

REGNUM CHRISTI

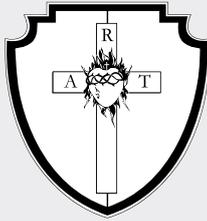
WORKING DOCUMENT FOR THE INTERNATIONAL CONVENTION

Rough Draft

of the Statute Numbers

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REGNUM CHRISTI

Prayer for the Renewal
of Regnum Christi

Prayer for the Renewal of Regnum Christi

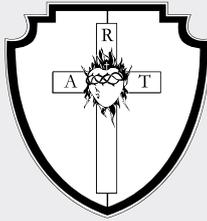
Lord Jesus, our King and faithful Friend,
you have called us to be part of this
spiritual family, born from your Heart.

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. (2 Cor. 5:14)

Today, Lord Jesus, we call your name (Jer. 14:9)
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.



REGNUM CHRISTI

Results from the Territorial
Conventions

Results from the Territorial Conventions

The following assessment of the results of the territorial conventions is a means to aid the delegates in their preparation for the international convention. The delegates can also consult the minutes of the territorial conventions, as well as the document “*Análisis de las convenciones territoriales*” which was prepared by the secretary of the Central Commission. Both documents can be found on the website www.rcstatutes.org.

This assessment consists of a panoramic vision of the points of consensus of the territorial conventions and the areas where there is need of further reflection and delineation. It was developed by the Central Commission using the minutes of the territorial conventions and first-hand information of the members of the Central Commission who were present in five of the territorial conventions.

I. Points of consensus

Identity, mission, spirituality, apostolate, formation and structure

All the conventions confirmed the essential elements that have historically defined the identity, mission, spirituality, formation, apostolic activity and organization of the first and second degree members, just as formulated in the working document.

The conventions made recommendations for the formulation of the numbers and for the praxis, but always in the context of continuity.

Government and status of the first and second degree members in the canonical structure of Regnum Christi (cf. Chapter VII of the former working document):

All the territories voted in favor of individually establishing a bond with Regnum Christi as a whole, rejecting the possibility of first associating among themselves and, thus, creating a group with its own structure.

All the territories also expressed that the first and second degree members feel responsible for the preservation and transmission of the charism and, therefore, express their availability to take on responsibility by participating in the different government bodies.

Eight of the nine territories voted in favor of “associating as individuals directly with Regnum Christi as a whole body.” The territory of Mexico voted in favor of “individual affiliation.”

Some points in which there is a desire for renewal

In the light of the proposed changes to the numbers and of the general environment of the territorial conventions, the following points seem to reflect some of the worries and desires that are common to members around the world:

- That the common identity, mission and spirituality of the whole Regnum Christi Movement be clearly expressed. That the unity of the whole Movement be maintained, and the communion among the branches be deepened, giving the first and second degree members their proper place within the whole family.

- That the mission of the Movement be expressed more precisely: exercising leadership in different strata of society for the purpose of evangelization, but without promoting elitism; forming apostles, or Christian leaders at the service of the Church and society; and sustaining and accompanying these apostles, not only launching and forming them.

- That the identity of the first and second degree members be renewed and deepened. This could be done partly by recovering elements of the methodology that nourish and sustain this identity (ex: team life, especially the Encounter with Christ, dialogue with the team leader, formative activities of the Movement, etc.). There is also a desire to maintain the simplicity of the Movement in general, and to maintain the possibility of being incorporated and then gradually growing towards fullness in the living of the personal vocation.

- That the communitarian dimension of the life of the first and second degree members be strengthened, among themselves in their teams and sections and in all levels of Regnum Christi as a whole, whether at the local, territorial or national levels.

- That communion and collaboration with the local Church be strengthened.

- That the formation of the first and second degree members be renewed and structured.

- That more attention be given to the needs of the young professionals, to young married couples, and to the families of the Regnum Christi members in general. A greater integration among the sections of each locality would create significant benefits for these groups.

- That ECYD be recognized as part of the charismatic family.

These points are important to have in mind during the revision of the statutes. However, their full realization transcends the goals of the international convention and of the future Statutes in of themselves. Rather, they are present as a challenge for the renewal of the culture of the Movement and its methods, a challenge and a responsibility that is shared by all the Movement's members and by its major directors who must continually discern which are the most efficacious means to achieve the renewal. To fully meet this challenge is not the task of the convention.

2. Points that require further reflection and delineation

The following points have produced significant debates in the territories and have not yet been resolved.

The difference between the first and second degree and its consequences:

- Seven territories (all except Spain and Italy) were in favor of maintaining the differentiation, basing themselves in particular on the experience that many of the second degree members have had with their vocation.
- They recognize that in different times and places, a certain secretiveness and elitism, as well as confusion over the definition of each degree, have made this differentiation disliked by many.
- There is an agreement that the difference between the degrees cannot be based on a call to "greater holiness" or "greater generosity", since the vocation to holiness is universal, and personal growth is unique and cannot be measured in degrees.
- Various territories questioned the adequacy of the differentiation presented in the 2004 Statutes based on "availability" since the type of availability a member can offer could change with new circumstances.

- The North American convention proposed a new definition based on a different relationship with the Movement, emphasizing the call to serve the Movement and its members and take on greater responsibility.
- Four territories postulated the possibility of the difference between degrees coinciding with a juridical difference between “associates and affiliates.”
- The current terminology has been questioned in general since it could be interpreted as indicating two different classes of members. None of the territories has presented a concrete alternative.

Assessment: this point touches the charismatic identity of the members; its delineation influences many aspects of the life of the first and second degree members.

Some aspects of the structure of the Movement

- The possibility of the existence of teams composed of married couples and their relationship to the traditional teams was mentioned.
- Introducing a council for the section director was also suggested.

Participation of the first and second degree members in government

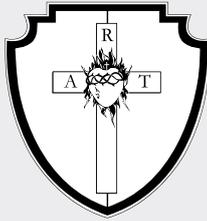
- On the legislative level, there exists a desire to participate in defining aspects that are pertinent to the lay members.
- On the executive level, there exists a desire to participate in the government of the mission (general, territorial, local).

Other points

- The required formality in the incorporation and membership renewal was debated.
- The gradual nature of the commitments was discussed

3. Final assessment

It seems that after the territorial conventions, the principal goal that the General Director expressed for this first stage has been at least partly achieved: “In this first stage, all first and second degree members will have the opportunity to participate and express their opinions, both in group sessions and through elected delegates to conventions that will be held. It is to be hoped that this process will be a privileged opportunity for the first and second degree members to delve deeper into their identity and spirituality, for the gift of God that they have received to be kindled afresh in them (Cf. 2 Tim1:6), and for them to become more fully aware of the fact of being stewards of this gift (Cf. Pt 4:10).” (Central Commission for the Renewal of the Statutes of Regnum Christi, Guidelines for Phase 1, translated from original Spanish).



REGNUM CHRISTI

An Overview

of the Working Document for
the International Convention

An Overview of the Working Document for the International Convention

1. The structure of the rough draft

In the light of the recommendations from the territorial conventions, the Central Commission has restructured the statute numbers, modified some numbers, and included new ones.

