

§3. To ensure adequate representation, the procedural regulations of the general convention shall determine the number of seats for delegates of the associated faithful who participate by election.

§4. For delegates from the branches which participate by election:

- 1.° each branch is assigned a minimum quota of delegates, as determined by the regulations of the general convention.
- 2.° the remaining seats are assigned between the branches, proportionally to the total number of members with active voice.

*Note:*

Besides being reorganized, this number has a new element: §4, 1° provides for the allocation of a minimum quota of seats for each of the branches, to ensure that all can send at least one elected delegate to the convention. If the composition of the convention was governed only by the criterion of proportionality, a branch with few members would have no elected delegates.

*Sources:*

CLC 132; SCRC 93; SLCRC 63.

*Number from the first draft:*

109§1. The following are convened to the general convention *ex officio*:

- 1.° the acting general director and the general director from the previous term;
- 2.° the general moderators of the consecrated branches and their first councilors;
- 3.° the acting general committee members;
- 4.° the general administrator;
- 5.° the general secretary;
- 6.° the Regnum Christi territorial directors.

§2. A number of members greater than that of those who participate *ex officio* participate by election, in accordance with the regulations approved by the previous general convention.

§3. For the consecrated members, each branch is assigned a quota proportional to the total number of members with active voice, as determined by the regulations approved by the previous general convention. The regulations should ensure adequate representation by the lay members.

*Sources:*

CLC 131; SCRC 92; SLCRC 62.

*Number from the first draft:*

110. The general convention is governed by these Statutes and by the regulations approved by the general convention itself.

*Source:*

CLC 133.

*Number from the first draft:*

111. A year before the start of an ordinary general convention, and with sufficient time before an extraordinary, the general director, or in the case of vacancy the general vice-director, announces the celebration of the convention and its starting date to the whole Movement.

*Note:*

In this new number, the territorial conventions are only prescribed previous to an ordinary general convention.

*Sources:*

CLC 134; SCRC 94; SLCRC 64.

*Number from the first draft:*

112§1. Before the celebration of an ordinary or extraordinary general convention, a territorial convention is to be held in each territory. It should identify, think through and prepare proposals the territory has for the general convention, as determined by the proper law of the Federation.

§2. Each member may freely send their wishes and suggestions to the territorial convention.

## < Functioning

**72.** The general convention is governed by these Statutes, and by the regulations approved by the general convention itself.

## < Announcement of the General Convention

**73.** The general director, or in case of vacancy, the vice general-director, announces the start date of the celebration of the ordinary general convention to Regnum Christi members a year before it begins, and announces an extraordinary general convention with sufficient time in advance.

## < Territorial conventions

**74.** §1. Before the celebration of an ordinary general convention, a territorial convention is to be held in each territory as determined by the proper law of the Federation. It should identify, think through, and prepare the proposals the territory has for the general convention.

§2. Each Regnum Christi member may send their wishes and suggestions to the territorial convention.

## Convocation of the General Convention >

**75.** §1. The general director officially convenes an ordinary general convention three months in advance by sending the list of participants and designating the exact starting date and the place where it will be held.

§2. The general director can move up or push back the beginning of the convention by three months, for just cause and with the consent of the general committee.

## Validity of the assembled convention >

**76.** The general convention and territorial conventions are considered validly assembled if at least two thirds of the delegates from the branches are present in their place on the day it begins.

## Validity of elections and votes >

**77.** In order to be valid, the election of the general government requires the presence of at least two thirds of the delegates from the branches.

*Source:*

CLC 136.

*Number from the first draft:*

113§1. The general director officially convenes an ordinary general convention three months in advance by sending the list of participants and designating the exact starting date and place where it will be held.

§2. The general director can move up or push back the beginning of the convention by three months for just cause and with the consent of their committee.

*Note:*

As per [CIVCSVA guidelines](#), the two thirds are calculated from the branch delegates.



Q25

*Source:*

CLC 137.

*Number from the first draft:*

114. The general convention and territorial conventions are considered validly assembled if at least two thirds of the delegates are present in its place on the day it begins.

*Note:*

As per [CIVCSVA guidelines](#), the two thirds are calculated from the branch delegates.



Q26

*Source:*

CLC 138.

*Number from the first draft:*

115. In order to be valid, the election of the general government requires the presence of at least two thirds of the delegates of the convention.

*Source:*

CLC 139.

*Number from the first draft:*

116§1. Under universal law, in the case of an election, the vote is null and void if it was not free, secret, certain, absolute and determined.

§2. They should abstain from any abuse or partiality, and considering only God and the good of the Movement, elect those whom they consider to be truly worthy and capable.

§3. In elections, procurement of votes either directly or indirectly for oneself or for others is prohibited. Nevertheless, it is not prohibited to discreetly inquire about the abilities or gifts of members that seem suitable for the positions.

§4. No one can licitly vote for themselves.

*Source:*

CLC 142.

*Number from the first draft:*

118. All issues analyzed and discussed in the general convention are to be resolved in an atmosphere of prayer, discernment and respectful dialogue.

*Sources:*

CLC 143; ECRC 95.

*Number from the first draft:*

119§1. General convention resolutions are approved by an absolute majority vote. However, any amendments to the Statutes that the general convention wishes to present to the Holy See must be approved by a two-thirds majority vote.

§2. With an absolute majority vote, the general convention can order that the general director, with the consent of their committee, decide on a particular matter and communicate it by general decree.

**78.** §1. Under universal law, in the case of an election, the vote is null and void if it was not free, secret, certain, absolute and determined.

§2. All should abstain from any abuse or partiality and consider only God and the good of the Federation in electing those whom they consider to be truly worthy and capable.

§3. In the elections, procurement of votes, either directly or indirectly, for oneself or for others, is prohibited. Nevertheless, it is not prohibited to discreetly inquire about the abilities or gifts of members that seem suitable for the positions.

§4. No one can licitly vote for themselves.

## < Resolutions of the General Convention

**79.** All issues analyzed and discussed in the general convention are to be resolved in an atmosphere of prayer, discernment and respectful dialogue.

**80.** §1. General convention resolutions are approved by an absolute majority vote. However, any amendments to the Statutes that the general convention wishes to present to the Holy See must be approved by a two-thirds majority vote.

§2. With an absolute majority vote, the general convention can mandate that the general director, with the consent of the general committee, decide on a particular matter and communicate it by general decree.

## Promulgation of decrees and communiqués of the General Conventio >

**81.** §1. The general director promulgates the general convention's resolutions by means of the general convention's decrees.

§2. Decrees can only be modified or abrogated by successive general conventions.

§3. All other provisions and exhortations that the general convention considers appropriate to be made known to all members of the branches and associated faithful are to be published in communiqués of the convention.

*Source:*

CLC 144.

*Number from the first draft:*

120§1. The general director promulgates general convention resolutions by means of general convention decrees.

§2. Decrees can only be modified or abrogated by successive general conventions.

§3. All other provisions and exhortations the general convention considers should be made known to all Regnum Christi members are published in communiqués of the convention.

## Article 3. The general government

### Note:

The territorial assemblies did not show consensus in their responses regarding the person of the general director; there are different, and even mutually exclusive, views, and the lack of consensus shows that this topic still needs reflection and dialogue. Therefore, this draft preserves the five original options, so that they can be discussed at the first session of the General Chapter and Assemblies (April 2018), with a view towards a deliberative discussion at the second session of the Chapter and Assemblies (November 2018).

Once the figure of the general director is defined, it will be necessary to write the numbers on modalities of election, requirements for the position and procedures for resignation, removal or deposition.

### Sources:

CLC 145-147; SCRC 96; SLCRC 66.

### Number from the first draft:

121. [For the duration of the approval *ad experimentum* of the Statutes, the Regnum Christi general director is *ex officio* the general director of the Legionaries of Christ. The general governments of the branches of the lay consecrated men and the consecrated women of Regnum Christi will be consulted to submit names and other considerations to the Legion of Christ's general chapter. Before the final approval of the Statutes, the general convention will assess whether to maintain or modify this formula, after hearing the opinion of the supreme governing bodies of the consecrated branches].

### Sources:

CLC 145-147; SCRC 99; SLCRC 68.

### < The general director

**82.** Option 1: The general director of the Federation is *ex officio* the general director of the Legion of Christ.

Option 2: The general director of the Federation is *ex officio* the general director of the most numerous consecrated branch.

Option 3: The general director of the Federation is one of the three general moderators of the branches, elected by the general convention.

Option 4: The general director of the Federation is a Legionary of Christ, elected by the general convention.

Option 5: The general director of the Federation is a member of one of the branches, elected by the general convention.

### < Qualities

**83.** The general director must:

1.º be a (man or woman) of God, able to foster communion in Regnum Christi, and fidelity to the Church;

2.º have extensive knowledge of the life of Regnum Christi and experience in the apostolate

3.º have the traits needed to govern, especially prudence, honesty, fortitude, the ability to inspire, motivate, launch, and project others, and be competent in administrative matters;

4.º be in good physical and mental health;

5.º enjoy wide esteem in Regnum Christi.

## Mission and priorities >

**84.** §1. The general director has the mission of directing the Federation in such a way that it safeguards its common charismatic patrimony and carries out its mission in the Church.

§2. Therefore, their priorities are:

- 1.° foster communion in the Federation;
- 2.° further the consolidation, projection and development of the apostolic activity of the Federation at the service of evangelization;
- 3.° promote the deepening and spreading of the spirituality of the Federation;
- 4.° promote the identity and mission of the Regnum Christi laypeople and ECYD youth;
- 5.° promote the growth of all branches.

## Functions >

**85.** In addressing the priorities mentioned in no. 84, the general director should:

- 1.° implement the directives and guidelines issued by the general convention;
- 2.° ensure that everyone, especially the territorial directors, carry out their responsibilities in accordance with proper law;
- 3.° direct all close collaborators in guiding the consolidation, projection and development of the Federation and its apostolic activity. The general director especially promotes the implementation of international initiatives for members' formation, particularly for formators, and initiatives to promote joint vocational work;
- 4.° collaborate with the general moderators of the branches;
- 5.° make themselves present in the territories in order to foster the common mission;
- 6.° consolidate the patrimony of the Federation, supervise the administration of its goods, and promote a healthy economy based on solidarity;
- 7.° promote appropriate institutional communication;
- 8.° maintain relations with the Holy See.

*Sources:*  
CLC 148; SCRC 100; SLCRC 70.

*Number from the first draft:*

122§1. The general director has the mission of directing the Federation in such a way that Regnum Christi safeguards its spiritual charism and carries out its mission in the Church.

§2. Therefore, the priorities of the general director are to:

- 1.° foster communion in Regnum Christi, ensuring unity among the branches;
- 2.° further the consolidation, projection and development of the apostolic activity of the Movement at the service of evangelization;
- 3.° promote the deepening and spreading of the spirituality of the Movement;
- 4.° promote the identity and mission of the lay members and ECYD members;
- 5.° promote the growth of all branches of the Movement and ECYD.

*Sources:*

CLC 149; SCRC 101; SLCRC 71.

