

Thy Kingdom Come!

**STATUTES OF THE  
REGNUM CHRISTI  
FEDERATION**



CONGREGATIO

PRO INSTITUTIS VITAE CONSECRATAE  
ET SOCIETATIBUS VITAE  
APOSTOLICAE

Prot. n. FX. 2-1/2019

**DECREE**

The 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*, of pontifical right, whose respective headquarters are located in the Diocese of Rome, have asked the Apostolic See to establish a Federation between them, with a view to safeguarding, deepening, and promoting the common charism; to encouraging collaboration in the apostolate; and to benefiting from a common canonical structure that expresses the unity and fraternal communion of the components of the spiritual family.

This Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, after carefully examining and evaluating each thing, through this Decree, in accordance with canon 582 of the Code of Canon Law, establishes

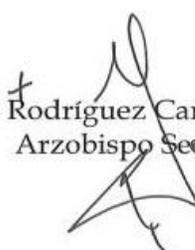
**THE REGNUM CHRISTI FEDERATION.**

This same Congregation approves and confirms *ad experimentum* for five years the text of the Statutes of the Federation written in the Spanish language, a copy of which is conserved in its archives.

Anything to the contrary notwithstanding.

From the Vatican, May 31, 2019

  
João Braz Card. de Aviz  
Prefecto

  
✠ José Rodríguez Carballo, O.F.M.  
Arzobispo Secretari



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## PREAMBLE

1. Regnum Christi was born as an ecclesial movement of apostolate that seeks to make present the Kingdom of Christ through the sanctification of its members and through a personal and communal apostolic action so that Jesus Christ may reign in the hearts of all people and of society.
2. The first groups of lay people in Regnum Christi began in 1968, from the invitation, formation and guidance of the priests of the Legionaries of Christ, and the generosity and apostolic dynamism of the laity themselves. These men and women share one charism, moved by the same spirit and the same mission, lived out in their state of life. Aware of their baptismal vocation to holiness and apostolate, they feel called to be apostles and to form apostles, Christian leaders at the service of Jesus Christ, the Church and society. This evangelizing zeal is expressed in works of apostolate and service for the good of all people.
3. Springing from this same dynamism, new forms of consecration arose in the heart of Regnum Christi by which lay men and women offer their lives to God to follow Christ freely and totally by assuming the evangelical counsels of poverty, chastity and obedience through sacred bonds. These groups have been growing in institutional maturity and evangelizing scope, contributing significantly to what Regnum Christi is.
4. Today this spiritual family consists of single and married lay men and women, consecrated lay men and women, diocesan seminarians, deacons, priests, and religious and priests of the Legionaries of Christ, each living according to their vocation, as members of one body (see 1 Corinthians 12:12-29), collaborating in a common mission.
5. For decades, the Regnum Christi government was united and identified with the government of the Legionaries of Christ as established in the Statutes of Regnum Christi that the Holy See approved in 2004. In 2012, the Pontifical Delegate, Cardinal Velasio De Paolis, CS, granted autonomy of government and internal life to the Consecrated Women of Regnum Christi and the Lay Consecrated Men of Regnum Christi. In 2013, he approved the statutes of both associations of the faithful, pending their full canonical recognition and the legal definition of their membership in Regnum Christi. On November 25, 2018, the Solemnity of Christ the King, both associations were established as societies of apostolic life of pontifical right.
6. From 2014 to 2018, a process of discernment and study was carried out by the lay members of Regnum Christi, closely accompanied by a pontifical assistant, Jesuit

Father Gianfranco Ghirlanda. They sought to find a canonical structure that expressed the spiritual unity and the apostolic collaboration of all, promote the identity and legitimate autonomy of each consecrated reality, and allow the lay faithful of Regnum Christi to belong to the same apostolic body in a canonically recognized way. To achieve these goals the religious congregation 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 joined together to form the Regnum Christi Federation with which lay faithful who share the same spirit and mission can associate individually. The nature, composition, purposes and activity of the Federation are governed by these Statutes.