The structure of the new rough draft is based on the territorial conventions' decision to reject the possibility of the lay members associating among themselves and creating their own structure. One significant consequence of their option to "individually form a bond with Regnum Christi as a whole" is that the themes of the mission and the spirituality would be common to Regnum Christi as a whole, and it would therefore pertain to the government bodies of the entire Regnum Christi family to define these themes in the General Statutes. In this case, it is unnecessary to develop Statutes exclusively for the lay members, but rather, all that refers to them will be included in the General Statutes of Regnum Christi. Once the first stage of the process of revision concludes with the closing of the lay members' international convention, the Central Commission will prepare these General Statutes which will then be ratified by the members and presented to the Holy See for approval.

Consequently, this new rough draft has reordered the statute numbers that refer to the lay members, according to the structure of the future General Statutes of the whole Movement. This document has sections dedicated to what is common to the entire Regnum Christi family and sections dedicated specifically to the lay members. It is important to remember that the elements presented in this document do not express the complete structure of what will be contained in the General Statutes, but only those sections which concern the lay members. The structure presented here could change during the next stages, and thus serves only as a guideline.

The structure of the statute numbers:

Chapter I: Identity, goal and spirituality of the Regnum Christi Movement

Chapter II: The members in general

Chapter III: The lay members

Article I: Life in Regnum Christi for the lay members

Article II: Incorporation and departure

Article III: The second degree members

Chapter IV: The structure of Regnum Christi

Chapter V: The government and administration of Regnum Christi

Another novelty of the structure of this rough draft is that it deals with the life of the lay member of Regnum Christi in general, and then, in another article, with the life of the second degree members. Previously, the numbers referring to the second degree members were dispersed among the different chapters.

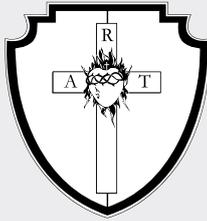
This new structure reflects the insertion of the lay members in the Regnum Christi Movement as a whole, and facilitates a progressive discernment in the points that the international convention must study.

2. The methodology for the convention

The international convention will basically follow the same methodology as the territorial conventions: the alternation of group and plenary meetings with their respective voting methods. The rules of order for the convention will establish the details of the proceedings.

The experience of the territorial conventions has shown that it is impossible to conclude the redaction of the statute numbers during this type of assembly. It is difficult to produce alternative redactions in such a brief period of time, especially when considering the complications that arise from the simultaneous use of Spanish and English.

Therefore, the delegates will analyze and vote on the concepts presented in the statute numbers, leaving the definitive redaction to the Central Commission and to a posterior process of ratification and approval. This posterior process has not yet been defined in detail, but only in its major stages (cf. Time line of the revision process, included at the end of the document).



REGNUM CHRISTI

Rough Draft of the Statute

Numbers regarding the Lay

Members of Regnum Christi

Abbreviations

RCMH

Regnum Christi Member Handbook (Manual del Miembro del Movimiento Regnum Christi) published by the General Director in 2008.

RCH

Regnum Christi Handbook (Manual del Regnum Christi) published by the General Director in 1990.

SRC

Statutes of the Regnum Christi Movement (Estatutos del Movimiento Regnum Christi), approved by the Holy See in 2004.

SRC (1988)

Statutes of the Regnum Christi Movement (Estatutos del Movimiento de Apostolado Regnum Christi) published by the General Director in 1988.

SRRC

Statutes and Rules of the Regnum Christi Movement (Estatutos y Reglamentos del Movimiento Regnum Christi) approved by the General Director in 2006.

CHAPTER I:

Identity, goal and spirituality of the Regnum Christi Movement

The following numbers pertain to the entire Regnum Christi Movement, not only to the lay members.

The recommendations made by the international convention will be considered in the next stages of the process of redaction of the General Statutes. The definitive numbers will look to adequately express the charism common to the Legionaries of Christ, the consecrated women, the lay consecrated men, and the lay members of Regnum Christi. More numbers may eventually be added in order to enrich this chapter.

*New number**Note:*

This number speaks of “personal and communal apostolate” instead of “personal and organized apostolic action” as is expressed in the Statutes of 2004 (cf. SRC 1). The Central Commission considers that organized apostolic action as expressed in the Regnum Christi Handbook (1990), refers to communal apostolate: “The Movement offers the opportunity to transcend individual apostolic action, in order to join up with the organized apostolate of thousands of people in diverse cities and countries who live the same spirituality and work with the same methodology” (RCH 58c). It is clear that Regnum Christi does not only promote personal action, but also communal action. The fact that this action, whether personal or communal, should not be merely spontaneous, but organized, is explained more clearly in the criteria for apostolic action presented in Chapter I, number 5.

<The Identity of the Movement

1. Regnum Christi is a Catholic Movement of apostolate which ardently seeks the establishment of the Kingdom of Christ among men, through the sanctification of its members in the state and condition of life to which God has called them, and through personal and communal apostolic action.¹

¹Cf. SRC 1.

Former #2 without changes

Note:

The first sentence expresses that the lay members share the goal of the entire Regnum Christi Movement (“that Christ reign in their hearts, in the hearts of others and in society”), but through their secular character (“through the living of their baptismal commitments and through the spreading of the light of the Gospel in their family, professional and social life”). The second sentence explains how they try to reach this goal by being attentive to the signs of the times and the needs of the Church so as to build “the civilization of Christian justice and charity through their prayer, witness and apostolate” – which is personal and communal in Regnum Christi.

<General goal

2. The goal to which Regnum Christi members aspire is that Christ reign in their hearts, in the hearts of others and in society, through the living of their baptismal commitments and through the spreading of the light of the Gospel in their family, professional and social life. Therefore, attentive to the signs of the times so as to better respond to the needs of the world and the Church, they seek to collaborate in the building of the civilization of Christian justice and charity, especially through their prayer, witness, and personal and communal apostolate, according to their state of life and their possibilities.²

² Cf. SRC 2 §1.

Former #3 without changes

Comentario:

Following our tradition, the mission is expressed in three steps or tasks: reaching out to others, forming them and helping them become apostolically active. The evangelization of leaders is also mentioned (“especially those with greater influence in different sectors of society”).

Former #13 without changes

< Specific mission

3. Following the example of the apostles who received a personal experience of the love of Christ, the members feel the urgent need to reach out to, form and apostolically engage men and women, especially those with greater influence in different sectors of society, so that Jesus Christ might transform the personal, family, professional and social life of all people.³

< Fields of apostolic action

4. The members undertake initiatives and apostolic works which are principally aimed at the proclamation of the faith and the spreading of Catholic doctrine, the promotion of the family, the formation of children and young people, education, mass media, works of Christian charity, the promotion of social justice, and the evangelization of culture and the professional spheres.⁴

³ Cf. SRC 2 §3 and 3.

⁴ Cf. SRC 2 §5 and 49.

Former #14 without changes

Note:

This number presents the criteria for apostolic action. In point 2 the term “communion” seeks to express what has always been understood by “esprit de corps”, but using a theologically richer term which is commonly adopted in recent Magisterial texts. Point 5 is an expression commonly used in the Movement to specify a particular criterion of action. It is explained in the RCMH 351-353. Point 6 is a proposal which substitutes the expression “from the top-to-bottom” with one that is more direct and complete.

Former #4 without changes

Note:

All Christian spirituality is founded on the contemplation of Christ and the Word of God is its main source. This number indicates which mystery of Christ inspires the spirituality of Regnum Christi.