*Number from the first draft:*

123. In addressing the priorities mentioned in n. 122, the general director should:

- 1.° implement the directives and guidelines issued by the general convention;
- 2.° ensure that everyone -especially the territorial directors- carry out their responsibilities in accordance with proper law;
- 3.° direct all close collaborators in guiding the consolidation, projection and development of the Movement and its apostolic activity. The general director promotes in a special way the implementation of international initiatives for members' formation, particularly of formators, and initiatives to promote joint vocational work among all vocations to the Movement;
- 4.° collaborate with the general moderators of the consecrated branches;
- 5.° visit the territories in order to foster the mission of the Movement;
- 6.° consolidate the patrimony of the Movement, supervise the administration of its goods and promote a healthy economy based on solidarity;
- 7.° promote suitable institutional communication;
- 8.° maintain relations with the Holy See.

*Note:*

In this number, the method of appointment of the members of the general committee is changed with respect to the previous draft. This change is to respect the authority of the general moderator of the branch over the members of their own council. It also favors the possibility of choosing the most suitable persons among all the general councilors, given that the delegates of the general convention will often not have sufficient knowledge of the members of the other branches.

*Number from the first draft:*

126. The general committee is composed of:

- 1.° the general director of the consecrated women of Regnum Christi;
- 2.° the general director of the lay consecrated men of Regnum Christi;
- 3.° two lay members elected by the general convention;
- 4.° five members elected by the general convention from among the general councilors of the consecrated branches, as established by the convention regulations. The number of representatives from the various branches should be proportional to the number of their members.

*Sources:*

CLC 155; SCRC 105; SLCRC 73§1.

*Number from the first draft:*

127§1. General committee members should be exemplary in virtue; prudent; profoundly knowledgeable in regard to the Movement and the human heart; devoted to the common good; filled with apostolic zeal; experienced in human affairs and relationships; and especially gifted in working as a team with the general director and the other members.

§2. General committee members must be Movement members and have completed at least the thirty-fifth year of age. If they are a consecrated member, they should have completed at least the fifth year of perpetual profession or final vows. If they are a layperson, they should have completed at least ten years of incorporation in the Movement.

§3. Consecrated members on the general committee must have their residence in the city of Rome.

## < Composition of the general committee

**86.** The general committee is composed of:

- 1.° [the general director of the Legion of Christ];
- 2.° “the general director of the Consecrated Women of Regnum Christi;
- 3.° the general director of the Lay Consecrated Men of Regnum Christi;
- 4.° four or five members from among the general councilors of the branches. These are chosen by common consent among the general moderators and the general director of the Federation, seeking suitable representation of the branches and in accordance with the proper law of the Federation. They are appointed by the general moderator of their respective branch, with the consent of the general council and in accordance with the procedures established in the proper law of the branch;
- 5.° two of the associated faithful, elected as established in secondary regulations.

## < Qualities and requirements

**87.** §1. General committee members must be examples of virtue; prudent; deeply knowledgeable in regard to the life of Regnum Christi and the human heart; devoted to the common good; filled with apostolic zeal; experienced in interpersonal skills and relationships; and especially gifted in working as a team with the general director and the other members.

§2. General committee members who belong to a branch must have their residence in Rome.

## Acts which require the consent of the general committee >

**88.** In accordance with these Statutes, the general director must have the consent of the general committee to:

1.° authorize the opening or closing of an institutional apostolic activity of the Federation that operates on an inter-territorial level (see no. 44§3);

2.° approve the statutes of an institutional apostolic activity of the Federation that operates on an inter-territorial level (see no. 44§3);

3.° delegate faculties in accordance with the provisions of no. 67§2;

4.° convene an extraordinary non-elective general convention (see no. 69§2);

5.° move up or delay the start of the general convention for three months (see no. 75§2);

6.° decide on the drafting of the decrees from the general convention (see no. 80§2);

7.° appoint the general administrator (see no. 93§1);

8.° appoint a new general administrator, if this post becomes vacant (see no. 93§4);

9.° appoint the general secretary (see no. 96§1);

10.° appoint territorial administrators (see no. 107§1);

11.° dispose of property in the territories to finance needs and projects of the Federation (see no. 122);

12.° perform acts of alienation of the patrimony of the Federation that are goods of the Federation and exceed the amount determined by secondary regulations (see no. 123§1,2°);

13.° authorize acts of extraordinary administration with regard to goods of the Federation (see no. 124§2,1°);

14.° authorize the acceptance of donations with obligations or conditions attached (see no. 127).

*Number from the first draft:*

128. In accordance with these Statutes, the general director must have the consent of the general committee to:

1.° authorize the opening or closing of an institutional apostolic activity of the Federation that operates on an international or inter-territorial level (see no. 45§3);

2.° approve the Statutes of an institutional apostolic activity of the Federation that operates on an international or inter-territorial level (see no. 45§3);

3.° delegate faculties in accordance with the provisions of no. 105§2;

4.° convene an extraordinary non-elective general convention (see no. 107§2);

5.° move up or delay the start of the general convention for three months (see no. 113§2);

6.° decide on the drafting of the decrees from the general convention (see no. 119§2);

7.° convene the general plenary meeting (see no. 124§1);

8.° invite lay members to participate in the general plenary meeting (see no. 124§2,6°);

9.° appoint a new general administrator, if this post becomes vacant (see no. 133§4);

10.° appoint the general secretary (see no. 136§1);

11.° appoint territorial directors (see no. 138);

12.° appoint territorial administrators (see no. 146§1);

13.° dispose of property in the territories to finance needs and projects of the Federation (see no. 163);

14.° perform acts of alienation of the patrimony of the Federation that are goods of the Federation and exceed the amount determined by secondary legislation (see no. 164§1,2°);

15.° authorize acts of extraordinary administration with regard to goods of the Federation (see no. 165§2,1°);

16.° authorize the acceptance of donations with obligations or conditions attached (see no. 168);

17.° approve territorial regulations containing exceptions to proper law in organizational matters (see no. 171§4).

*Sources:*

CLC 165; SCRC 106; SLCRC 76.

*Number from the first draft:*

130§1. The general director may accept or reject the resignation of a general committee member after hearing the counsel of the other general committee members.

§2. For a grave cause, elected general committee members (see nos. 126 3.º y 4.º) may be removed or exonerated from their position at the petition of the general director or of more than half of the committee members by collegial vote.

§3. In case of the death of a committee member and in the cases mentioned in the preceding paragraphs, the general committee must elect a new member to fill the vacant office by collegial vote.

## < Acts which require the counsel of the general committee

**89.** In accordance with these Statutes, the general director must have the counsel of the general committee to:

1.º approve acts of extraordinary administration proposed by the territorial director regarding goods of the territory (see no. 124§2,1º);

2.º dispense from the observance of a norm of proper law (see no. 129§2).

## < Resignation or substitution

**90.** §1. The general moderator of the respective branch may accept or reject the resignation of a general committee member, after hearing the counsel of the other general committee members.

§2. For a grave reason, general committee members appointed in accordance with no. 86 4.º and 5.º may be removed or dismissed from their position at the request of the general director or more than half of the committee members, by a collegial vote of the committee.

§3. In the case of the death of a committee member and in the cases mentioned in the preceding paragraphs, a substitute is appointed in accordance with no. 86 4.º and 5.º.

## The general vice-director >

**91.** §1. The general vice-director is elected by the general convention from among the general committee members, once the latter has been formed.

§2. When the general director is impeded or the office is vacant, the general vice-director:

1.º assumes all the obligations and rights of the office of general director;

2.º is forbidden to make any innovations in the governance of the Federation while in office.

## Elective general convention in the case of vacancy >

**92.** [While the general director of the Federation is *ex officio* the general director of the Legion of Christ, if the office of general director becomes vacant, once the extraordinary elective general chapter of the Legion of Christ is held, a general convention to form the new general committee must also be held].

*Sources:*

CLC 166-169; SLCRC 75.

*Number from the first draft:*

131§1. The general vice-director is elected by the general convention from among the general committee members, once the latter has been formed.

§2. When the general director is impeded or the office is vacant, the general vice-director:

1.º assumes all the obligations and rights of the office of general director;

2.º is forbidden to make any innovations in the governance of the Federation while in office.

*Note:*

This number must be formulated according to what is decided for the figure of the general director.

*Number from the first draft:*

132. [While the Regnum Christi general director is *ex officio* the general director of the Legion of Christ, if the office of general director becomes vacant, once the next extraordinary elective general chapter is held a general convention to form the new general committee must also be held].

*Note:*

In this number, the method of designating the general administrator is changed with respect to the previous draft. This change seeks to facilitate the selection of the most suitable person, given that the delegates of the general convention will often not have sufficient knowledge of the members of the other branches.

*Sources:*

CLC 173; SCRC 127; SLCRC 92.

*Number from the first draft:*

133§1. General administrators are elected by the general convention for a six-year term. When this term is over, they can be reelected more than once.

§2. They must be a member who is competent in administration, prudent, humble, patient and helpful, skilled in human relations and experienced in business management.

§3. The general administrator must be a consecrated member who has completed at least the thirty-fifth year of age and the fifth year of perpetual profession or final vows.

§4. If for some reason this position becomes vacant, the general director is to appoint a new general administrator with the consent of the committee.

§5. The general administrator must have their residence in Rome.

*Sources:*

CLC 174; SCRC 127§2; SLCRC 92§2.

*Number from the first draft:*

134. General administrators cannot be general committee members. They ordinarily participate in general committee meetings.

## < The general administrator

**93.** §1. The general administrator is appointed by the general director, with the consent of the general committee, for a three-year term. When this term is over, they can be re-appointed to this position more than once.

§2. They must be a member who is competent in administration, prudent, humble, patient, helpful, possessing good interpersonal skills, and experienced in business management.

§3. The general administrator must be a member of one of the branches who is at least thirty-five years old, and have made their perpetual profession or final vows at least five years prior.

§4. If for some reason this position becomes vacant, the general director is to appoint a new general administrator with the consent of the committee.

§5. The general administrator must have their residence in Rome.

**94.** General administrators cannot be general committee members. They ordinarily participate in the meetings of the general committee.

## Duties and faculties of the general administrator >

**95.** §1. The general administrator is responsible for the ordinary administration of the goods of the Federation under the authority of the general director, and in accordance with universal, proper and civil law.

§2. Besides abiding by canon 1284 of the Code of Canon Law, the general administrator should in particular:

1.º assist the general director in the increase and distribution of available goods—especially the revenue from the patrimonial goods of the Federation— in accordance with the established purposes;

2.º ensure that the goods of the Federation are not damaged or diminished;

3.º assist the administrators, particularly the territorial administrators, and supervise their work;

4.º organize the documentation relating to the administration of the Federation and ensure it is kept up to date;

5.º carry out or oversee audits;

6.º keep the general director and the general committee regularly informed on the state of the administration, above all with an annual financial report.

### *Sources:*

CLC 175; SCRC 127; SLCRC 92.

### *Number from the first draft:*

135§1. The general administrator is responsible for the ordinary administration of the goods of the Federation under the authority of the general director and in accordance with universal, proper and civil law.

§2. Besides abiding by canon 1284 of the Code of Canon Law, the general administrator should in particular:

1.º help the general director in the increase and distribution of available goods—especially the revenue from the patrimonial goods of the Federation—according to the established purposes;

2.º ensure that the goods of the Federation are not damaged;

3.º assist the administrators, particularly the territorial administrators, and supervise their work;

4.º organize the documentation relating to the administration of the Federation and ensure it is kept up to date;

5.º carry out or oversee audits;

6.º keep the general director and the general committee regularly informed on the state of the administration, above all with an annual financial report.

*Sources:*

CLC 177; SCRC 107.

*Number from the first draft:*

136§1. The general secretary is appointed by the general director with the consent of the committee for a six-year term. They can be reappointed to this position for a maximum of twelve years in total.