7. The new canonical configuration of Regnum Christi as a Federation is a fruit of the journey to renewal and ecclesial maturity that all its components are currently engaged in. Regnum Christi thanks God and the Church for this step forward that allows it to better express the communion and co-responsibility of all and impels them forward in the mission of making the Kingdom of Christ present in the world.
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**PART ONE.**  
**IDENTITY, MEMBERS AND ACTIVITIES OF THE**  
**REGNUM CHRISTI FEDERATION**

**Chapter 1.**  
**Nature, composition and purposes**

*Nature and institutional composition*

1. §1. The Regnum Christi Federation is formed by the religious Congregation 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.

§2. The federated institutions retain their identity, purposes and legitimate autonomy, in accordance with canon law and their respective constitutions.

§3. The Regnum Christi Federation is a public juridic person.

*The associated faithful*

2. Other Catholics may associate individually with the Federation. They are admitted by the section directors, as defined in the Rule of Life approved by the general convention of the Federation. These are:

1. ° lay faithful who do not assume the evangelical counsels by a sacred bond, and who personally embrace a vocation to fully live their baptismal commitments in the midst of temporal realities according to the spirit and mission that inspires this Federation;
2. ° diocesan priests, deacons and seminarians.

*Regnum Christi*

3. The Congregation 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, their members and the other faithful individually associated with the Federation, belong to Regnum Christi, a spiritual family and apostolic body.

### *Purposes of the Federation*

4. The Federation has the following specific purposes:

1. ° to provide a canonical structure that expresses the charismatic unity of all the components, and respects the individual identity of each one;
2. ° to safeguard, deepen and promote the common charismatic patrimony;
3. ° to stimulate the development of the common mission, at the service of the Church and society;
4. ° to promote collaboration in the apostolic activity of the federated institutions;
5. ° to direct the apostolic activity proper to the Federation;
6. ° to promote communion and preserve unity among the federated institutions and the associated faithful of the Federation;
7. ° to regulate and direct the participation of the associated faithful and ensure their formation;
8. ° to promote the vocation development and growth of all the federated institutions and of the associated faithful;
9. ° to help the federated institutions in a subsidiary manner, and to foster solidarity between localities, sections and works, according to circumstances and needs.

### *Contribution of each federated institution and of the associated faithful*

5. For the good of all, and for their enrichment:

§1. The members of the society of apostolic life called the Consecrated Women of Regnum Christi contribute, from their feminine identity, the gift of their lay consecration in a total and exclusive self-giving to the love of Christ. They are signs of the Kingdom in the midst of temporal realities; they promote and safeguard communion; they go out to encounter people in the concrete realities of their life; and they undertake the actions that most contribute to establishing Christ's Kingdom.

§2. The members of the society of apostolic life called the Lay Consecrated Men of Regnum Christi contribute the gift of their lay secular consecration by the prophetic

witness of being in the world without being of the world; by the evangelization of temporal realities; by availability, charity, professional abilities and joy in the service of Regnum Christi, the Church and all people; by promotion of fraternal communion among all, and by prayer. They live the mystery of Christ consecrated to the Father and close to men and women, his brothers and sisters, as just another member of his People, proclaiming the Kingdom to them by the offering of their life, their words, and their work.

§3. The Legionaries of Christ, by their religious consecration, contribute the testimony of their self-giving to Jesus Christ and their complete availability for the fulfillment of the common mission. By their condition as priests, they make present Christ the Priest and the Good Shepherd through preaching, administering the sacraments and spiritual guidance. In communion with all, they collaborate in the integral formation, direction and apostolic projection of the associated faithful, promoting the fullness of their baptismal vocation and Christian leadership; and they establish institutions and initiate actions that can most contribute, in depth and in extent, to building the Kingdom of Christ in society.

§4. The associated faithful contribute their secular nature and their apostolic action. The laypeople extend Christ's presence in the midst of the world and seek to transform temporal realities with the message of the Gospel, especially family life, professional life and life in society.

## **Chapter 2.**

### **Foundations of the Regnum Christi Federation**

#### *Article 1. Spiritual foundations*

##### *Spiritual foundation*

6. We recognize it as God's plan that the Legionaries of Christ, the Consecrated Women of Regnum Christi, the Lay Consecrated Men of Regnum Christi and the associated faithful live in a profound communion and that we are to be witnesses to the love of Jesus Christ by the unity and charity among us. These institutions, their members, and the associated faithful share a common spirituality and mission, which each lives according to their individual identity and vocation, as expressed in their proper law. This spiritual foundation must inspire and guide the governing bodies of the Federation at its various levels and in the different circumstances of time and place.