<Criteria for apostolic action

5. All Regnum Christi members should pay special attention to the following criteria for apostolic action:

- 1°. person to person;
- 2°. team work and communion;
- 3°. sense of efficacy, scope and depth in the apostolic initiatives;
- 4°. continuous adaptation to the distinct needs of times and places;
- 5°. “hacer, hacer hacer y dejar hacer”: work in first person, help others to work, let others work;
- 6°. formation of Christian leaders for society.⁵

<Foundation of the spirituality

6. Regnum Christi founds its spirituality on the contemplation and the following of Christ, who through His Incarnation, life, death and resurrection, proclaims and establishes the Kingdom of God.

⁵ Cf. SRRC 104 and ERC 3.

Former #5 without changes

Note:

The Central Commission proposes adding to the content of SRC 34 that the Movement members also encounter, experience and love Christ in the apostolate. This number also emphasizes that putting on Christ is a fruit of the action of the Holy Spirit, which demands the person's free collaboration.

Former #7 without changes

Note:

This number is a variation of #11 of the present Constitutions of the Legion of Christ and of SRC 36 and 41, incorporating into it the idea of the value of time and eternity.

< Christ-centeredness

7. Christ-centeredness constitutes the fundamental and specific characteristic of Regnum Christi spirituality. The members encounter, experience and love Christ in the Gospel, the Eucharist, the Cross and the apostolate. Through the action of the Holy Spirit, they put on Christ so that He may be the criterion, center and model of their lives.⁶

< The spirituality of the Kingdom

8. The establishment of the Kingdom of Christ constitutes the ideal that inspires and directs the Movement. Its motto: "Thy Kingdom Come!" (Mt 6, 10), expresses this desire. Therefore, the members:

- 1°. deepen in the richness of their baptismal consecration so that Christ reign in their lives through a progressive transformation into Him;
- 2°. allow themselves to be filled by the love of Christ towards humanity, and seek that He reign in the hearts of all people;
- 3°. ponder the value of each human person and the urgency of the mission, considering eternity and the brevity of life.⁷

⁶ Cf. SRC 34.

⁷ Cf. SRC 36 y 41, and SRRRC 94.

Former #8 without changes

Note:

In this number, the Central Commission proposes employing the terms used in the Constitutions of the Legion of Christ, the Statutes of the Consecrated Women and the Lay Consecrated Men of Regnum Christi⁹, instead of the former expression “contemplative and conquering”. Although “evangelizing” and “conquering” have different connotations, “evangelizing” is theologically richer and better complements the contemplative aspect of the spirituality. The term “conquering” can be misunderstood.

<Contemplative and evangelizing spirit

9. The members cultivate a contemplative and evangelizing spirit:

1°. because of the contemplative nature, the members seek to be men and women of interior life who cultivate a spirit of prayer, and who recognize the primacy of God’s action in their own sanctification and in their apostolic action;

2°. because of the evangelizing nature, the members give themselves with great love and zeal to the task of extending the Kingdom of Christ in society and spreading the light of the Gospel to all people.⁸

⁸ Cf. SRRC 45., RCMH 106-112.

⁹ Cf. Constitutions of the Congregation of the Legionaries of Christ 12; Statutes of the Consecrated Women of Regnum Christi 9; Statutes of the Lay Consecrated Men of Regnum Christi 11.

The lay consecrated men supported their choice of the term “evangelizing” with the following argument: «The General Assembly [...]:

- Considers that it is a rich and precise term which adequately expresses our vocation of apostles called by the Lord to share his mission, which is precisely that of evangelization.
- Considers that authentic evangelizing zeal is always driven by love, with respect for others and with the enthusiasm typical of someone who is communicating an experience of God.
- A good description which clearly expresses quite completely the nuance proper to the spirituality of the Movement is the following: *“the experience of the love of Christ, which calls him to share the mission, generates in him an ardent desire to correspond with decision as a passionate apostle of the Lord”*.
- The term “conquering” has seemed inadequate because:
 - o It can be interpreted in a voluntaristic way, without giving grace its due place as the first principle.
 - o It can make the apostolic mission seem to be a one-way type of movement, as if the one evangelizing is the only person who brings something to bear in the mission, obscuring the fact that evangelization always has the structure of a dialogue since it also enriches the one evangelizing.
 - o It can lead one to forget that the Gospel is always freely accepted».

Former #9 without changes

Note:

The Central Commission proposes that this number express more clearly the militant aspect which has historically been present in the spirituality. The following considerations should help to better understand the Christian sense of militancy and what this number looks to express:

“With a militant spirit” refers to a way of living the Christian vocation by seeking to correspond to the love of Christ with a sincere, committed, generous, thankful and joyful effort, giving the best of oneself in the fulfillment of the mission to which each one has been called.

A militant person is one who fights for a cause.

Biblical elements: Christ says that he did not come to bring peace to the world but a sword (cf. Mt 10:34), “the Kingdom of heaven suffers violence, and the violent are taking it by force (Mt 11:12). Saint Paul exhorts Timothy to be a “faithful soldier of Christ Jesus” (2 Tim 2:3), and describes in detail the spiritual weapons for this battle (Eph 6:10-17).

The battle referred to is essentially supernatural and is waged with supernatural weapons such as prayer, fasting and abnegation, penance in the personal life of every Christian and in the work of evangelization.

Former #10 without changes

< Spirit of militancy

10. Regnum Christi members characteristically live their vocation and mission with a militant spirit, understood in an Evangelical and Pauline sense. They work to give the best of themselves in their spiritual life and in their apostolate.

< Charity

11. The heart of Regnum Christi spirituality is the charity that Christ lived and preached in the Gospel. The members seek to identify themselves with his way of thinking and his way of dealing with and speaking about people. They express this charity especially through respect, trust, acceptance and hospitality, forgiveness and joy, and living a spirit of communion with everyone.¹⁰

¹⁰ Cf. SRC 40, 57 §3 y §4 and 60.

Former #11 without changes

Note:

These five loves have served as a compendium of our spirituality. Since the Statutes should be synthetic, it is proposed that they be expressed in one number.

<The Loves of Regnum Christi

12. Regnum Christi proposes to its members that they particularly cultivate five supernatural loves: personal, real, passionate and faithful love for Jesus Christ, tender and filial love for the Blessed Virgin Mary, love for all people, love for the Pope; love for the Church, and in her, love for Regnum Christi as the path for the living out of their personal vocation.¹¹

¹¹ Cf. SRC 34, 36, 37 and 38.

CHAPTER II:

Types of members

Besides the statute numbers presented here, this chapter of the General Statutes will also define the identity and mission of the Legionaries of Christ, the consecrated women and the lay consecrated men of Regnum Christi.

Former #1:

§1. The first and second degree members of the Regnum Christi Movement are Christian faithful who accept a God-given vocation to live their baptismal commitment in the midst of temporal realities according to the charism of Regnum Christi.

§2. They form part of the Regnum Christi Movement together with other faithful who share the same charism according to their own state of life and in accord with their own rule.

Note:

The Central Commission proposes to call the entire group of “1st and 2nd degree members”, “the lay members.” A number of the territorial conventions asked that the terminology of the “degrees” be changed. The fact that the consecrated women and the lay consecrated men are also lay faithful, does not conflict with referring to the group of members who do not emit vows to live the evangelical counsels as the “lay members.”