§2. The general secretary must be a Movement member who has completed at least the thirtieth year of age. If they are consecrated members, they should have completed at least the fifth year of perpetual profession or final vows. If they are a layperson, they should have completed at least ten years of incorporation in the Movement.

§3. They must be competent for their duties, discreet, attentive, patient and helpful, and with experience in human relations. They should be good at organizing and teamwork, and experienced in business management.

§4. The general secretary must have their residence in Rome.

*Sources:*

CLC 178; SCRC 107.

*Number from the first draft:*

137§1. The general secretary is responsible for helping the general director in managing the affairs of government entrusted to them, preparing and publishing communications from the government, and keeping the archives of the Federation up to date.

§2. The general secretary ordinarily serves as secretary of the general committee meetings.

§3. The general secretary is obliged to inform the general director of each and every matter related to the Federation that is intended for the general director.

## < The general secretary

**96.** §1. The general secretary is appointed by the general director with the consent of the general committee for a three-year term. They can be re-appointed to this position for a maximum of twelve years in total.

§2. The general secretary must be a member of one of the branches or one of the faithful associated to the Federation, who is at least thirty years old. If they are a member of one of the branches, they must have made their perpetual profession or final vows at least five years prior. If they are one of the associated faithful, they must have been associated to the Federation at least ten years prior.

§3. They must be competent for their duties, discreet, attentive, patient, helpful, and possessing good interpersonal skills. They must have the capacity for organizing and teamwork and be experienced in business management.

§4. The general secretary must have their residence in Rome.

## < Functions

**97.** §1. The general secretary is responsible for helping the general director manage the affairs of government entrusted to them, preparing and publishing communications from the government, and keeping the archives of the Federation up to date.

§2. The general secretary ordinarily serves as secretary of the general committee meetings.

§3. The general secretary is obliged to inform the general director of each and every matter related to the Federation that is intended for the general director.

## Article 4. The territorial government

### Definition and delimitation of a territory >

**98.** §1. The Federation is organized by territories, according to its needs and development.

§2. A territory is a group of localities, under the direction of the same territorial director.

§3. The general director has the power to erect, define, merge and suppress territories, in accordance with proper law, and following the directives of the general convention.

### The territorial director >

**99.** §1. [Option 1]: The territorial director of the Federation is a member of one of the branches, appointed by the general director of the Federation, with the consent of the general committee.

[Option 2]: The territorial director of the Federation is ex officio the territorial director of the Legion of Christ.

[Option 3]: The territorial director of the Federation is ex officio the territorial director of the most numerous branch in that territory.

[Option 4]: The territorial director of the Federation is one of the three territorial moderators of the branches, appointed by the general director of the Federation, with the consent of the general committee.

[Option 5]: The territorial director of the Federation is a Legionary of Christ, appointed by the general director of the Federation, with the consent of the general committee.

§2. The territorial director is appointed for a three-year term. When this term is over, they may be re-appointed for a second term and exceptionally for a third.

#### *Note:*

It will be necessary to specify the relationship between the territories of the Federation and the branches in secondary regulations, for example, establishing that territories of the Federation ordinarily coincide with those of the most numerous branch.

#### *Sources:*

CLC 181; SCRC 109 and 110; SLCRC 77 and 78.

#### *Number from the first draft:*

98§1. The Federation is organized by territories, according to the needs and development of the Movement.

§2. A territory is a group of localities, under the direction of a territorial director.

§3. The erection, limits, fusion and suppression of territories is the competence of the general director, according to proper law and following the guidelines of the general convention.

#### *Note:*

The territorial assemblies did not show consensus in their responses regarding the person of the territorial director; there are different, and even mutually exclusive, views, and the lack of consensus shows that this topic still needs reflection and dialogue. Therefore, this draft preserves the five original options, so that they can be discussed at the first session of the General Chapter and Assemblies (April 2018), with a view towards a deliberative discussion at the second session of the Chapter and Assemblies (November 2018).

The content of §2 must be outlined once the figure of the territorial director is defined.

#### *Sources:*

CLC 182; ECRC 111; ELCRC 79.

#### *Number from the first draft:*

138. For the governance of each territory, the general director is to appoint territorial directors for a three-year term, with the consent of his committee. When this term is over, they may be reappointed for a second term and exceptionally for a third.

*Comentario:*

*This number must be adjusted according to the option determined for no. 99.*

*Sources:*

CLC 183; SCRC 112; SLCRC 80.

*Number from the first draft:*

139. The territorial director should be a Movement member and have completed at least the thirty-fifth year of age. If they are a consecrated member, they should have completed at least the fifth year of perpetual profession or final vows. If they are a layperson, they should have completed at least ten years of incorporation in the Movement.

*Sources:*

CLC 147 and 184; SCRC 112; SLCRC 81.

*Number from the first draft:*

140. The territorial director should:

1.° be a man or woman of God, able to foster communion within the Movement and fidelity to the Church;

2.° have extensive knowledge of the Movement and experience in its apostolate, and have shown they have the traits needed to govern, especially prudence, honesty and fortitude;

3.° be in good physical and mental health.

## < Requirements

**100.** The territorial director must be a member of one of the branches, who is at least thirty-five years old, and who has made their perpetual profession or final vows at least five years prior.

## < Qualities

**101.** When appointing territorial directors, consider, in addition to the qualities mentioned for the general director, their capacity to work in communion with the general director and with the Regnum Christi members in their territory, as well as if they are sufficiently capable of management and follow-up.

## Mission and priorities >

**102.** §1. The territorial director has the mission of directing the Federation in such a way that it safeguards its common charismatic patrimony and carries out its mission in the Church.

§2. Besides supporting and applying the priorities of the general director mentioned in no. 84 of these Statutes in their territory, it is the responsibility of the territorial director, in their governance, to:

1.º direct their close collaborators in guiding the consolidation, projection and development of the Federation and its apostolic activity. In a special way, they should promote the implementation of territorial initiatives for the formation of the members, particularly for formators, and initiatives to promote joint vocational work;

2.º supervise, direct, and attentively accompany the local directors, and the directors of the apostolic works of the Federation.

3.º make themselves present in the localities to foster the common mission;

4.º know and constantly analyze the ecclesial, cultural and social context of the territory;

5.º realistically assess the resources available to give continuity to apostolic activities and to project new ones;

6.º collaborate with the territorial moderators of the branches;

7.º foster communion and oversee relations with the Church hierarchy;

8.º consolidate the patrimony of the Federation, supervise the administration of its goods and promote a healthy economy based on solidarity;

9.º promote appropriate institutional communication.

*Sources:*

CLC 185; SCRC 114; SLCRC 82.

*Number from the first draft:*

141§1. The territorial director has the mission of directing the Federation in their territory in such a way that Regnum Christi safeguards its spiritual charism and carries out its mission in accordance with the needs of the Church.

§2. Besides seconding and applying in their territory the priorities of the general director mentioned in n. 122 of these Statutes, it pertains to the territorial director in their governance to:

1.º direct their close collaborators in guiding the consolidation, projection and development of the Movement and its apostolic activity. In a special way they should promote the implementation of territorial initiatives for the formation of lay members, particularly of formators, and initiatives to promote joint vocational work among all vocations to the Movement;

2.º supervise, direct and attentively accompany the local directors and directors of apostolic works of the Federation.

3.º visit the localities to foster the mission of the Movement;

4.º know and constantly analyze the ecclesial, cultural and social context of the territory;

5.º realistically assess the resources available to give continuity to apostolic activities and project new ones;

6.º collaborate with the territorial moderators of the consecrated branches;

7.º foster communion and make sure relations with the Church hierarchy are well managed;

8.º consolidate the patrimony of the Federation, supervise the administration of its goods and promote a healthy economy based on solidarity;

9.º promote suitable institutional communication.

*Note:*

The number of consecrated members on the territorial committee has been reduced to facilitate governance.

Secondary regulations may establish that one of the requirements for being a member of the committee is to be a councilor of a branch.

*Sources:*

CLC 188; SCRC 115; SLCRC 83.

*Number from the first draft:*

142. The territorial committee is composed of:

1.° the territorial moderators of the consecrated branches in the territory, in accordance with secondary legislation;

2.° six to eight other members. The number of representatives from each branch present in the territory should be proportional to the number of their members and in accordance with secondary legislation.

*Source:*

CLC 155; SCRC 105; SLCRC 73§1.

*Number from the first draft:*

143§1. As far as possible, those chosen as territorial committee members should have the qualities mentioned in number 127 of these Statutes for general committee members, and whose profiles meet the needs of the territory.

§2. Territorial committee members should be Movement members and have completed at least thirty-five years of age. If they are consecrated members, they should have completed at least the fifth year of perpetual profession or final vows. If they are laypeople, they should have completed at least ten years of incorporation in the Movement.

## < The composition of the territorial committee

### **103.** The territorial committee is composed of:

1.° the territorial moderators of the branches in the territory, in accordance with secondary regulations;

2.° two to four other members of the branches, seeking an adequate representation of the branches present in the territory, in accordance with secondary regulations, ensuring that the total number of members of the branches on the territorial committee is an odd number.

3.° two of the associated faithful, in accordance with secondary regulations.

## < Qualities and requirements

**104.** §1. Territorial committee members must be examples of virtue; prudent; deeply knowledgeable in regard to the life of Regnum Christi and the human heart; devoted to the common good; filled with apostolic zeal; experienced in interpersonal skills and relationships; and especially gifted in working as a team with the territorial director and the other members.

§2. Territorial committee members must be members of one of the branches or of the faithful associated to the Federation, who are at least thirty-five years old. If they are members of one of the branches, they must have made their perpetual profession or final vows at least five years prior. If they are of the associated faithful, they must have been associated to the Federation at least ten years prior.

## Acts that require the consent of the territorial committee >

**105.** In accordance with these Statutes, the territorial director needs the consent of the territorial committee to:

1.º authorize the opening or closing of an institutional apostolic work of the Federation that operates on a national or territorial level (see no. 44§2);

2.º approve the statutes of an institutional apostolic activity of the Federation that operates at a national or territorial level (see no. 44§2);

3.º delegate faculties in accordance with the provisions of no. 67§2;

4.º appoint the territorial secretary (see no. 110§1);

5.º create, merge or suppress the localities of the territory (see no. 111§4);

6.º appoint a local director (see no. 112§1);

7.º grant the local committee the faculties of a local director (see no. 116);

8.º perform acts of alienation of the patrimony of the Federation for goods of the territory that exceed the amount determined by secondary regulations (see no. 123§1,1.º);

9.º authorize acts of extraordinary administration in regard to goods of the territory (see no. 124§2,2.º);

10.º authorize the acceptance of donations that have obligations or conditions attached to them (see no. 127).

## Acts that require the counsel of the territorial committee >

**106.** In accordance with these Statutes, the territorial director needs the counsel of the territorial committee to dispense from the observance of a norm of proper law (see no. 129§2).

*Sources:*

CLC 198 and 199; SCRC 128; SLCRC 93.

*Number from the first draft:*

146§1. The territorial administrator is appointed by the general director with the consent of the general committee.

§2. The territorial administrator should be a member who is competent in administration, prudent, humble, patient and helpful, skilled in human relations, experienced in business management and knowledgeable about the social and cultural realities of the territory.

§3. Territorial administrators must be consecrated members who have completed at least their thirty-fifth year of age and their fifth of perpetual profession or final vows.