*Ultimate purpose*

7. We seek to give glory to God and make the Kingdom of Christ present in the hearts of all people and in society, by our sanctification in the state and condition of life to which God has called us, and by personal and communal apostolic action.

*Our mission*

8. To fulfill our mission, we seek to make present the mystery of Christ who goes out to people, reveals the love of his heart to them, gathers them together and forms them as apostles and Christian leaders, sends them out and accompanies them as they collaborate in the evangelization of people and of society.

*Apostolic fruitfulness*

9. Aware that the Kingdom of Christ is a gift and that we cannot build it by human strength alone, we seek to remain always in communion with Christ and with his Church, like the branch on the vine (see John 15:5). As followers and collaborators of Christ the Apostle, we know that prayer, participation in his cross, generosity in the service of others, trust in the action of his grace, and the witness of an authentically Christian life must precede and accompany all our apostolic action.

*A way of self-giving*

10. The personal experience of Christ's love produces an interior urging in our hearts that impels us to passionate self-giving in order to make his Kingdom present: "*caritas Christi urget nos*" (2 Corinthians 5:14). This passion moves us to take on a way of living that is characterized by:

1. ° accepting that following Christ includes spiritual combat, the struggle marked by perseverance and trust in the Lord in the face of the reality of evil and sin in one's own life and in society, moved by the power of love to the extreme;
2. ° undertaking with a magnanimous, enthusiastic, and creative heart the actions that make the Kingdom present in greater depth and extent;
3. ° going out to address the most pressing needs of the world and the Church;
4. ° facing challenges with courage and boldness in our personal lives and in the apostolate;
5. ° making the most of the opportunities that arise in life to proclaim the love of

Christ with Christian audacity;

6. ° fulfilling the responsibilities we assumed and striving to give the best of ourselves both in our formation and in our work.

### *Our Apostolic Activity*

11. Seeking to respond effectively to the principal needs of evangelization in our own sphere of life and without excluding any type of apostolic activity, we undertake initiatives and establish apostolic works directed especially at proclaiming the faith and spreading Catholic doctrine; at the Christian formation and education of children, adolescents and young adults; at the promotion of marriage and the family; at vocation ministry; at the evangelization of the professions, of culture and of the media; and at the promotion of social justice and the practice of the works of mercy.

### *Christ-centeredness*

12. Our spirituality is centered above all on Jesus Christ and born from experiencing his love. We seek to respond to our Friend and Lord with a personal, real, passionate and faithful love. Through the action of the Holy Spirit, we are sons and daughters in the Son who becomes the center, standard and model of our life. We learn to encounter him in the Gospel, the Eucharist, the cross and our neighbor.

13. Bearing witness to, proclaiming, and expanding the Kingdom of Christ constitutes the ideal that inspires and directs us. Our motto — “Christ our King, thy Kingdom come!” — expresses this longing. Therefore:

- 1.° we seek to clothe ourselves with Christ in our hearts and in our works, so he reigns in our lives through a progressive configuration with him;
- 2.° we let ourselves be permeated by Christ’s love for humanity, striving to have him reign in the hearts of all people and society.

### *The loves that motivate us*

14. By revealing the love that burns in his Heart, Christ invites us to love him and all 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 the spiritual family of Regnum Christi as a way to make his Kingdom present in our hearts and in society.

### *Love for Mary*

15. The Blessed Virgin Mary was given to us as our mother at the foot of the cross, through the beloved disciple. For this reason, we love her with filial tenderness, entrust ourselves to her care, and seek to imitate her in her virtues. She, the Queen of Apostles, forms our heart as apostles of the Kingdom and intercedes for the fruits of our apostolate.

### *Love for the Church*

16. We love the Church, the seed and beginning of the Kingdom on earth. We feel we are a living part of her and collaborate in her evangelizing mission. We are loyal to the Pope and the other bishops with love and obedience, know and spread his teachings, back his initiatives and support the local Church.

### *Love for all people*

17. We make our own the attitude of Christ who “loved his own in the world and loved them to the end” (John 13:1), and so:

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

### *Love for Regnum Christi*

18. We love the spiritual family of Regnum Christi as a gift from God that helps us encounter Christ, grow in friendship and intimacy with him, and be his apostles in communion with others.