Former #25 without changes

Note:

The international convention need not pronounce itself on this number. The Central Commission will revise it before including it in the General Statutes.

< Identity of the lay members of Regnum Christi

13. The lay members of the Regnum Christi Movement are Christian faithful 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.¹²

< Priests and Diocesan Seminarians

14. Clergy and diocesan seminarians, with the permission of their bishop, can belong to Regnum Christi and participate in its means of sanctification and its formative and apostolic resources.¹³

¹² Cf. SRC 6, RCMH 57.

¹³ Cf. SRC 8.

Former #26:

Those members who dedicate themselves as full-time volunteers to the apostolate of the Regnum Christi Movement and live according to its rules for one or more years of their lives are known as Regnum Christi Mission Corps.

Note:

The idea of volunteer work has been left out because it could reduce the understanding of their mission to a merely social dimension. The term “working full-time” (as used in the Spanish version of the Manual of the Regnum Christi Mission Corps members) has also been left out so as not to confuse this service with a labor contract, or reducing it to only certain dimensions of service, leaving out others like prayer and community life.

New number

Note:

This number is taken from the new ECYD Statutes. It is unnecessary to discuss or vote on this topic which will be revised before being included in the General Statutes. It has been included here because the territorial conventions expressed their desire that ECYD be duly considered part of the “charismatic family.”

<Regnum Christi Mission Corps

15. Those who dedicate one or more years to apostolically serve the Church in the Regnum Christi Movement, according to its rules, are known as Regnum Christi Mission Corps members.¹⁴

<ECYD members

16. §1. ECYD members are adolescents who live the charism of the Movement according to their age.

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

¹⁴ Cf. SRC 13.

Former # 27:

§1. Those who, without joining Regnum Christi, participate in its spiritual goods and cooperate through their prayers, esteem and moral support, economic contributions and insofar as is possible, through their personal efforts in those works appropriate for them are known as supporters.

§2. Non-Christians or non-believers can be considered supporters. Attempt to offer them respectfully the light of the faith.

<Supporters of the Movement

17. §1. Those who, without formally joining Regnum Christi, participate in its spiritual goods and collaborate through their prayer, esteem, moral and economic support, or by working in positions that are appropriate for them, are called supporters.

§2. Non-Christians or non-believers can be considered supporters. The light of the Gospel should be respectfully offered to them.¹⁵

¹⁵ Cf. SRC 14.

CHAPTER III:

The lay members

Some of the following numbers may eventually be more appropriately included in a separate secondary code and not in the General Statutes. The modification of such codes would require the approval of a general assembly, not that of the Holy See.

Article I: Life in Regnum Christi for the lay members

Various territorial conventions proposed changing the order of the chapters dedicated to the apostolate, spiritual life and formation. Basing itself on one of those proposals, the Central Commission suggests including the five characteristic dimensions of the life of the lay Regnum Christi member in the one chapter.

New number

<Five dimensions of life in Regnum Christi

18. The lay Regnum Christi members live and develop their vocation in five dimensions: spiritual life, formation, apostolate, accompaniment and team life.

Spiritual life

Former #17:

The members of the Movement believe and trust in the personal love of God and are convinced that holiness and apostolic fruitfulness depend on their union with him through the theological virtue of charity. They therefore seek to nourish their love for God and others through the sacraments, liturgical life and prayer, also taking advantage of the other means that the Movement proposes.

Note:

The Central Commission has been reflecting on whether this number should express that the members of the Movement seek to configure themselves with Christ specifically in his dimension as Apostle, or if our spirituality should not limit itself to only one aspect of mystery of Christ. The Central Commission would like to hear what the members of the convention think about this point.

Former #6 without changes

Note:

This number expresses the specific spirituality of the lay faithful based on *Lumen gentium* 34-37, with a particular emphasis on establishing the Kingdom of God. It synthesizes the content found in SRC 57-82 and the Regnum Christi Member Handbook 277-311. An in-depth development of the spirituality of the lay members is more suited to a handbook than to statutes.

<Orientation of the spiritual life

19. The lay members of the Movement understand the spiritual life as a progressive configuration with Christ (apostle) through the development of the life of the Blessed Trinity in them. Therefore, they live it as a dynamic relationship of love with God, and nurture it through the sacraments, the Word of God, the liturgy, prayer and the exercise of the moral and theological virtues. Their spiritual life permeates and harmonizes the other aspects of their lives.¹⁶

<Lay spirituality

20. Conscious of the gift of divine filiation in Christ received in baptism, the lay members of the Movement live their condition as priest, prophet and king in the midst of temporal realities, aspiring to make the Kingdom of God present in this world so that it might be a worthy home for the children of God in which all things contribute to giving him glory.

¹⁶ Cf. SRC 45.

Former #18:

The spiritual practices of the first degree members are the following:

- 1°. Daily:
 - a. offering of the day to God;
 - b. personal mental prayer (meditation);
 - c. a time dedicated to reading the Gospel;
 - d. the recitation of the Angelus;
 - e. praying a mystery of the Rosary in honor of the Blessed Virgin Mary;
 - f. making a visit to Jesus Christ in the Eucharist or a spiritual communion;
 - g. at the end of the day: an examination of conscience and an Our Father, a Hail Mary and the Creed.
- 2°. Eucharistic celebration on one or more occasions during the weekdays.
- 3°. Weekly:
 - a. Eucharistic hour, preferably on Thursday;
 - b. Spiritual reading.
- 4°. Frequent reception of the sacrament of Reconciliation.
- 5°. Monthly: half-day retreat.
- 6°. Annually:
 - a. Triduum of renovation or spiritual exercises;
 - b. Renewal of our commitment to God in the Movement.

<The spiritual practices

21. The spiritual practices that the Movement recommends to its members are a means to help them grow in their relationship of love with Christ. With the help of a spiritual guide, they gradually learn to live these practices:

- 1°. Daily:
 - a. morning offering;
 - b. personal mental prayer;
 - c. time dedicated to reading the Gospel;
 - d. recitation of the Angelus;
 - e. a mystery of the holy rosary in honor of the Blessed Virgin Mary;
 - f. a visit to Christ in the Eucharist or a spiritual communion;
 - g. an examination of conscience, and the recitation of an Our Father, a Hail Mary and the Creed at the end of the day.
- 2°. Eucharistic Celebration on one or more weekdays.
- 3°. Weekly:
 - a. Eucharistic Hour, preferably on Thursday;
 - b. spiritual reading.
- 4°. Frequent reception of the sacrament of reconciliation.
- 5°. Monthly: half-day retreat.
- 6°. Annually:
 - a. Triduum of renewal or spiritual exercises;
 - b. the renewal of the commitment with God in Regnum Christi.¹⁷

¹⁷ Cf. SRRC 235.

Formation

Former #21:

Throughout their entire life Movement members seek to correspond to God's grace until they reach the maturity of the fullness of Christ (cf. Eph 4:13). Therefore, in their formation they seek to grow in human and Christian maturity and to become qualified to collaborate effectively in the apostolate of the Church and the Movement in accordance with their specific mission to shed light on the problems and to transform the realities of the world in which they live. This formation should integrate the spiritual, intellectual, apostolic and human dimensions.

Note:

This number indicates the general objective and the various dimensions of formation. It does not develop the objectives for the each dimension since that specification pertains more to a handbook than to statutes.