§4. Territorial administrators cannot be territorial committee members. When matters relating to the administration of goods are dealt with in sessions of the committee, the territorial administrator should ordinarily be summoned to give their opinion.

*Source:*

CLC 200.

*Number from the first draft:*

147. The ordinary administration of the goods entrusted to their care pertains to the territorial administrators under the authority of the territorial director and in accordance with proper and civil law.

## < The territorial administrator

**107.** §1. The territorial administrator is appointed by the general director, with the consent of the general committee, for a three-year term. When this term is over, they can be re-appointed more than once.

§2. The territorial administrator must be a member who is competent in matters of administration and knows how to work with a team. They are prudent, humble, patient, and helpful. They must possess good interpersonal skills, be experienced in business management, and be knowledgeable about the social and cultural realities of the territory.

§3. The territorial administrator must be a member of one of the branches who is at least thirty-five years old, and who has made their perpetual profession or final vows at least five years prior.

§4. The territorial administrator cannot be a member of the territorial committee. Ordinarily, when the committee deals with matters relating to the administration of goods, the territorial administrator is summoned to give their opinion.

## < Functions and powers

**108.** The territorial administrator is responsible for the ordinary administration of the goods entrusted to their care, under the authority of the territorial director, and in accordance with proper and civil law.

**109.** In addition to abiding by canon 1284 of the Code of Canon Law, the territorial administrator should:

- 1.º assist the directors and their administrators in the efficient management of goods;
- 2.º carry out or oversee audits;
- 3.º keep the territorial director and their committee informed of the state of the administration, through regular financial and budget reports.

## The territorial secretary >

**110.** §1. In each territory, the territorial director is to appoint a territorial secretary with the consent of the territorial committee.

§2. The territorial secretary must be competent in their functions, discreet, attentive, patient, helpful, and have good interpersonal skills. They should be competent in organizing and teamwork, and experienced in management.

§3. The territorial secretary must be a member of one of the branches or one of the faithful associated to the Federation, who is at least thirty years old. If they are a member of one of the branches, they must have made their perpetual profession or final vows at least five years prior. If they are one of the associated faithful, they must have been associated to the Federation at least five years prior.

§4. The territorial secretary is responsible for helping the territorial director in managing the affairs of government entrusted to them, keeping an up-to-date database of the associated faithful, preparing and publishing communications from the government, and keeping the territory's archives up to date.

§5. The territorial secretary ordinarily acts as secretary for the territorial committee meetings.

§6. The territorial secretary is obliged to inform the territorial director of each and every matter related to the Federation that is intended for the territorial director.

*Source:*

CLC 201.

*Number from the first draft:*

148. Besides abiding by canon 1284 of the Code of Canon Law, territorial administrators should:

- 1.º assist the directors and their administrators in the efficient management of goods;
- 2.º carry out or oversee audits;
- 3.º keep the territorial director and their committee informed of the state of the administration, above all with regular financial and budget reports.

*Sources:*

CLC 202 and 203.

*Number from the first draft:*

149§1. In each territory, the territorial director is to appoint a territorial secretary for a three-year term, with the consent of their committee.

§2. The territorial secretary should be competent in their functions, discreet, attentive, patient and helpful, and skilled in human relations. They should be good at organizing and at teamwork, and experienced in business management.

§3. The territorial secretary must be a member of the Movement who has completed at least their thirtieth year of age. If they are a consecrated member, they should have completed at least the fifth year of perpetual profession or final vows. If they are a layperson, they should have completed at least ten years of incorporation in the Movement.

§4. The territorial secretary is responsible for helping the territorial director in managing the affairs of government entrusted to them, keeping an up to date database of the incorporated lay members, preparing and publishing communications from the government and keeping the territory archives up to date.

§5. The territorial secretary ordinarily acts as secretary for the territorial committee meetings.

§6. The territorial secretary is obliged to inform the territorial director of each and every matter related to the Federation that is intended for the territorial director.

## Article 5. The local government

*Number from the first draft:*

97§1. The territory is organized into localities, according to the needs and expansion of the Movement.

§2. The locality is a community of Regnum Christi apostles established in a geographical area and headed by a local director.

§3. It is ordinarily composed of:

1.° Movement members and other people who participate in the Regnum Christi life and mission;

2.° sections, communities of consecrated members, apostolic works and apostolates present in this geographical area;

3.° the parishes entrusted to the Legionaries of Christ, according to their nature.

§4. The territorial director is the competent authority for the creation, merging and suppression of localities, according to proper law.

*Note:*

The local director is a figure oriented to the management of locality affairs, and their faculties, which will be defined in the Regulations, are related to coordinating the apostolic activity and directing the sections of Regnum Christi laypeople.

*Number from the first draft:*

150§1. For each locality, the territorial director, with the consent of their committee and after adequate consultation, appoints the local director for a period of three years, with the possibility of renewal. In exceptional cases the appointment can be made for a period of one or two years.

§2. The local director must be a Regnum Christi member who ordinarily has at least five years of incorporation into the Movement, and not less than three.

### < Definition and delimitation of a locality

**111.** § 1. The territory is organized into localities, according to the needs and expansion of the Federation.

§2. The locality is a community of Regnum Christi members established in a geographical area and headed by a local director.

§3. Those who participate in the life of the locality are:

1.° Regnum Christi members and other people who participate in its life and mission;

2.° sections of the Regnum Christi laypeople, communities of members of the branches, apostolic works and programs present in this geographical area;

3.° the parishes entrusted to the Legionaries of Christ, according to their nature.

§4. The territorial director is the competent authority for the creation, merging and suppression of localities, in accordance with secondary regulations.

### < The local director

**112.** §1. For each locality, the territorial director appoints the local director, with the consent of the territorial committee, for a three-year term with the possibility of renewal. In exceptional cases the appointment can be made for a period of one or two years.

§2. The local director must be a member of one of the branches or one of the faithful associated to the Federation. If they are a member of one of the branches, they must have made their perpetual profession or final vows. If they are one of the associated faithful, they ordinarily must have at least five years of association to the Federation, and not less than three.

## Requirements and qualities >

**113.** §1. The local director must know and be committed to the evangelizing mission of Regnum Christi. They must be able to foster communion, collaboration and dialogue; encourage apostolic zeal and personal initiative; and project the common mission. They must know well the locality they are called to direct.

§2. A local director may hold another position in the locality simultaneously, if this commitment does not impede them in responsibly carrying out their mission as local director.

## Mission >

**114.** §1. The local director directs the life and common mission in the locality.

§2. The local director's faculties and functions are specified in secondary regulations.

*Number from the first draft:*

151. The local director may simultaneously have another position in the locality, if these commitments do not impede the responsible performance of their mission as local director.

152. Local directors must know and love the evangelizing mission of Regnum Christi. They must be able to foster communion, collaboration and dialogue, encourage apostolic zeal and personal initiative, and project the Movement's mission. They must have sufficient knowledge of the locality they are called to direct.

*Note:*

§2 of the previous version is not included in this version, as it is matter for secondary regulations.

*Number from the first draft:*

153§1. The local directors' mission is to direct the apostolic activity of the Federation in the locality so that Regnum Christi can safeguard and develop its spiritual charism and fulfill its mission.

§2. Besides supporting and applying the territorial director's guidelines in the locality, the local director:

1.º directs the drafting and implementation of the locality plan;

2.º directs, accompanies and coordinates the section directors in the locality, while respecting their proper functions and authority;

3.º promotes and coordinates teamwork among sections, apostolic works and programs, and parishes;

4.º keeps communication with the superiors of the consecrated communities regarding the suitable participation of their community in the life of the Movement and the apostolic work of their members;

5.º ensures communion within the Movement and with the local Church.

§3. The local director's faculties and responsibilities are specified in proper law.

*Number from the first draft:*

154. The secondary legislation of the Federation determines the composition and appointment of the members of the local committee. The local committee should have members representing all the branches present in the locality. Those who ordinarily belong to the committee are the superiors and directors of the consecrated branches and the section and school directors.

*Number from the first draft:*

155. The territorial director, with the consent of their committee, can grant the faculties of a local director to the local committee. In such a case, the local committee would serve as a college presided over by the local director.

## < Composition of the local committee

**115.** The secondary regulations of the Federation determine the composition and appointment of the members of the local committee. The local committee should have members representing all the branches and the principal apostolic realities present in the locality. Those who ordinarily belong to the committee are the superiors and directors of the branches, section directors of the Regnum Christi laypeople and directors of educational institutions.

## < The local committee as a college

**116.** The territorial director, with the consent of the territorial committee, can grant the faculties of the local director to the local committee. In such a case, the local committee would serve as a college, presided over by the local director.

# CHAPTER 7

---

## Administration in the Regnum Christi Federation

*Sources:*

CLC 220; SCRC 123; SLCRC 96.

*Number from the first draft:*

158. The Federation and the territories, insofar as they are public juridical persons, are capable of acquiring, possessing, administering and alienating temporal goods in accordance with universal and proper law. All such goods are ecclesiastical goods.

*Note:*

The reference to the economic security of branches has been removed, since this responsibility falls directly on them; the principle of solidarity affirmed in no. 55 remains.

*Sources:*

CLC 221; CIC 114§3.

*Number from the first draft:*

159. All movable and immovable, financial and economic goods intended through lawful designation, in accordance with proper law, to ensure economic security of the branches and the Federation, constitute the stable patrimony.

*Sources:*

CLC 222; SCRC 126.

*Number from the first draft:*

160. The principal purposes for which the goods of the Federation should be used are:  
1.° to promote and develop the apostolate;  
2.° to contribute toward the financing of the consecrated branches;  
3.° to support the needs of the Church and charitable works for the most needy.

## < Capacity to possess and administer

**117.** The Federation and the territories, insofar as they are public juridical persons, have the right to acquire, possess, administer and alienate temporal goods in accordance with universal and proper law. All such goods are ecclesiastical goods.

## < Specifying the stable patrimony

**118.** The stable patrimony includes all movable and immovable goods, and all financial and economic goods intended through legitimate designation, in accordance with proper law, to ensure economic security of the Federation.

## < Purpose of goods

**119.** The principal purposes for which the goods of the Federation should be used are:

- 1.° to promote and develop apostolic activity;
- 2.° to contribute toward the financing of the branches;
- 3.° to support the needs of the Church and charitable works for the most in need.

## General obligations of the administrators >

**120.** §1. All those who administer goods must observe the norms of universal law, as well as the directives of proper law, and the applicable civil law.

§2. They must regularly report on their administration to the corresponding director and help them prepare the respective reports for the appropriate authorities of the Federation, the civil and ecclesiastical authorities, benefactors and others who should be informed.

## Secure and efficient administration >

**121.** The responsible use of goods and the spirit of poverty require a secure and efficient administration carried out in a spirit of service.

## Criteria of Subordination >

**122.** The ownership and administration of the goods of the territories are intended for the overall good of the Federation. Therefore, in case of need, the general director, with the consent of the general committee and having listened to the relevant authorities, can make use of these goods to finance needs and projects of the Federation, always respecting the donor's intentions.

*Source:*

CLC 223.

*Number from the first draft:*

161§1. All those who administer goods should observe the norms of universal law, as well as the directives of proper law and the applicable civil law.

§2. They should regularly report on their administration to the corresponding director and help them prepare the respective reports for the appropriate authorities of the Federation, the civil and ecclesiastical authorities, benefactors and others who should be informed.

*Sources:*

CLC 224; SLCRC 91.