### *The Holy Spirit*

19. The Holy Spirit, consoler and gentle guest of the soul, is the guide and artisan of our transformation into Christ, and our fruitfulness in our apostolate. Therefore, we cultivate an intimate relationship with him and seek to be docile to his inspirations in order to walk boldly on the path of God’s will.

### *Contemplative and evangelizing*

20. We are contemplative and evangelizing:

1.° Contemplative, because we discover Christ's presence and love in our own hearts, in our neighbor and in the world. We seek to be men and women of interior life, lovers of prayer, and we recognize the primacy of God's action in our growth in holiness and in the apostolate;

2.° Evangelizing, because, driven by the desire of Christ to enkindle the fire of the Father's love in all hearts, we live as missionary disciples who seek to proclaim the Kingdom and bring the light of the Gospel to everyone.

### *Time and a sense of eternity*

21. Communion with God in time is a foretaste of eternity and makes the Kingdom of heaven present in the here and now. Conscious of that and also of the brevity of our lives, we make the most of our time as a gift we have received that enables us to lovingly follow the Father's saving plan, and thus live our vocation to the full.

### *Liturgical and Eucharistic life*

22. We seek to make our whole lives, including the apostolate, a continual liturgy to the glory of God. In this way we are integrated into the life of the risen Christ, which is continuous praise and offering to the Father. This liturgical life has its center in the Eucharist and its fruit is communion with God and our brothers and sisters.

### *Charity, the queen of all virtues*

23. §1. Embracing Christ's new commandment to "love one another as I have loved you" (John 13:34), we consider charity the queen of all virtues and the seal of authenticity in Christian life.

§2. Charity entails universal and thoughtful 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; forgiveness and reconciliation.

### *Theological virtues*

24. We build our interior lives and apostolic lives on the theological virtues, living with luminous and active faith, firm and joyful hope, and universal and generous

charity.

*Humility and sincerity*

25. §1. We seek to imitate the humility of Christ, who lived constantly aware of having received everything from the Father's hands. We live our condition as creatures, and as sons and daughters in need of mercy and grace, with simplicity and an unshakable confidence in his love in every moment.

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

*Human and social virtues*

26. We have a great appreciation for the human and social virtues since Christ, by his incarnation as "the new man" (Colossians 3:10), bestowed dignity on all that is human. We therefore exercise the virtue of prudence; we are responsible in meeting our obligations; and we educate our intelligence, will and affectivity.

**Article 2. Communion**

*Fundamentals of communion*

27. Gathered by the Father, the Son and the Holy Spirit into the one large family, the Church, and united by a shared vocation to Regnum Christi, we foster an esprit de corps and the union of hearts, ideals, purposes and efforts. We promote communion and collaboration among all, aware that communion is missionary and that the mission is for communion.

*Co-responsibility and complementarity*

28. §1. We recognize the dignity proper to each person as well as their co-responsibility in safeguarding the charismatic patrimony.

§2. There is a relationship of complementarity among the various vocations and their particular ways of living the common spirit and mission. Each one contributes to the body what is particular to its own state and condition of life, and values and promotes the specific contributions of the others.

### *Cultivating communion*

29. §1. Promoting authentic communion requires all of us to cultivate:

1. ° persevering prayer, united to that of Christ who prays to the Father that “they may all be one” (John 17:21);
2. ° listening and valuing dialogue as a path desired by God for the mission of the Church and our mission, in accord with the relational nature of the person;
3. ° mature fraternal relationships that recognize the presence of God in the other, make others’ joys and sufferings our own, appreciate others’ personal gifts, and carry one another’s burdens with love (see Colossians 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 strength 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 and apostolate.

### *Appropriate formation*

30. §1. To share a spirit and a mission requires that the formation of all must take into account the characteristic features and requirements of that spirit and mission. This formation must help us discover the full meaning of our lives in Christ, be configured to him, and fulfill our mission. Formation should be integral and include all the dimensions of the person.

§2. Each federated institution is responsible for the formation of its members and must take into account the contents expressed in the proper law of the Federation.

§3. The authorities of the Federation are responsible for defining and guiding the formation of the associated faithful.

§4. The Federation should also foster entities of common formation for all members.