Former #22:

In addition to the previously mentioned means of formation for the spiritual life, members periodically have these recurring means of formation:

- 1°. the *Encounter with Christ* with their team, in which, as a faith community, they confront themselves with the Word of God and with the real-life situation that surrounds them, encourage each other in the following of Christ and embolden their apostolic zeal;
- 2°. dialogue with the team leader;
- 3°. activities dedicated to intellectual, doctrinal and apostolic formation, such as study circles or other courses.¹⁹

Note:

Some territorial conventions have asked that there be a structured and progressive formation plan for the lay members. This statute only mentions the existence of such a plan, the contents of which should be developed in a secondary code. This code would probably be a document that provides objectives and general guidelines for the whole Movement, leaving space for particular applications on a territorial and local level.

< The concept of formation

22. The lay members of Regnum Christi begin a path of formation in which they discover in Christ the full meaning of their lives: being configured to Him and fulfilling their specific mission as members of the lay faithful to spread light on the problems and transform the world in which they live. They should receive an integral formation, including their spiritual, human, apostolic and intellectual dimensions.¹⁸

< Systematic formation

23. The Regnum Christi members assume responsibility for their own formation. At the same time, the competent authority should establish a formation plan that offers objectives, guidelines and means. Study circles and other courses are ordinary means of formation in the Movement.

¹⁸ Cf. SRC 33.

¹⁹ Cf. SRC 54, SRRC 35, 236 and 238

Former #23:

Those members destined to take on responsibilities at the service of the other members should receive adequate training.

< Training

24. Those members designated to take on responsibilities at the service of others should receive adequate training, accompaniment and feedback.

Apostolate

Former #12:

Members of the Movement feel the urgency of making the love of Christ known and they orient all of their apostolic activity towards this goal. They therefore freely put their talents at the service of the Kingdom of Christ guided by a sense of effectiveness. Thus:

1°. they place a special emphasis on encountering Christ daily in prayer and in bearing witness to him in the diverse circumstances of their lives;

2°. in the living out of their lay vocation they give top priority to their family life and the duties of their state in life, enlightened by the Gospel and the teachings of the Church;

3°. undertake and participate in initiatives and apostolic works of the Movement;

4°. seek to participate in the life of their parish and diocese, enriching the local church with the charism of Regnum Christi.

Note:

This number speaks of the dimensions of the mission in the life of the members. It was originally proposed by the commission of the first and second degree members. The Central Commission proposes their text with some modifications in the phrasing.

< The life of the apostle in Regnum Christi

25. 25. The experience of the love of Christ provokes the inner urgency in each member to respond to the call to evangelize. Moved by the grace of God, this experience leads them to live as true apostles in the world, freely placing their whole selves, talents and time at the service of the Kingdom of Christ with a sense of efficacy. Therefore, the members:

1°. daily strive to encounter Christ in prayer and to witness to Him in the midst of the different circumstances of life;

2°. in living their lay vocation, strive to live their family life and their duties of state as their first priority, enlightened by the Gospel and the teachings of the Church;

The Central Commission proposes combining the free gift of self and the sense of efficacy in the introductory paragraph, since they consider that in this way the charism could be preserved from deforming interpretations focused on “efficiency at all costs”, and at the same time remembering that authentic charity demands that one seek effectiveness in order to better serve others and not be satisfied with just good intentions. In this way one can truly give the best of oneself.

3°. seek to reach out to others in the concrete realities of their daily lives, announcing Christ and inviting them to participate in His mission.

4°. begin and participate in initiatives and other works of apostolate;

5°. seek to participate in the life of the parish and the diocese, sharing the charism of Regnum Christi with the local Church.²⁰

Former #15:

Regnum Christi members should consider ECYD as a priority apostolate as they work with and evangelize adolescents since the youth are the future and the hope of the Church, of the Movement and of society.

<The importance of ECYD

26. Adolescents are the future and hope of the Church, the Movement and the whole world. The lay members consider the evangelization of adolescents through ECYD to be an apostolic priority.²¹

²⁰ In 2004 the future Pope Francis urged efficiency in order to place its results at the service of the good of others without recompense. cf. Card. Jorge Mario Bergoglio, Message to the educational communities, April 21, 2004: «the history of salvation follows the logic of gratuitousness. [...] We must be efficient in our mission because we are dealing principally with the Lord’s work and not our own. The Word which is sown bears fruit in accord with its own inner force and the earth where it falls. This does not allow the sower to work lazily and carelessly. [...] Let us not become confused: efficiency as a value in itself, as the ultimate criterion cannot be justified in any way. When the emphasis is placed on efficiency these days in a business environment, it is clear that this is a means to maximize profit. Well, we have to be efficient so that the “profit” can be produced gratuitously. Efficiency at the service of a task [...] that it might be truly gratuitous. [...] It is not enough to be “good” and “generous”; we have to be intelligent, capable, effective. We Christians have emphasized the rectitude and sincerity of our love and the conversion of heart so much so that at times we have given less attention to the objective result of our fraternal charity. As if the intention was the only thing that mattered... and the actions themselves have been neglected. This is not enough; it is not enough for our brothers and sisters in most need, victims of injustice and exclusion. The “goodness of our hearts” does not remedy their need needs. It doesn’t even satisfy us: a useless solidarity only serves to quiet a little our feelings of guilt. We need to have high goal... and employ the appropriate means” (English translation of the Spanish original found in Armando Rubén Puente (coord.), Papa Francisco, Cómo piensa el nuevo Pontífice, Libros Libres 2013, pp. 176-179).

²¹ Cf. SRRC 113 and 876.

Former #16 without changes

Note:

The Movement was born to evangelize society in its diverse sectors. From the very beginning it was thought that those who share the same profession or social interests could, in their apostolic endeavors, join together with other members of the Movement, and even with other Catholics who are active in the same area, in order to evangelize this social sector. Thus, all the versions of the Statutes and the handbooks of the Movement have mentioned “networks”. Although in general these networks have not been institutionalized, the Central Commission feels that it is important that the Movement be able to attract and support the apostolic initiatives of those members who feel called to evangelize the world from within their own professional or social sector.

< Networks

27. In order to imbue diverse social and cultural environments with the Christian spirit, and to promote apostolates, national or international networks can be established among people who share the same profession or field of interest.²²

Accompaniment

New number

< Accompaniment

28. Accompaniment is necessary in order to form convinced apostles of Christ. In general terms, it consists in getting to know, accompanying and forming each member on a personal level, helping each one to grow in conviction and a freely motivated gift of self.²³

This accompaniment is a shared responsibility between the member who seeks to be accompanied and the Movement which strives to offer this service.

²² Cf. SRC 20.

²³ Cf. RCH 237.

Former #20:

Members seek to take advantage of periodic spiritual direction to the extent that this is possible.

Note:

This number recommends that the members seek spiritual direction as an ordinary means to help them grow in their relationship with God. It does not prescribe anything with regards to who can be their spiritual director, thus implying that each person can seek the director who is most beneficial for them.

Former #22§2

< Spiritual direction

29. Moved by the desire to know and accept the God's will for their lives and to grow spiritually, the members seek periodic spiritual direction.²⁴

< Dialogue with the team leader

30. The team leaders accompany each member of their teams, helping each one as a friend and brother or sister on their path of personal and apostolic growth.

²⁴ Cf. SRRC 35 and 236.