*Number from the first draft:*

162. The responsible use of goods and the sense of poverty require a secure and efficient administration carried out in a spirit of service.

*Source:*

CLC 225.

*Number from the first draft:*

163. The ownership and administration of the goods of the territories are intended for the overall good of the entire Movement. Therefore, in case of need, the general director, with the consent of the general committee and having listened to the relevant authorities, can make use of these goods to finance needs and projects of the Federation, always respecting the donor's intentions.

*Source:*

CLC 226.

*Number from the first draft:*

164§1. Making acts of alienation of the stable patrimony of the Federation whose value exceeds the sum determined by secondary legislation:

1.° concerning the goods of the territory, pertains to the territorial directors with the consent of their committee and the approval of the general director;

2.° concerning the goods of the Federation, pertains to the general director with the consent of the general committee.

§2. In the case of a transaction that exceeds the amount defined by the Holy See for each region, of goods donated to the Church through a vow or of goods which are especially valuable due to their artistic or historical value, the permission of the Holy See is also required.

*Source:*

CLC 227.

*Number from the first draft:*

165§1. It pertains to the general convention to determine the acts of extraordinary administration at the general, territorial and local level in accordance with canon 1281 of the Code of Canon Law.

§2. In accordance with secondary legislation, the following are competent to authorize acts of extraordinary administration:

1.° concerning the goods of the Federation, the general director with the consent of the general committee;

2.° concerning the goods of the territory, the territorial director, with the consent of the territorial committee and the approval of the general director who has heard the counsel of the general committee.

## < Alienation of goods

**123.** §1. Making acts of alienation of the stable patrimony of the Federation whose value exceeds the sum determined by secondary regulations:

1.° concerning the goods of the territory, is the responsibility of the territorial director, with the consent of the territorial committee and the approval of the general director;

2.° concerning the goods of the Federation, is the responsibility of the general director, with the consent of the general committee.

§2. In the case of a transaction which exceeds the amount defined by the Holy See for each region, or which involves goods donated to the Church through a vow, or of goods which are especially valuable due to their artistic or historical value, the permission of the Holy See is also required.

## < Acts of extraordinary administration

**124.** §1. It pertains to the general convention to determine the acts of extraordinary administration at the general, territorial and local level in accordance with canon 1281 of the Code of Canon Law.

§2. In accordance with secondary regulations, the following are competent to authorize acts of extraordinary administration:

1.° concerning the goods of the Federation, the general director, with the consent of the general committee;

2.° concerning the goods of the territory, the territorial director, with the consent of the territorial committee and the approval of the general director, who has heard the counsel of the general committee.

## Budget-based administration >

**125.** The administration of the territories and works of apostolate must always follow a budget approved by the competent authority, in accordance with proper law.

*Note:*

The reference to the budgets of the localities and sections of Regnum Christi laypeople is a matter for secondary regulations.

*Source:*

CLC 228.

*Number from the first draft:*

166. The administration of the territories, localities, sections and works of apostolate must always follow a budget approved by the competent authority, in accordance with proper law.

## Financing and sustainability >

**126.** §1. When establishing territories or localities, or establishing works of apostolate, or any kind of apostolic activity, their financing and sustainability must be guaranteed.

§2. The territories must contribute toward financing the costs of the general directorate, in accordance with secondary regulations.

§3. The localities and works of apostolate must contribute toward the financing of territorial expenses, in accordance with secondary regulations.

§4. The sections and apostolic works must, ordinarily, be self-sustaining and contribute to financing the expenses of the locality, in accordance with secondary regulations.

*Source:*

CLC 229.

*Number from the first draft:*

167§1. When establishing territories or localities or establishing works of apostolate or any kind of apostolic activity, their financing and sustainability must be guaranteed.

§2. The territories should contribute toward financing the costs of the general directorate, in accordance with secondary legislation.

§3. The localities and works of apostolate should contribute toward financing territorial expenses, in accordance with secondary legislation.

§4. The sections and apostolic works should contribute to financing locality expenses, in accordance with secondary legislation.

## Donations involving burdens >

**127.** Without written authorization of the territorial or general director, and the consent of the corresponding committee, no one is permitted to accept donations that involve obligations or burdens, unless they are of small importance or short duration.

*Source:*

CLC 230.

*Number from the first draft:*

168. Without written authorization of the territorial or general director and the consent of the corresponding committee, no one is permitted to accept donations that involve obligations or burdens, unless they are of small importance or short duration.

# CHAPTER 8

---

## The obligation of proper law

## Proper law >

**128.** The Statutes and secondary codes, properly promulgated, comprise the proper law of the Federation, which all members must observe.

## Responsibility of the directors >

**129.** §1. Directors must foster the knowledge and observance of the Statutes and secondary codes through their testimony of life, and their governance.

§2. In particular cases and for just cause, the general director and territorial directors, after having received the counsel of their respective committees, can dispense from the observance of a norm in proper law.

§3. The general director, with the consent of the general committee, can approve territorial regulations that contain exceptions to proper law in organizational matters.

*Note:*

170§2 from the previous version is eliminated as it is already included in §1 of nos. 4, 5 and 6 of the present version.

*Sources:*

CLC 232; SCRC 131 and 132; SLCRC 98.

*Number from the first draft:*

170§1. The Statutes and the secondary codes properly promulgated comprise the proper law of the Federation, which all members are obliged to observe.

§2. The consecrated members are obliged to observe the proper law of the Federation by virtue of their branch belonging to the Federation.

*Note:*

171§3 of the previous version is a matter for secondary regulations.

*Sources:*

CLC 234; SCRC 133; SLCRC 99.

*Number from the first draft:*

171§1. Directors are obliged to foster the knowledge and observance of the Statutes through their testimony of life and governance.

§2. In particular cases and for just cause, the general director and territorial directors, after having received the counsel of their respective committees, can dispense from the observance of a norm in proper law.

§3. In particular cases, the local director and the section director may dispense the lay members from the observance of a norm in the second part of these Statutes or in one of the secondary codes that apply to them, for a just cause.

§4. The general director, with the consent of the general committee, can approve territorial regulations that contain exceptions to proper law in organizational matters.



# Complementary material

# Appendix 1

---

## Appendix 1. Alternatives for the canonical configuration of Regnum Christi

### Index

1. Introduction .....	97
2. Presuppositions for the presentation of alternative options .....	98
2.1. Starting point: the nature of the branches .....	98
2.2. Viable alternatives within the framework of current canon law .....	99
3. Option 1: a federation between the Legion, Consecrated Women and Lay Consecrated Men, under the CIVCSVA .....	100
3.1. General characteristics of a federation .....	100
3.2. Specific characteristics of the Federation proposed by the general committee .....	100
3.3. Alternatives for the Regnum Christi laypeople in this figure .....	101
4. Option 2: an international association of the faithful, under the Dicastery for the Laity, Family and Life .....	104
4.1. An association composed only of Regnum Christi laypeople, which would enter into relationship with the consecrated branches .....	104
4.2. An association in which the Legionaries of Christ, consecrated women, lay consecrated men and Regnum Christi laypeople belong as physical persons .....	105
5. Option 3: an “aggregation” .....	109
5.1. General characteristics of the canonical figure of aggregation .....	109
5.2. This theory applied to Regnum Christi .....	110
5.3. Reasons for not proposing this figure .....	110
6. Option 4: an “ecclesial family” without juridical form .....	111

## 1. Introduction

Some participants of the territorial assemblies have requested a deeper study on the possible alternatives for the canonical configuration of Regnum Christi, so that the decision made by the Chapter and general assemblies may be as well informed as possible. Responding to this request, the present appendix presents the possible configuration alternatives that are canonically viable today for Regnum Christi as a whole. It also considers the choices made by each branch and by the Regnum Christi laypeople during this process, as well as the conversations held with those responsible in the CIVCSVA.

Appendix 2 of the first draft ([“Opting for a Federation”](#)) explained the path of reflection and selection by which it was proposed that Regnum Christi take the juridical status of a federation between the three branches, to which the Regnum Christi laypeople who do not take on the evangelical counsels by a sacred bond would join individually. That text followed deductive reasoning based on charismatic principles<sup>1</sup>. It then established generic juridical elements<sup>2</sup> that seem necessary for Regnum Christi and should therefore be possible in any proposed canonical configuration. It then analyzed four figures (association of the faithful, “new form of consecrated life”, “charismatic family” without juridical form and federation) that were considered possible options to give institutional form to Regnum Christi as a whole. The text then concluded that the federation seems to be the option that best expresses the before defined necessary charismatic principles and juridical elements.



Q27

Considering the novelties that emerged from the [conversations with those responsible in the CIVCSVA](#) last December and what was discussed [in the territorial assemblies](#), the general committee reviewed again the various possible alternatives. After the general plenary meeting in January 2018, which addressed this issue, the general committee concluded that it maintains its initial position: that the best option is a federation among the three branches to which Regnum Christi laypeople are individually associated.



Q28



Q29

<sup>1</sup> See DGSRC 1, p. 273: “There is a charism of Regnum Christi, and it is a divine gift which is lived according to different states of life. Each branch of Regnum Christi has its own identity, which must be safeguarded and promoted. Together we form a single Movement which shares a spirituality and mission. The common mission shares: the intention (...) the fields of action; and the action itself, in that the various branches cooperate in an organized way under an apostolic authority recognized by all (...).”

<sup>2</sup> See DGSRC 1, p. 275: to respect the identity, autonomy and juridical person of each consecrated branch; that that Regnum Christi be a juridical person so as to exist as a whole in a form recognized by the Church, in order to act as an apostolic body in the Church and therefore have governing bodies; and that all the components depend on only one entity in the Holy See.

## 2. Presuppositions for the presentation of alternative options

### 2.1. Starting point: The nature of the branches

The starting point in looking for a suitable canonical configuration should be the nature of the groups that consider themselves part of Regnum Christi and a specific way of living the common charism:

- the Congregation of the Legionaries of Christ, a clerical religious institute;
- the Lay Consecrated Men of Regnum Christi, a private association of the faithful, who, at their [Extraordinary General Assembly](#) from December 27, 2017 to January 3, 2018, decided to petition the Holy See for their constitution as a society of apostolic life;
- the Consecrated Women of Regnum Christi, a private association of the faithful, [which will decide at its coming Extraordinary General Assembly](#) whether to petition the Holy See for their constitution as a society of apostolic life, as proposed by the general government;
- the Regnum Christi laypeople, who:
  - belong to Regnum Christi, under the definition of the 2004 Statutes;
  - at the [international convention of lay members in 2016](#), which completed the first stage of the Statutes revision process, expressed their desire to belong individually to the juridical figure given to Regnum Christi as a whole and to participate in its governing bodies.



Q30



Q31



Q32

The analysis that follows presupposes that the Lay Consecrated Men and Consecrated Women are in fact approved as societies of apostolic life. If they should decide to continue being associations of the faithful, the alternatives for both groups would be: configuration as associations of the faithful, according to canon 303, under the higher direction of the Congregation of the Legionaries of Christ (in which case they could be approved by the CIVCSVA), or configuration as associations of the faithful, according to canon 298 (this approval would depend on the Dicastery for the Laity, Family and Life).

These alternatives had already been presented by the Pontifical Delegate during the illuminative phase in 2012, but were discarded both in the illuminative phase and in the respective general assemblies of 2013. For this reason, although they have been suggested by the CIVCSVA at different times, and with varying degrees of formality from 2014 to date, the governments of both branches have not considered it an option that expresses their identity<sup>3</sup>.