## **Chapter 3.**

### **The apostolic activity of the Regnum Christi Federation**

31. In accordance with what is established in number 4.4 of these Statutes, promoting collaboration in the apostolic activity of the federated institutions is one of the goals of the Federation. This apostolic activity is governed and developed in accordance with the relevant proper law of each institute or society of apostolic life, under the authority of its superiors. Additionally, according to number 4.5, the Federation establishes and directs its own apostolic activity which is regulated according to these Statutes.

#### ***Article 1. Principles of apostolic action***

##### *Introduction to the principles of apostolic action*

32. The members of the institutions that form part of the Federation and the associated faithful 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 man's free collaboration to carry out his plan of salvation, in the light of numbers 8 to 10 of these Statutes. Therefore, they adopt certain principles that guide their choice of apostolic activities and the way they carry them out.

##### *Leadership*

33. In their mission to form apostles, the members of the federated institutions and the associated faithful:

1. ° develop their own leadership, understood as the ability to inspire, guide and form others, and exercise this as a service, following Christ's example;
2. ° through their apostolic activity, seek to help others develop that same ability;
3. ° seek to evangelize the persons who bear particular responsibility in the various spheres of life in society;
4. ° bear witness to the truth and new life of the Gospel in the exercise of their social duties and their authority, serving the common good with Christian charity.

##### *Person to person*

34. Christ not only preached to the multitudes, but he also went out to encounter

each person where they were at. Therefore, members of the federated institutions and the associated faithful give priority to activities and ways of carrying them out that favor personal contact.

### *Accompaniment and spiritual direction*

35 §1. Accompaniment is required to form convinced apostles who aspire to the fullness of life in Christ. Accompaniment is understood as close, stable personal attention marked by selfless service. It seeks to help the other be open to the action of grace and contribute their own human collaboration, so they can respond to the questions and challenges they encounter on their journey of human and spiritual growth.

§2. Spiritual direction is a specific form of accompaniment and an important means of growth in the spiritual life.

### *Formation of formators*

36. The Federation promotes the formation of formators because of the awareness that people who are well prepared to form, guide and inspire others are essential for deep, lasting and dynamic apostolic action.

### *Scope of the apostolate*

37. When choosing apostolic initiatives, the Federation as a whole, the members of the federated institutions and the associated faithful seek to promote and undertake those that convey Christ's message with the greatest possible scope and depth.

### *Adaptation to times and places*

38. The members of the federated institutions and the associated faithful, attentive to the needs of the Church and the world and with sincere respect for local cultures, seek to adapt their apostolic activity to the circumstances of time and place, in each case opting for the most suitable methods and forms for evangelization.

### *Organized and effective apostolate*

39. Inspired by Christ's charity, the members of the federated institutions and the associated faithful carry out their apostolate in an organized and effective way. To do so:

1.º in any activity they undertake, they always keep the mission and goals in mind;

2.° they work in an orderly and organized way;

3.° they work as a team, each seeking to give their best at the service of the mission, and making 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.”

## ***Article 2. Guidelines and norms for apostolic activity***

### *Types of apostolic activity*

40. §1. Apostolic activity, which includes apostolic works, programs and events, can be carried out on the institutional level or on the personal level, individually or as a group.

§2. Institutional apostolic activity may be of a federated institution, of various federated institutions together, or of the Federation.

§3. To be considered an institutional apostolic activity in the name of the Federation, it must have the express authorization of the competent general, territorial or local authority, as appropriate. If necessary, that same authority approves the relevant statutes or regulations.

### *Opening or closing an apostolic activity*

41 §1. Opening or closing apostolic activities of the Federation is the competence of the general, territorial or local authority of the Federation, as appropriate.

§2. Before a federated institution opens a new apostolic activity of its own, it should hear the opinion of the relevant authority of the Federation.

§3. Before a federated institution closes or alienates one of its own apostolic activities, it must ask the competent authorities of the Federation and the other federated institutions if any of them wishes to take it.

### *Apostolic works*

42 §1. An apostolic work is an institution that, according to its specific purposes, is dedicated to evangelization according to the common mission, and has statutes approved by the competent authority.

§2. Both the works directed by the federated institutions as well as the works under the authority of the Federation participate in the common mission.

### *Direction of works*

43 §1. In the government, direction and management of a work, the competent authorities should seek the good of the common mission; the specific purpose of the work; clarity and simplicity in the lines of authority; its stability; collaboration between apostolic works, sections and apostolic programs; due follow-up and accompaniment; the creation of synergies; the sustainability and eventual contribution to the financial support of the Federation or to providing assistance in solidarity to the federated institutions.