Team life

Former #38§1:

A team consists of eight to fifteen individuals united for the purpose of helping each other mutually in journey of holiness, in their formation and in their apostolic work, following the example of the first Christian communities. Ordinarily they are composed of people of the same sex and stage of life, bound together by friendship, like-mindedness or common interests.

Former #22§1:

(The members periodically have these recurring means of formation:)

the Encounter with Christ with their team, in which, as a faith community, they confront themselves with the Word of God and with the real-life situation that surrounds them, encourage each other in the following of Christ and embolden their apostolic zeal.

< Teams

31. §1. The lay members form part of a team. The team is the natural setting where the members develop their Regnum Christi lifestyle.

§2. A team is a group of members united to help each other in their sanctification, formation and apostolic work, following the example of the primitive Christian communities.

< The Encounter with Christ

32. The Encounter with Christ is the center of team life. In it, as a community of faith, the members confront themselves with the Word of God and the reality of the world in which they live; they encourage each other in the following of Christ and enkindle their apostolic zeal.

Article II: Incorporation and departure

Former #24§1:

Laity desiring to live the spirit of the Movement, to use its means of sanctification and to contribute to its apostolic actions belong to the first degree;

Former #28§1:

Any Catholic, who is at least sixteen years of age, who shares the goals and spirit of the Movement, is moved by the proper intentions and is capable of living the corresponding commitments can be admitted to the first degree.

Former #29:

The commitments that the member takes on by incorporating into the Movement are:

- a. living of the prayer commitments listed in number 18;
- b. participation in the life and activities proper to the team and the section to which one belongs;
- c. participation in the apostolic activity of the Movement;
- d. supporting the material needs of the Movement in the measure of one's possibilities.

Note:

When the member is incorporated into Regnum Christi, they accept what the statutes propose. This new number presents a synthesis of what the member is called to live. It has been principally taken from the commitment sheet and been readjusted.

< Requirements for admission

33. Any Catholic who is at least sixteen years old, and who desires to live the spirit and goals of the Movement, profit by its means of sanctification and collaborate in its apostolic action, can be admitted into Regnum Christi, as long as they are moved by the proper intentions and are capable of taking on the corresponding commitments.

< The Commitments

34. When the lay members are incorporated into Regnum Christi, they commit themselves to:

1° live in the state of grace and friendship with Christ through prayer and the sacraments;

2° live the evangelical virtues of poverty, filial obedience and purity in thoughts and actions;

3° fulfill the duties proper to their state in life with love and honesty, as a service to God and others;

4° live a genuinely Christian life, guided by the virtues of charity (especially by speaking well of others), sincerity and authenticity, self-dominion and a militant spirit in order to collaborate efficaciously in the extension of Christ's Kingdom;

5° use fruitfully as many means as possible in order to grow in their integral formation, strengthening their Christian leadership so as to be true disciples and apostles of Christ in every moment;

6° profess a faithful and active love for the Church as Mother; for the Holy Father, the Vicar of Christ; and for their bishop;

7° generously offer their talents, time and apostolic work to collaborate in Regnum Christi's mission at the service of the Church.

8° support the material needs of the Movement according to their possibilities.

Former #30 without changes

<Respect for other charisms in the Church

35. Out of respect for the different charisms with which God has enriched his Church, Regnum Christi does not admit anyone who already belongs to an institute of consecrated life, a society of apostolic life, or a personal prelature, or who is consecrated or seriously committed in another Movement or new community.²⁵

²⁵ Cf. SRC 29.

Former #31:

The decision to solicit admission to the Regnum Christi Movement in any of its degrees has to be the fruit of an adequate discernment and a free response to the call of God.

Former #32§1:

Admission to the first degree of the Movement is the responsibility of the section director, in response to a written request from the interested person and with the recommendation of the team leader, following an adequate period of participation in the life of the Movement.

Former #33:

§1 Incorporation into the Movement in any of its degrees takes place through a formal act or ceremony, as established in the Ritual of the Movement.

§2 Membership in the Movement is renewed annually with the renewal of commitments in the presence of the section director.

Note:

In this number the commission proposes a change in the practice of incorporation as described in numbers 59-61 of the *Regnum Christi Member Handbook*. The proposal is that to begin to be a member it is not enough to write the letter asking for admission and to be accepted, but that it is also necessary to have an act of incorporation in which the commitments of the Movement are accepted in the presence of its representative.

<The decision to be incorporated

36. The decision to solicit admission into the Regnum Christi Movement must be the fruit of an adequate discernment and a free response to a call of God.²⁶

<Admission

37. The authority to admit into the Movement belongs to the section director. They proceed in response to the written petition of the interested party, after a period of participation in the life of the Movement, long enough to ensure that both they and the Movement have gotten to know each other sufficiently.²⁷

<Incorporation and renewal

38. §1 Incorporation into the Movement takes place through a formal act or ceremony, as established in the Ritual of the Movement, and is registered in an act.

§2 The commitments are renewed annually.

²⁶ Cf. SRC 6 and 27.

²⁷ Cf. SRC 28 and SRRC 156, 158 and 167.

Former #34:

Any member of the first or second degrees of the Movement, after having reflected before God, is free to leave it by informing the section director in writing.

Former #35 without changes

< Departure from the Movement

39. After having reflected before God over their decision, any member is free to leave the Movement by informing the section director in writing.²⁸

< Ipso facto loss of membership

40. §1. Those who enter an institute of consecrated life, a society of apostolic life, a personal prelature, or any other Movement or new community cease to belong to the Movement ipso facto.²⁹

§2. Those who publicly abandon the Catholic faith also cease to belong to the Movement ipso facto.³⁰

²⁸ Cf. SRC 30.

²⁹ Cf. SRC 29.

³⁰ Cf. SRRC 299.

Former #36:

§1. The section director, with the approval of the team leader and with the consent of the territorial director of Regnum Christi can, for just causes, remove any member if it is considered necessary for their spiritual good or to avoid harm to others. Before deciding to remove anyone, that person has the right to defend themselves before the section director. Removal should be communicated to the member in writing and be done with justice and charity.

§2. To publically and obstinately uphold ideas or customs that are contrary to the faith and discipline of the Church is considered sufficient cause for removal from the Movement.

Former #37 without changes

< Dismissal and its causes

41. §1 For just causes, the section director, having heard the opinion of the team leader and with the approval of his council, can dismiss a member if it is considered necessary for the member's own spiritual benefit or to avoid harm to others. Before the final decision to dismiss the member, they have the right to defend themselves before the section director. The dismissal should be communicated to the member in writing, and be carried out with justice, charity and prudence.³¹

§2 The dismissed member can appeal to the territorial director.

§3 The public and obstinate maintaining of ideas or habits that are contrary to the faith and discipline of the Church is to be considered cause for dismissal from the Movement.³²

< Concerning economic compensation

42. Due to the voluntary and disinterested nature of the personal commitment which membership in Regnum Christi implies, the member who leaves the Movement in any manner has no right to economic compensations for their services rendered, nor for any revenue that was gained by their personal effort.³³

³¹ Cf. SRC 31.

³² Cf. SRRC 23 and 299.

³³ Cf. SRC 32.

Article III: Second degree members

The majority of the territorial conventions have expressed the conviction that there are two different ways for lay members to belong to Regnum Christi. The members have expressed their belief that a specific call to the second degree does exist.