Another viable alternative for the Consecrated Women and Lay Consecrated Men would be configuration as secular institutes. The Lay Consecrated Men already ruled this out in their Extraordinary General Assembly, and the Consecrated Women, in turn, will analyze it at their upcoming Extraordinary General Assembly. In any case, whether they are societies of apostolic life or secular institutes does not affect the process of canonical configuration of Regnum Christi as a federation, since in both cases the CIVCSVA would be responsible for their approval.

For all the above reasons, this appendix does not consider the theoretically viable alternative that the three branches would not have their own juridical entity and that their members become part of a new unique juridical entity that is Regnum Christi itself, for example, as a single institute of consecrated life, under canon 605.

## **2.2. Viable alternatives within the framework of current canon law**

This text only considers alternatives based on figures provided in the Code of Canon Law or in the jurisprudence of the Holy See; it does not elaborate hypotheses about figures unknown in the Code nor does it change the nature of the various figures defined in it<sup>4</sup>. An example of the latter would be the theory of a third order that includes members of the first order.

Many ecclesial groups also face the challenge of uniting members from different states of life who share a charism in a single reality. With the tools that canon law currently offers, they have been finding solutions “made to measure”, which are not perfect but are sufficient to continue developing their mission. If the future evolution of canon law offers better solutions for the coexistence of different states of life within the same reality, Regnum Christi will, of course, be able to change its configuration.

<sup>3</sup> See Prot. DG-CRC 2098/2017, [Letter from Gloria Rodríguez, December 19, 2017 \(only in Spanish\)](#) to all the consecrated women regarding the juridical configuration of the Consecrated Women of Regnum Christi. See [Communiqué of the Extraordinary General Assembly of the Lay Consecrated Men of Regnum Christi \(only in Spanish\)](#) from January 3, 2017.

<sup>4</sup> See [Iuvenescit ecclesia 23](#): “The present Code of Canon Law provides different juridical means of recognition for the new ecclesial entities that pertain to the charismatic gifts. These means should be attentively considered, avoiding precedents that do not give adequate consideration to both fundamental principles of law and the nature and particularity of the diverse charismatic entities.”

### **3. Option 1: a federation between the Legion, Consecrated Women and Lay Consecrated Men, under the CIVCSVA**

This is the current proposal from the general committee of Regnum Christi.

#### **3.1. General characteristics of a federation**

- It is an associative form that unites juridical persons in what these persons define. Federations are usually between entities that are on the same juridical level.
- The physical persons belong to the federation through the juridical person to which they directly belong.
- The nature of the federated entities does not change and therefore they retain their identity, proper law and autonomy.
- The federated entities maintain their direct dependence on the ecclesiastical authority, which can intervene directly on them without going through the federation, as well as intervene directly on the federation.
- The governing bodies of the federation have authority over those matters that the federated entities define in the statutes of the federation, and therefore in a strict sense they do not have authority over the federated juridical persons.

#### **3.2. Specific characteristics of the Federation proposed by the general committee**

- The Federation would be the juridical form that Regnum Christi takes on to act and express itself, as explained in the presentation (pages 7-9).
- The branches, in themselves, are fully autonomous. By determination of their supreme governing bodies, they are federated for the purposes defined in the statutes: to jointly safeguard the common charismatic patrimony, have common governing bodies with participation of members of all vocations capable of representing Regnum Christi and directing the common apostolic activity, and promote the vocation of the Regnum Christi laypeople.
- The branch authorities have full authority over their members and they freely assign them to Federation or branch activities.
- The Federation directs that portion of the existing apostolic activity that the involved entities legitimately agree on and determine. Once constituted, the Federation may initiate new activities and works, according to the norms of the Federation's statutes.
- The Federation, through a bond determined in the statutes, associates other faithful who are called to live the charism of Regnum Christi.

- The associated faithful, although they are Regnum Christi members, would not be Federation members with full rights and, therefore, could only participate by consultative vote in the general and territorial governing bodies of the Federation.
- The Federation must define the way the Regnum Christi laypeople live the charism in specific regulations and after appropriate consultation.

### **3.3. Alternatives for the Regnum Christi laypeople in this figure**

There are two other alternatives for the Regnum Christi laypeople which still consider the figure of a federation of three branches approved by the CIVCSVA, besides the one in the previous point. This will be one of the topics for analysis by the Regnum Christi lay delegates in the Extraordinary General Assembly, in order to determine which of the various alternatives is preferable.

#### 3.3.1. Remain under the 2004 Statutes

##### 3.3.1.1. Characteristics of the [2004 Statutes](#)



Q33

The 2004 Statutes do not clearly define the canonical nature of Regnum Christi. The Decree of approval and the Statutes themselves provide the following elements, without reference to any part of the Code of Canon Law:

- The Decree of approval defines Regnum Christi as “an instrument of apostolate specific to the Legion of Christ, to which it is united in an indivisible way”.
- Statute no. 6 describes Regnum Christi as an associative reality<sup>5</sup>, but the same Statutes do not provide for governing bodies or other ways for members to participate in developing the associative life.
- The authority over the Association, according to the 2004 Statutes, falls on the person of the general director of the Legion of Christ (and within their scope, on the territorial directors of the Legion of Christ), without any moderation by a council and without being subject to an assembly.

##### 3.3.1.2. Difficulties in making amendments to the 2004 Statutes

One territorial assembly proposed that instead of constituting a federation, the necessary amendments be made to the 2004 Statutes. Such amendments could recognize the existence of the new juridical persons of the Lay Consecrated Men and Consecrated Women, equip Regnum Christi with participatory bodies, etc.

<sup>5</sup> SRC 2004 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.”

This proposal does not seem feasible, because proposing changes to the 2004 Statutes and presenting them for approval to the Holy See raises the inevitable question about the nature of this associative reality. A choice would then need to be made between the possibilities offered by canon law: an association according to canon 303 under the higher direction of the Legion of Christ, or an association of the faithful according to canon 298, with statutes approved by the Dicastery for the Laity, Family and Life. In both cases, the lay members would have to associate with each other and, in any case, the association could not be part of the Federation as a full member.

3.3.1.3. Implications in opting that the statutes for the Regnum Christi laypeople be the 2004 Statutes without amendments.

- All the authority over the Regnum Christi laypeople would reside in the person of the general director of the Legion of Christ and, in their jurisdiction, in the territorial directors of the Legion of Christ. Any act of government, for example the approval of regulations to make adjustments to their lifestyle or to create modes of participation in government, would be responsibility of the general director.

- The “Regnum Christi Movement” would include only the laypeople, since the Statutes do not include legionaries, consecrated women or lay consecrated men.

- The laypeople would not be bonded individually to the eventual Federation, but to the Legion of Christ, and therefore, although they could participate as advisers in the Federation’s governing bodies, the Federation would not have the capacity to legislate directly regarding the laypeople.

- The branches of the Consecrated Women and Lay Consecrated Men would have no juridical bond with the Regnum Christi laypeople.

3.3.2. Form an association according to canon 303, under the higher direction of the Congregation of the Legionaries of Christ.

3.3.2.1. General characteristics of associations according to canon 303

*«Associations whose members share in the spirit of some religious institute while in secular life, lead an apostolic life, and strive for Christian perfection under the higher direction of the same institute are called third orders or some other appropriate name»<sup>6</sup>.*

- This canon is within the section on associations of the faithful, which the same canon specifically repeats: they are associations and as such have a complete structure, composed of their own members (general assembly, president and council, etc.)

---

<sup>6</sup> CIC, 303.

- It is possible to avoid the expression “third order”, which may sound dated and recall the historical forms in which it began, and look for another name.

- The members of these associations live in the world, dedicate themselves to the apostolate and seek Christian perfection.

- The members participate in the spirit of a religious institute (the “first order” is usually of men and the “second order” of women, hence the term “third”). The third order can apply or adapt the spirit of the first order to the reality of its members; this is precisely its origin and meaning, as explained by the wording of the canon and its historical forms.

- They are under the “higher direction” of the first institute. The nature of this “higher direction” must be defined in the statutes of the association itself and is usually limited to the protection of the charism. It never implies direct government of the association by the authorities of the first order.

### 3.3.2.2. Reflections about this figure for the Regnum Christi laypeople.

Given that the vast majority of the Regnum Christi laypeople do not wish to form an association among themselves, this does not seem to be a suitable solution. In any case, the following are some difficulties that would arise if the lay members chose to adopt this figure:

- The first and the third order are two distinct entities and, consequently, their respective members do not belong to a single canonical reality, as would be characteristic of movements. In other words, Regnum Christi would be either the third order, or the sum of the various entities united only by the bond with the first order.

- If the statutes of a hypothetical association of the Regnum Christi laypeople provide for it, the members of the three branches could be section directors, but could not be members of that association and, therefore, could not be part of their general, territorial or local governing bodies. There would be an established relationship of collaboration between the association of the Regnum Christi laypeople and the juridical persons of the branches, subject to the mutual agreement of the directors in each case and at each level.

- The association of the lay members would not be part of the Federation, although they could be advisors in its governing bodies. Their bond to Regnum Christi would be through the bond to the Legion of Christ.

- In the theory of a federation between the three branches and the belonging of the laypeople to an association according to canon 303, it would be difficult to speak of a single charism lived by different vocations. On the one hand, there would be the three branches that say they are part of Regnum Christi together with other faithful who share the same charism and, on the other hand, the Regnum Christi laypeople who, as members of an association according to canon 303, would refer to the charism of the Legion of Christ.

If the Lay Consecrated Men and Consecrated Women had chosen in 2013 to take on the figure of an association according to canon 303, under the higher direction of the Legion of Christ, and later the laypeople had also adopted the same figure, Regnum Christi would be, morally (although not canonically), the result of the union of these four realities: the Legion, the association of the Consecrated Women, the association of the Lay Consecrated Men and the association of the laypeople. It would not have been possible to constitute a common canonical figure, since each of the three realities would already have an intrinsic relationship with the Legion, and would not be on the same canonical level. There would be no common bodies capable of acting on behalf of the entire Movement, but rather only coordination between the different entities. The works of apostolate would remain in each of the entities, there being no fourth reality that oversees what is common (the equivalent of the Federation in the current proposal).

#### 4. Option 2: an international association of the faithful, under the Dicastery for the Laity, Family and Life

Regnum Christi could be an international association of the faithful (private or public) approved by the Dicastery for the Laity, Family and Life.

*«In the Church there are associations distinct from institutes of consecrated life and societies of apostolic life; in these associations the Christian faithful, whether clerics, lay persons, or clerics and lay persons together, strive in a common endeavor to foster a more perfect life, to promote public worship or Christian doctrine, or to exercise other works of the apostolate such as initiatives of evangelization, works of piety or charity, and those which animate the temporal order with a Christian spirit»<sup>7</sup>.*

For Regnum Christi, there would be two alternatives:

##### **4.1. An association composed only of Regnum Christi laypeople, which would enter into relationship with the consecrated branches.**

In this case, the “Regnum Christi Movement” would be only laypeople, or they would have to adopt another name, such as “Association of the Regnum Christi Laypeople”. Regnum Christi would be the sum of the juridical persons who refer to the charism of the Regnum Christi, without having a canonical approval of the whole, as the diverse entities would depend on different dicasteries.

---

<sup>7</sup> CIC 298 §1.