§2. The governance of a work of apostolate also implies establishing its structure and procedures of direction and management.

44. §1. The statutes of each work of apostolate must determine whether it falls under the responsibility of one of the federated institutions, several federated institutions together, or the Federation.

§2. When appropriate, the works may be managed under joint ownership and directive structures that are agreed upon by the general or territorial directors of the federated institutions, without having to depend on the governing bodies of the Federation.

§3. The Federation should support and accompany the life and mission of all the apostolic works, taking into account what is established in number 4 of these Statutes. When it seems opportune or necessary, the Federation can assume a subsidiary role in order to help a particular work or accept the responsibility of directing it.

### *Collaboration in works*

45. The members of the federated institutions and the associated faithful can assume responsibilities and collaborate in the apostolic works regardless of who governs them, in order to foster unity and promote the complementarity of vocations. In the case of members of federated institutions, they should proceed as determined by the competent directors, whether local, territorial or general, including, where appropriate, agreements on financial compensation or salaries, observing civil legislation.

### *Apostolic programs*

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

### *ECYD*

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

§2. ECYD is governed by its own statutes.

§3. Taking into account the importance of ECYD, the federated institutions and associated faithful should promote its growth in numbers and strength.

### *Vocational promotion and ministry*

48. §1. The Regnum Christi spiritual family should be fertile ground for people to find their vocational fulfillment. Therefore, all members of the federated institutions and the associated faithful seek to collaborate in creating an environment that fosters the understanding of life as a vocation and enables vocation discovery and acceptance. They must know, value and foster all the Christian vocations.

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

§3. Regarding vocational promotion in the Federation:

1. ° The promotion of a federated institution's specific vocation, and accompaniment in discernment of it, are the responsibility of each federated institution.
2. ° Those responsible for the vocational promotion of each institution should work in communion with the local Church and the local bodies of the Federation.
3. ° All members should seek to support as far as possible the vocation promotion

of the federated institutions.

### *Networks*

49. §1. In order to imbue the various social and cultural spheres with Christian spirit, and to promote specific initiatives for them, the members of the federated institutions and the associated faithful 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 join together to support each other in planning and implementing evangelization projects in some sphere of society.

### *Separate from ideologies and politics*

50. As an ecclesial entity, the Federation remains separate from any political, national or international party or group, and does not endorse any ideological or political system.

### *Meetings of directors*

51. So the Federation can more easily fulfill its purposes as established in number 4 of these Statutes, all authorities of the federated institutions at the general, territorial or local level, should have regular meetings together for planning, programming, and coordination.

### *Appointments*

52. §1. Appointments to positions in the Federation correspond to the competent authority of the same. In order for a member of a federated institution to be appointed, it is necessary for that institution's competent authority to have previously assigned the person to that mission.

§2. For simplification of processes, the authorities of the Federation can delegate to the government of a federated institution, in a specific way, and for a specific time, the power to make appointments on behalf of the Federation. This delegation does not convert the relevant apostolic activity into an apostolic activity of the federated institution.

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**SECOND PART.**  
**ORGANIZATION, AUTHORITY, AND ADMINISTRATION OF THE**  
**REGNUM CHRISTI FEDERATION**

**Chapter 4.**  
**General criteria**

*Article 1. Structure and geographic units*

*Structure in general*

53. §1. The Regnum Christi Federation as an international ecclesial reality is structured on three levels: general, territorial and local.

§2. After proper consultation, the general directive college establishes the division of the Federation into territories according to its degree of expansion and development. A territory may include several countries, one country or part of a country.

*The locality*

54. §1. A locality is a community of apostles and an operative unit of the Federation at the service of evangelization. It covers a geographic area established by the territorial directive college.

§2. A locality promotes communion, coordinates resources and efforts, and fosters the common mission.

§3. The communities of the federated institutions, the sections, the apostolic works, and the apostolic programs all participate in the life and mission of the locality.

§4. The parishes entrusted to the Congregation of the Legionaries of Christ, respecting their proper nature, also interact with the locality.

*Article 2. Authority in the Federation*

*General criteria*

55. What is established regarding authority in the Federation applies to its governing bodies, works and activities, in full respect of the autonomy of the federated

institutions and the relevant proper law of each of them.