Former #24§2:

The second degree is comprised of members who are willing to serve God in their state of life and personal situation with greater availability and dedication of themselves, their time and resources.³⁴

Note:

In the light of the discernment done by the territorial conventions, the Central Commission proposes a new definition for the identity of the second degree.

Belonging to the Movement is a gift of God for all the members of the Movement to help them live their common baptismal vocation to holiness (cf. n. 1). In this new definition for the second degree, the difference between the degrees does not stem from a call to a different relationship with God or a greater level of generosity or holiness, but rather, from a call to a different relationship with the Movement.

The members of the convention should discern whether this new formulation expresses the essence of the call that the second degree members experience.

The Central Commission proposes to discard the division of the second degree into the first and second level for two main reasons: 1) the difference between “spiritual availability” and “real availability” is unclear, and, 2) according to the new proposal of the identity of the second degree, such a division would now be obsolete.

<The second degree

43. Some members (the current second degree) feel called to a special form of service in the Movement, and hence, to a greater degree of commitment with it, within their state and condition of life.

³⁴ Cf. SRC 12.

*New number**Note:*

The “life of the Movement” mentioned in this number refers to the description given in n. 18 (the lay member of Regnum Christi lives and develops their vocation in five dimensions: spiritual life, formation, apostolate, accompaniment, and team life.) The second degree members feel called by God to serve the others by generating and fostering growth in these five dimensions of the life of all the Movement members.

*Former #19 without changes**Note:*

This number mentions the additional practices of the second degree members. The Central Commission proposes half an hour of mental prayer without determining in which moment of the day it is to be done. It has removed the weekly half hour spiritual balance dedicated to the principal virtues of Christian life and life in the Movement because this commitment has also been removed from the weekly commitments of the Legionaries, the consecrated women and the lay consecrated men. They propose that this balance be done during the monthly retreat.

<The commitments of the second degree

44. §1 The second degree members take on the commitment to actively involve themselves in the enterprise and development of the life of the Movement, offering their whole person, time and assets, in agreement with the corresponding director.

§2 The second degree member is responsible for harmonizing this commitment with the duties proper to their state in life, aided by their spiritual director.

<Spiritual practices of the second degree members

45. Besides the spiritual practices common to all lay members, the second degree members daily:

- 1°. participate in the Eucharistic Celebration;
- 2°. engage in mental prayer for half an hour;
- 3°. pray the rosary.³⁵

³⁵ Cf. SRRC 237.

Former #28§2 without changes

< Requirements for admission to the second degree

46. Any lay member who is at least eighteen years old, who is moved by the proper intentions and has been in the Movement long enough to be known by the section director, may be admitted to the second degree.³⁶

Former #32§2:

Admission to the second degree of the Movement is the responsibility of the Regnum Christi territorial director in response to a written request from the interested person and with the commendation of the section director.

< Admission to the second degree

47. The section director has the authority to admit someone to the second degree in response to the written petition of the interested party.³⁷

³⁶ Cf. SRC 27, SRRRC 21, 23, 24, 25, 154, 155, 165 and 166.

³⁷ Cf. SRC 28; SRRRC 156, 158 and 167.

Theme for reflection: the terminology for the “degrees”

The territorial conventions questioned the adequacy of the present terminology since it could lead to think there are two different classes of members. None of the territories has presented an alternative proposal.

Affirmations to be voted on in the international convention:

- If the current terminology should be maintained
- Proposals for a new terminology

CHAPTER IV:

The structure of Regnum Christi

The structure of Regnum Christi as a whole also implies the Legionaries of Christ, the consecrated women and the lay consecrated men, especially with regards to the identity and mission of the local, territorial and general governing bodies. For this reason, the question of the overall structure will be dealt with in posterior stages of the revision process.

The following numbers deal mainly with the lay members. However, because of the interrelation with Regnum Christi as a whole, some of these numbers will need to be adapted to the structure that will later be defined for the entire Movement.

Former #38:

§1 EA team consists of eight to fifteen individuals united for the purpose of helping each other mutually in journey of holiness, in their formation and in their apostolic work, following the example of the first Christian communities. Ordinarily they are composed of people of the same sex and stage of life, bound together by friendship, like-mindedness or common interests.

§2. The team is directed by a leader, designated by the section director, for a term of a year, renewable, taking into account the opinions of the members of the team.

§3. The team leader has the mission of enlivening the life of the team and supporting each member in formation and apostolate.

Note:

In the light of the territorial conventions, in §1, the Central Commission proposes that there can be teams of married couples; it leaves clear that this does not refer to “mixed teams” in general, but only to “married couples.” This possibility does not substitute the existence of teams composed of the same sex. The teams of married couples would form part of the adult sections, where the sections already function in that way, or of one of the two sections (men or women). They would share the rest of the life of the members of Regnum Christi, respecting the activities that are not mixed. The fact that they could exist does not mean that they must exist. This possibility would be a response to concrete pastoral needs and could be transitory.

Former 39 without changes

< Teams

48. §1. A team is composed of members of the same sex and stage of life, bound together by friendship, like-mindedness or common interests. However, there can also be teams composed of married couples, directed by one of the couples.

§2. It is directed by a team leader, who is designated by the section director after hearing their council and the opinion of the team members, for a period of one year, with the possibility of renewal.³⁸

§3. The team leader has the mission of stimulating the life of the team and accompanying each member in their formation and apostolate.

< Groups

49. §1. When the number of teams so requires, they can be joined into a group in order to facilitate personal attention and coordination.

§2. Each group is led by a group leader who is designated by the section director, taking into consideration the opinion of the team leaders. They are appointed for a period of one year, with the possibility of renewal.³⁹

³⁸ Cf. SRC 15, 16 y 22 §1 and §3.

³⁹ Cf. SRC 18 y 22 §1 and §3.

Former #40:

§1. The section is a group of teams and groups that promotes the life of prayer, integral formation, family spirit, the welcoming of new members, apostolic action and economy.

§2. Ordinarily there are four sections in a locality: Men, women, young men and young women.

Note:

The functions mentioned in §1 reflect the functions of AFIRE although they are presented with new terminology. Each section can determine the way they attend to these dimensions.

The phrase “of Regnum Christi” has been added on to “family spirit” in order to better express the aspect of valuing and loving what is proper to Regnum Christi, which was usually referred to as “integration.” The word “integration” requires more explanation since it has many other meanings outside the context of Regnum Christi.

“The invitation” of new members has been added onto “welcoming” them in order to express the need to actively promote the entrance of new members into Regnum Christi.

In §2 the commission proposes to introduce the adverb “ordinarily” to open the possibility of configuring the sections in a different manner if the circumstances require it. For example: section of single men or women, a section of adults and a section of young people, etc. (cf. Appendix 4 on the identity of teams and sections from the working document of the territorial conventions).

< Sections

50. §1. A section is a group of teams and groups that promotes the life of prayer, integral formation, the family spirit of Regnum Christi, the invitation and welcoming of new members, apostolic action and a healthy economy.⁴⁰

§2. There are ordinarily six sections: men, women, young men, young women, ECYD boys, ECYD girls.⁴¹

§3. The territorial director, having received the proposal of the local coordinator, has the authority to create or suppress a section in the locality, with the purpose of promoting the common mission, accompaniment and efficient organization.

⁴⁰ Cf. SRC 19.