**4.2. An association to which the Legionaries of Christ, consecrated women, lay consecrated men and Regnum Christi laypeople belong as physical persons.**

4.2.1. General characteristics

Ecclesial movements ordinarily take the juridical form of associations of the faithful, since it permits physical persons to be members in equal conditions, although they belong to different states and forms of life.

Associations of the faithful are a very flexible canonical figure; the Code of Canon Law establishes only a few general norms for their configuration.

4.2.2. Examples

The following are two ecclesial realities that are configured as associations of the faithful, approved by the Dicastery for the Laity and have members that belong at the same time to juridical entities that fall under the jurisdiction of other dicasteries.

a. The “Union of Catholic Apostolate” is the association that brings together all the people who live the charism of St. Vincent Pallotti. Its members include both individuals and juridical entities of societies of apostolic life, women’s religious institutes and associations of the faithful.

b. The “Emmanuel Community”. The Dicastery for the Clergy recently approved a clerical association that brings together the priest members of Emmanuel; whereas previously, they had to be incardinated in a diocese. Now they are members of both associations of the faithful: the one that unites all the members of the Emmanuel community and the one that unites only the clergy. The statutes of both associations recognize the double membership of the clergy. If a cleric leaves the clerical association, he also loses the bond with the association of the Emmanuel community, and vice versa.

4.2.3. Analysis of this alternative for Regnum Christi and comparison with the proposal for a Federation

4.2.3.1. Unity and equality of members

Everyone, including the laity, would be *pleno iure* members (with full rights) of a single reality. In contrast, in the federation under the CIVCSVA, the Regnum Christi laypeople would not be *pleno iure* members.

#### 4.2.3.2. Dependence on ecclesiastical authority

Regnum Christi would take the canonical form ordinarily assumed by ecclesial movements and would depend on the Dicastery for the Laity, Family and Life, the entity on which movements ordinarily depend<sup>8</sup>. On the other hand, the federation constituted by the three branches would depend on the CIVCSVA, which ordinarily does not deal with ecclesial movements.

In this theory, there would be a “double dependence” because the Association would depend on the Dicastery for the Laity while the branches would depend on the CIVCSVA. The apostolic constitution *Pastor bonus* provides in article 21 the possibility of “mixed competences”. For this reason, it is theoretically possible that the same ecclesial reality has interaction with various dicasteries of the Roman curia, as is also shown by the aforementioned examples of the “Union of Catholic Apostolate” and the “Emmanuel Community” (see 3.2.2).



Q34

However, the general committee in agreement with the Pontifical Assistant and advised by the secretary of the CIVCSVA, considers it preferable that all the components of Regnum Christi depend on a single dicastery, the CIVCSVA. Mixed dependence poses the operational difficulty of having to institute inter-dicasterial commissions for the cases where both dicasteries have to intervene on an issue. It also poses the structural difficulty of depending “as an ecclesial reality that wishes to be configured as a suitable institutional unity” on two different dicasteries with immediate authority over matters that are sometimes intimately related.

It is also worth remembering the historical relationship established between the CIVCSVA and Regnum Christi: the 2004 Statutes were approved by the CIVCSVA, due to the close bond between the Congregation of the Legionaries of Christ and Regnum Christi. In 2013, the then Pontifical Delegate presented the statutes of the associations of the Consecrated Women and of the Lay Consecrated Men for approval by the CIVCSVA because he considered it advisable that the various components of Regnum Christi depend on the same dicastery. The CIVCSVA later appointed Fr. Gianfranco Ghirlanda, SI as pontifical assistant of the Legion of Christ, with the specific assignment of accompanying Regnum Christi’s path of canonical configuration.

---

<sup>8</sup> Statutes of the Dicastery for the Laity, Family and Life, no.7:

“§ 1. This Section establishes the right to aggregate of the faithful and lay movements with an international character, approves them or recognizes their Statutes, with due regard for the competence of the Secretariat of State; it likewise treats possible administrative recourse pertaining to the scope of the Dicastery’s competence.

§ 2. In regard to Third Secular Orders and associations of consecrated life, the Section only handles matters that pertain to their apostolic work.”

§ 2. Con respecto a las terceras órdenes y asociaciones de la vida consagrada secular, se ocupa solamente de las cuestiones relativas a su actividad apostólica».

#### 4.2.3.3. Membership

The Legionaries, consecrated women and lay consecrated men would have “double membership”: they would be members of the “Regnum Christi Association” on the one hand, and members of their respective “Congregation or Society of Apostolic Life” on the other.

Both memberships would be an expression of the member’s single vocational identity. In the proposal for a federation, on the other hand, belonging to Regnum Christi would be based on belonging to the juridical person of their branch.

It would be necessary to include in the constitutions of the religious congregation and societies of apostolic life that their members belong *ipso iure* to the association of the faithful Regnum Christi. It would also be necessary to include clauses that define on what matters the association of the faithful is competent in areas that have to do with the life and mission of the members of the religious congregation and societies of apostolic life. It is possible, but not certain, that the CIVCSVA will approve such changes. It is also possible, but not certain, that the Dicastery for the Laity, Family and Life will approve an association that includes all the members of a clerical religious congregation among its members. We do not know of other associations of the faithful that integrate all the members of a clerical religious institute.

#### 4.2.3.4. Distinction between the rights and duties of members according to their specific vocation

All the physical persons that compose an association of the faithful have the same rights and duties, and therefore in principle, the elective processes for the composition of a general assembly or other bodies would not distinguish between different vocations. Consequently, in the composition of the bodies, there could be a general assembly that does not reflect a certain logic of representation and proportionality (for example, one branch could heavily predominate because the delegates were chosen from this branch by the other branches). In addition, it is necessary to consider that the persons would be in the governing bodies simply as members of the association and not as legitimate representatives of the branch. All this creates a disconnection between the life of the branches and the life of the association.

A possible solution to these disadvantages is to include criteria of distinction among the different vocations in the statutes of the association: 1° provide for electoral colleges by branch; and 2° define a different scale of representation for the consecrated members in comparison with the lay members, so that their number is not reduced by sheer proportion with the rest of the association. Since the part of the Code that regulates the associations of the faithful is broad and permits flexibility, it would be possible to introduce these clauses; however, in this case, the statutes would not be very different from the statutes of a federation in that the distinction between the branches is characteristic of the logic of a federation.

An association of the faithful under the Dicastery for the Laity, Family and Life would better express the nature of a movement dedicated to the promotion of the secular vocation of the laity. On the other hand, a federation under the CIVCSVA favors the full integration of the juridical persons of the branches in the Movement and the dedication of its members to its activities and mission. In the federation, the promotion and protection of the vocation of the laity relies in a particular way on the members of the branches. In order to come to the best solution, it is worth asking which of the two solutions is most appropriate for our charism and concrete reality, beyond the possible impact of practical considerations.

#### 4.2.3.5. Apostolic works

If Regnum Christi were an association of the faithful it would be difficult for the works of apostolate to be directed by the common governing bodies, due to the mutual dependence that exists between the apostolic works and the branches. On the one hand, the evangelizing force of many works depends in large part on the service of the branch members; on the other hand, the sustenance of the members depends in good part on their labor in apostolic works. This mutual dependence suggests that there be a strong connection between the government of the works and the government of the branches. In questions of statutes, this connection is more easily identifiable in a federation between the branches than in an association of the faithful, as explained in the previous point.

In the case that it is established that the works be directed by the branches and only very exceptionally by Regnum Christi as a whole, there could be more advantages in an association than in a federation. But, even in this case, it is worth considering if the proposal for a federation is perhaps still more advantageous since it favors the integration of the branches, as juridical persons, in Regnum Christi. In effect, the juridical link between the juridical person of the association and the juridical person of a branch is weaker than the juridical link between the federation and its branches.

## 5. Option 3: an “aggregation”<sup>9</sup>

### 5.1. General characteristics of the canonical figure of aggregation

Canon 580 offers a way of “connecting” various institutes of consecrated life with one another: “The aggregation of one institute of consecrated life to another is reserved to the competent authority of the aggregating institute; the canonical autonomy of the aggregated institute is always to be preserved.”<sup>10</sup>

According to Cardinal Velasio De Paolis regarding this canon, the Code “does not say what aggregation is, it presupposes it. Therefore, we must refer to the preceding Code and, above all, to praxis and jurisprudence.”<sup>11</sup>

In praxis and jurisprudence, aggregation is generically defined as the act by which an institute of consecrated life accepts and recognizes “another” as a morally inscribed member<sup>12</sup>. The type of aggregation is specified by the species of the aggregated “other”.

Aggregation is first of all defined as the canonical way in which an institute of consecrated life freely and in perpetuity aggregates to itself another institute of similar or equal name, general purpose, spirituality, etc. The essential effect consists in the communication or transfer of all the graces, privileges, and spiritual and communicable indulgences that the aggregating institute legitimately possesses, as well in a certain spiritual protection and help.

The aggregation mainly creates spiritual communion between two institutes, although other types of collaboration are not excluded. According to some canonists, aggregation opens up the possibility of sharing resources, especially human resources, in the preservation and promotion of their spirituality and works, while preserving the different nature and autonomy of each one<sup>13</sup>. Indeed, the aggregated institute always retains full autonomy and is not subject in any way to the authority of the institute that aggregates it.

<sup>9</sup> The presentation of this alternative is based on a personal work by Fr. David Koonce, LC, titled: “The Regnum Christi Movement – towards a new theory of canonical configuration” version from December 6, 2017.

<sup>10</sup> CIC, 580.

<sup>11</sup> V. DE PAOLIS, *La vida consagrada en la iglesia*, Biblioteca de Autores Cristianos; Instituto de Derecho Canónico „San Dámaso”, Madrid 2011, 97. *Draft translation from the Spanish*.

<sup>12</sup> «L’aggregazione è un atto attraverso il quale un istituto di vita consacrata ammette e riconosce come membro moralmente iscritto, un altro istituto come terz’ordine regolare, o religioso. L’aggregazione ha come effetti iniziali i vantaggi spirituali dell’istituto aggregrante». P. V. PINTO, *Comentario al Codice di Diritto Canonico*, Libreria editrice vaticana, Citta del Vaticano 20012, 352. Translation: “Aggregation is an act by which an institute of consecrated life accepts and recognizes another institute, like a regular third order or religious institute, as a morally inscribed member. The initial effects of aggregation are the spiritual benefits of the aggregating institute”

<sup>13</sup> See BEAL – J.A. CORIDEN – T.J. GREEN (edd.), *New Commentary on the Code of Canon Law*, Paulist Press 2000, 749.

In addition to this type of aggregation in which “an institute aggregates another institute as a moral member”, the aggregation of individuals has been a common practice in the institutes of consecrated life<sup>14</sup>. The Code of Canon Law of 1983 does not include this practice when speaking of canon law for religious, but presupposes it. On the other hand, it does speak of it in regard to secular institutes (see CIC 725), although with other terminology.

Who can aggregate? In the case of a juridical person (another institute of consecrated life or another type of association), the competent authority would be the general chapter: the aggregation of one institute to another is reserved to the competent authority of the institute that aggregates. The aggregation of a physical person as a moral member of an institute can be the competence of the supreme moderator; the constitutions may establish other figures<sup>16</sup>.

## **5.2. This theory applied to Regnum Christi**

Regnum Christi could be understood as the whole of institutes and persons that comes from aggregation by the Legion of Christ.