⁴¹ Cf. SRC (1988) 247.

Former #41:

§1. At the head of each section there is a director designated by the territorial director of Regnum Christi for a term of three years, renewable, with the consent of his council. This position can be occupied by a Legionary of Christ, a consecrated member, or a member of the first and second degree of Regnum Christi who has been incorporated for at least three years.

§2. It is the responsibility of the section director, subject to the territorial director and supported by the local coordinator, to direct the section and promote the goals mentioned in 40 §1.

§3. In the direction of the section they should try to take into account the opinions of the members that exercise responsibilities in it.

Note:

In response to the proposal of various territorial conventions, the central commission proposes to suppress the former 41§3 since its content is included in the new number about the section director's council.

New number

<The section director

51. §1. At the head of every section there is a director who is appointed by the territorial director of Regnum Christi after an adequate consultation and with the consent of their council. The section director can be a Legionary of Christ, a consecrated man or woman, or a lay member of Regnum Christi who has been incorporated for at least three years.⁴²

§2. The duration of this appointment is three years, with the possibility of renewal. It could exceptionally be made for a period of one year.

§3. The section director, subject to the territorial director and aided by the local coordinator, directs the section and promotes the goals mentioned in 50§1.

<The council of the section director

52. §1. The section director has a council which is formed by four to eight members who are elected by and from among the group and team leaders.

§2. The council members are appointed for the same duration as the section director. They can be renewed.

§3. The section director is aided by their council in their decisions, especially those in which these statutes or other secondary codes call for their intervention.

⁴² Cf. SRC 22 §2.

New number

<The section chaplain

53. When the section director is not a priest, the section should have as chaplain a Legionary of Christ. This chaplain is appointed by the territorial director with the consent of his council. The chaplain is responsible for the liturgical and sacramental life of the section and for ensuring that the members receive adequate spiritual formation.

Former #42:

The formators are members of the Movement of the first and second degrees that are gifted with the aptitudes necessary to sustain, encourage and enliven the Movement and its action.

<Formators

54. Formators are those members who help the section director in the area of formation. They are principally dedicated to spiritual direction, preaching, imparting formative activities, and directing teams or groups. They are subject to the section director in their ordinary responsibilities for which they should receive an adequate preparation and accompaniment.⁴³

⁴³ Cf. SRRC 965 §1.

CHAPTER V:

The government and administration of Regnum Christi

In the General Statutes, this chapter should define the government of Regnum Christi as a whole..

The contributions made by the territorial conventions with regards to Chapter VII of the working document have led to the following conclusions:

- a) The option “the lay members associate among themselves” was rejected as the mode in which lay members are included in the canonical structure of the Movement.

b) With regards to the participation of the lay members in the government bodies of the Movement, the terms “associate” and “affiliate”, used in Chapter VII, have been found insufficient. These terms refer to the juridical manner in which the lay members belong to the Movement (which depends in part on the configuration of Regnum Christi as a whole), and not to the particular manner in which they participate in the government bodies.

For this reason, the Central Commission has decided to propose to the international convention a concrete way in which to address the issue of the participation of the lay members in the governing bodies of Regnum Christi.

The delegates in the international convention should express if they agree with the affirmations that are presented at the end of this section.

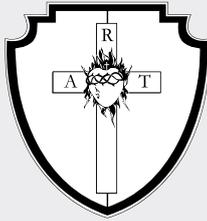
Affirmation 1 reintroduces the option of creating an association composed only of lay members. The delegates will be asked to express their opinion on this option. The implications of this option can be found in Chapter VII of the working document used in the territorial conventions.

Affirmations 2 through 6 refer to the participation of the lay members in the government of Regnum Christi as a whole from an opposite starting point: each member individually forms a bond with Regnum Christi as a whole. There will be opportunities during the international convention for the delegates to discuss with each other the implications of these affirmations.

The discernment done by the delegates during the international convention will serve as material for the elaboration of the General Statutes in the posterior stages of the renewal process.

Affirmations to be voted on during the international convention:

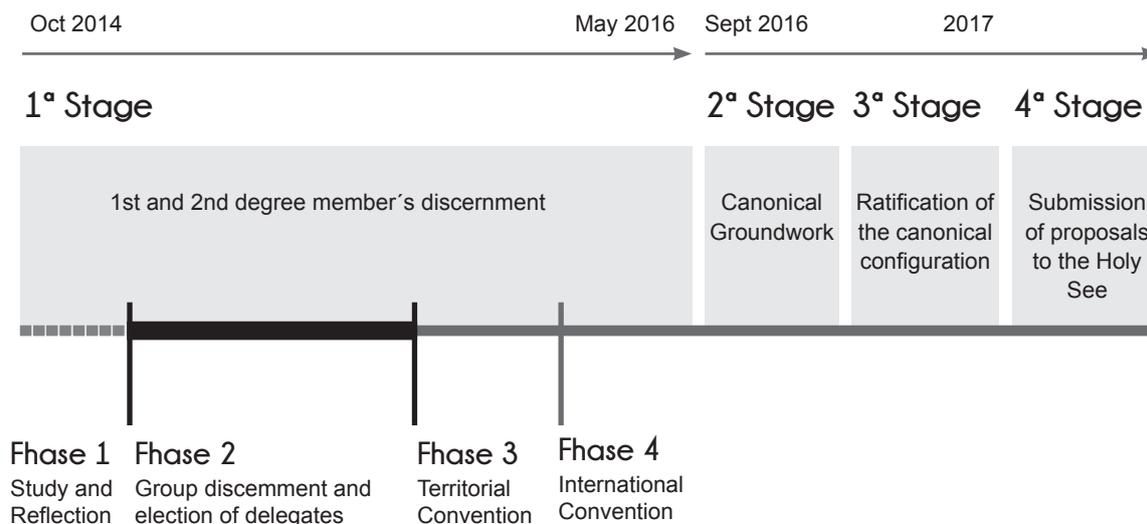
1. The first and second degree members first associate among themselves, thus creating a group with its own structure.
2. Lay members participate in the general assembly of the Movement.
3. Lay members participate in the general council of Regnum Christi.
4. Lay members participate in the territorial councils of Regnum Christi.
5. With regards to subject matters pertinent to the life of the lay members, their representatives in the different government bodies have a deliberative vote.
6. With regards to subject matters pertinent to the Legionaries of Christ, the consecrated women and the lay consecrated men, the representatives of the lay members have a consultative vote.



REGNUM CHRISTI

Time line of the Regnum Christi
Statutes revision process

Time line of the Regnum Christi Statutes revision process



Stage 1

The first and second degree members of Regnum Christi will conduct a discernment process over the identity, mission, spirituality, formation, adhesion to the Movement, etc., which will reach its culmination in a proposal made by an international convention.

Stage 2

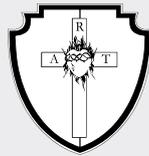
The Central Commission will work with the Pontifical Assistant in order to 1) Prepare the proposal for the first and second degree members which will be presented to the Holy See for approval; 2) Develop a proposal for the canonical configuration of Regnum Christi as a whole.

Stage 3

The members of Regnum Christi will revise and ratify the proposed canonical configuration for the Regnum Christi Movement as a whole.

Stage 4

The ratified proposal will be presented to the Holy See for approval.



REGNUM CHRISTI

For the Kingdom of Christ
to the Glory of God

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