## **5.3. Reasons for not proposing this figure**

From a charismatic point of view, the figure of aggregation is similar, although not identical, to that of the third orders. The aggregated institute is recognized by the aggregating institute as a “morally inscribed member”, which means that the original holder of the charism is the aggregating institute, and the aggregated institute is considered a participant in the charism of the first. It is the responsibility of the aggregating institute to judge whether the other ecclesial reality participates in its charism. Therefore, at the origin of the figure of aggregation there is not one charism that has inspired and convened different forms of life, but only the charism of the aggregating institute. The relationship between both realities is based on this understanding. In our case, the aggregating institute would be the Legion of Christ, which by an act of the general chapter would recognize that the societies of apostolic life of the Consecrated Women and Lay Consecrated Men and other individual faithful who live its charism in their own form established in their statutes and directed by their own governing bodies. It would depend on the Legion to judge the authenticity of the way others live their (the Legionary) charism. Although it is a solution that can guarantee the autonomy of the consecrated branches and create a certain form of charismatic unity, it does not reflect the awareness expressed by all branches as to who they are.

---

<sup>14</sup> See F.J. EGAÑA LOIDI, «Agregación de institutos», in C. CORRAL- C.M.C. SALVADOR-J.M.U. EMBIL (edd.). *Diccionario de derecho canónico*, Tecnos 2000, 51a.

<sup>15</sup> Although the Code of Canon Law does not specify which governing body exercises this authority, the most common opinion among canonists is that it is an act reserved to the general chapter. See F.J. EGAÑA LOIDI, «Agregación de institutos», 51.

<sup>16</sup> *Idem*.

In addition, there are three structural reasons that discourage this solution:

- Aggregation unites the “aggregated entities” with the Legion of Christ, but not with each other.
- Aggregation does not endow Regnum Christi with bodies capable of dealing and acting together.
- If Regnum Christi were the set of entities aggregated to the Legion of Christ, the laypeople could not belong to Regnum Christi as a whole, since this would be a moral and not canonical entity.

## 6. Option 4: an “ecclesial family” without juridical form

There is also the alternative of understanding Regnum Christi as a “family” without any juridical form. This alternative and the reasons why the general committee does not propose this theory, were presented in appendix 2 of the first draft ([“Opting for a Federation”](#)).



Q35

# Appendix 2

---

## Secondary codes in the proper law of the Federation

The Statutes of the Federation are the most important text of the Federation. The norms contained in the Statutes are those necessary for safeguarding the charismatic patrimony, that is, the living of the spirit, fulfillment of the mission, structure, government and administration of the Federation. They are approved by the competent ecclesiastical authority, in this case the CIVCSVA. Future amendments to the Statutes would also require the approval of the CIVCSVA.

From the Statutes are developed the “secondary regulations” or “secondary codes”, which are normative documents that contain the implementation, detailing and development of the statutory norms. Together with the Statutes, they constitute the Federation’s proper law, and are binding for the members of the Federation. The competent authority for approving or modifying secondary codes is the Federation itself, at its various levels, according to the nature of each secondary code and as determined by the supreme governing body of the Federation.

There may be secondary codes that govern the whole Federation which are approved by the general assembly or by the general government, and secondary codes on a territorial level which are approved by the general or territorial government.

The secondary codes which are expected to be written after the approval of the General Statutes are:

### 1. Regulations of the Federation

Teams, groups and sections would be defined and normed in these Regulations.

This document would contain two main parts: the life of the Regnum Christi laypeople, and the norms necessary for the implementation of the Statutes: procedures, detailing and application of certain principles and criteria, and would be approved by the general convention.

The way in which the Regnum Christi laypeople live the charism, which in the first draft of the Statutes was described mainly in the second part, will become part of the Regulations of the Federation. This is due to a juridical reason, as explained in the Presentation of this text (pages 6-7).

In addition to the above, the Regulations would contain the application norms for the structure of the Federation, procedures for defining organizational structures at the different levels, and the way administration and patrimony are to be managed. It would also include the norms for the participation of the Regnum Christi laypeople in the governing bodies of the Federation.

It is expected that a first draft of these Regulations will be presented to the second session of the Extraordinary General Assembly of 2018, so that the part referring to lay members can enter into effect as soon as possible.

## 2. Regnum Christi Handbook

This would be a document of the same nature as the previous manuals (the *Regnum Christi Member Handbook* from 2008 and the *Regnum Christi Handbook*, from 1971 and 1990), and therefore of a descriptive-pedagogical nature, and not normative. Its purpose would be to help members know and live their vocation and mission in Regnum Christi.

Although its structure will have to be defined in more detail, it would theoretically include a development of spirituality, guidelines for the living of the mission and apostolic activity, and the lines of formation and guidelines for the commitments of the Regnum Christi laypeople.

This document could be approved by the general convention or, by order of the same, by the general government. It is expected that this handbook will be prepared once the second session of the Extraordinary General Assembly of 2018 has been completed.

### 3. Prayer book and ritual for the Regnum Christi laypeople

This document would gather the prayers common to all Regnum Christi laypeople and offer texts for the path of spiritual growth.

It would also include the various rites proper to the Regnum Christi laypeople, such as the rite of incorporation, the rite of the promise of availability, etc.

### 4. Regulations, handbooks and manuals

The competent authority would approve the other regulations, handbooks and manuals that would be necessary.

# Appendix 3

---

## Process of revision and approval *ad experimentum* of the draft Statutes of the Federation

This appendix explains the path of revision of the draft Statutes until its eventual approval by the Holy See.

The present draft Statutes will be the basic discussion material for the first session of the Extraordinary Chapter and General Assemblies which will be held in March and April 2018. Since this first session is advisory in nature, the proposed methodology for revising the text will focus on deeper matters instead of reviewing number by number.

The first session will have two different parts. First, there will be the General Chapter of the Legion of Christ and the General Assembly of the Consecrated Women of Regnum Christi. The General Assembly of the Lay Consecrated Men last December delegated its representation in this first moment to the general government. The main purpose of this first session is that the branches confirm or reject the general committee's proposal for the canonical configuration of Regnum Christi. In the case that the proposal of the federation is accepted, each branch will reflect on the general characteristics that they consider the federation should have. After the chapter and branch assemblies, the joint General Assembly will begin, in which members of the branches and Regnum Christi laypeople will participate. For more information on the composition of the Assembly, see the [decree of convocation](#). The joint Assembly will also first discuss the canonical configuration and subsequently the characteristics of the eventual federation.



Q36

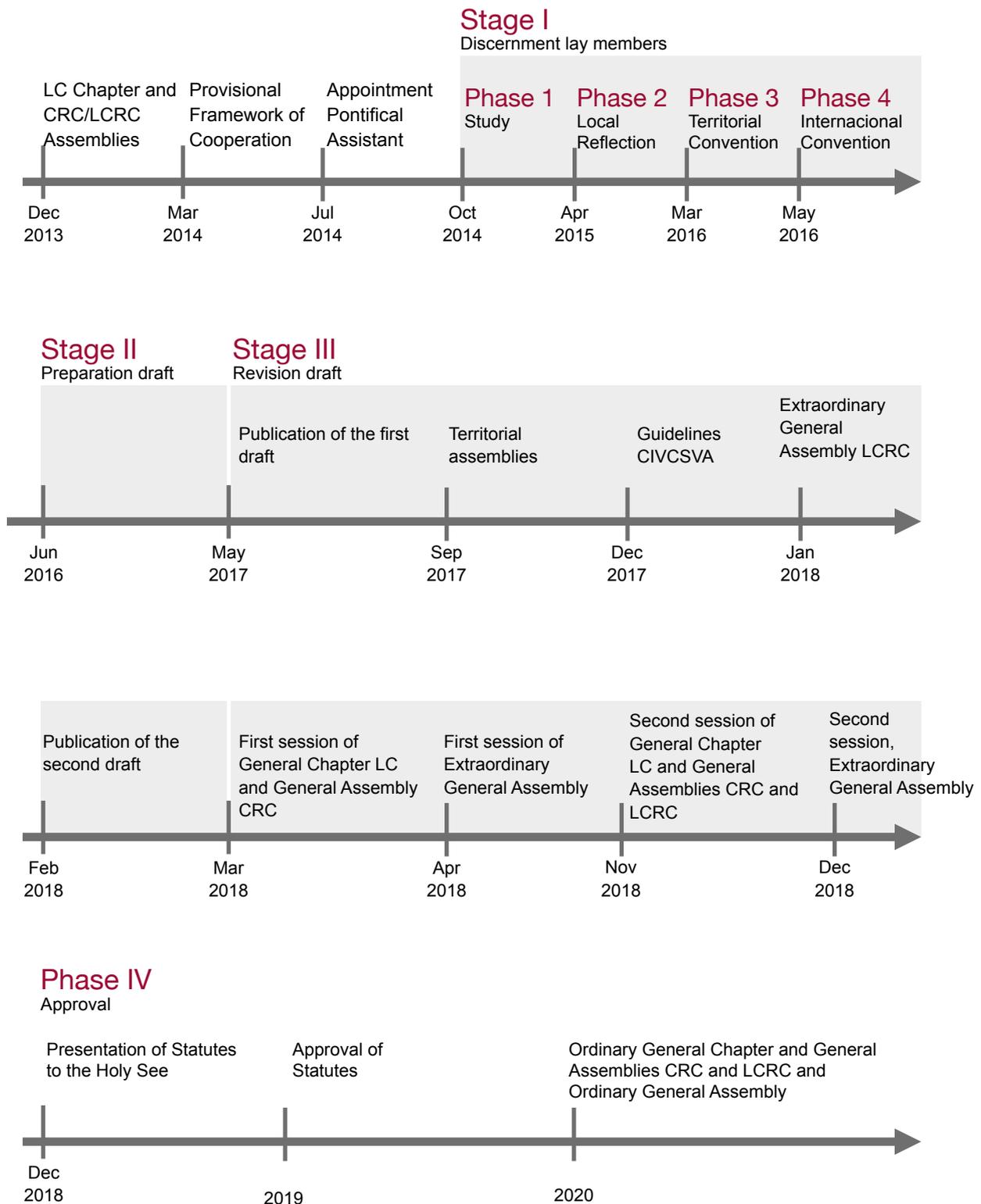
According to the results of the first session, the general committee will make eventual adjustments to the draft Statutes.

The second session, to be held in November and December 2018, will be deliberative, and will vote on each number of the draft Statutes. The participants in the second session will be the same as in the first.

The second session will have three different parts. First, there will be a Chapter of the Legion and the General Assemblies of the Consecrated Women and Lay Consecrated Men, so that each branch can make suggestions on the draft Statutes for the joint General Assembly and decide on the modality in which they will ratify as a branch the draft approved by the joint Assembly. Second, there will be a joint General Assembly, in which the draft Statutes will be voted number by number. Third, the Chapter of the Legion and the General Assemblies of the Consecrated Women and Lay Consecrated Men will ratify what was decided in the joint General Assembly. Once ratified, the Statutes will be presented to the Holy See for approval.

The fourth stage of the process begins when the Statutes are presented to the Holy See. Once the Holy See has approved the Statutes *ad experimentum*, the general committee will prepare a plan for its implementation that, among other things, will include the development of secondary regulations, as explained in appendix 2 (pages 112-114). The Holy See will determine the date when the new Statutes will come into effect and their duration *ad experimentum*.

# Timeline: preparation process of the Statutes





# REGNUM CHRISTI

For the Kingdom of Christ  
to the Glory of God

[www.rcstatutes.org](http://www.rcstatutes.org)

© 2017 Legionaries of Christ. All rights reserved.