56.§1. In the Federation, authority may be collegial or personal, as specified in its proper law.

§2. The general and territorial conventions and the general and territorial directive colleges are collegial. A locality may also be directed by a college.

§3. The general or territorial directive college is assisted by the general or Territorial plenary council, which assists it in the exercise of authority, offering their consent or opinion, as determined by proper law.

§4. The local director or the director of an apostolic work of the Federation has personal authority in their area of competence and exercises it in accordance with the norms of universal law and proper law.

57.The directive colleges, plenaries and the local directors of the Federation do not replace the general, territorial or local directors of the federated branches or their councils, in their canonical functions and competences.

#### *Values in the service of authority*

58.§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 exercise of authority in the Federation, may everyone be enlightened by the mystery of Christ the King, especially in his attitude of service and dedication to others.

§2. The search for the common good of the Federation requires constant and conscious listening, dialogue and fraternal spirit among the various bodies, as well as respect for their respective areas of competence.

§3. To favor the complementarity of the diverse vocations, the composition of the governing bodies of the Federation should be governed by the principles of representation and proportionality.

§4. Those who exercise the service of authority in the Federation must promote a culture of feedback which favors continuous improvement at a personal and institutional level.

### *Participation of the associated lay faithful*

59. §1. The associated lay 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.

§2. The responsible authority in the Federation must consult the associated lay faithful in a timely way, according to secondary norms, before amending or proposing norms for the Statutes which refer to how the charism is lived, or to their participation in the governing bodies of the Federation.

§3. In the approval or modification of their Rule of Life and other secondary codes that refer to it, they participate by deliberative vote, together with the members of the federated institutions.

### *Prior consultation*

60. Appropriate consultation should precede the appointments of Federation authorities, in accordance with secondary regulation.

### *Delegation of faculties*

61. §1. Federation authorities may delegate faculties to their collaborators for a specified length of time or *ad casum* to help in their governance.

§2. The directive college may delegate a faculty, decision or particular task to one of its members.

§3. Any delegation must be done in writing and communicated in a timely manner.

§4. The directive colleges cannot delegate faculties that are linked to the consent of the plenary councils.

### *Agreements in writing*

62. Agreements between the Federation and the federated institutions, or between the federated institutions, must be made in writing, in which the relevant duration, conditions and procedures are established.

### *Meetings that are not in-person*

63. Exceptionally, directive college and plenary council meetings can be held

remotely with the help of communication technologies, without the need for the participants to be present in the same place.

## **Chapter 5.**

### **General Authorities of the Federation**

#### *Article 1. The general convention*

##### *Authority over the Federation*

64. The general convention has authority over the Federation and represents it, while respecting the legitimate autonomy of the federated institutions and their authorities. It should be a sign and incarnation of unity in charity.

##### *Frequency and purpose*

65. §1. Every six years, the Federation must have a general convention, according to the procedures established in the relevant regulations.

§2. The ordinary general convention is responsible for overseeing the purposes, progress and future development of the Federation.

##### *Extraordinary general convention*

66. The general directive college, having heard the opinion of the general plenary council and consulted the territorial directive colleges, may convoke an extraordinary general convention in order to deal with matters that are urgent and particularly important or serious for the Federation.

##### *Competences and tasks*

67. It is the competence of the ordinary 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 federated institutions;

2° take the most appropriate measures to promote the development and appropriate renewal of the Federation, stimulate the fulfillment of the mission, confront

challenges and address the most important difficulties according to its proper spirit;

3° define the priorities for the following six years;

4° make the necessary amendments to the Statutes, which must be ratified by the supreme governing bodies of the federated institutions and submitted to the Holy See for approval;

5° modify or approve the secondary codes of proper law, and issue guidelines;

6° if applicable, make recommendations to any of the federated institutions with a view to safeguarding the common charismatic patrimony;

7° allocate the assets, if any, which form part of the stable patrimony of the Federation.

### *Participants*

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

1° the general directors of the federated institutions;

2° the vicar general and one other general councilor of each of the federated institutions, chosen by the respective councilors;

3° the general administrator of the Federation;

4° the general secretary of the Federation;

5° the territorial directors of the federated institutions;

§2. The number of delegates of each federated institution who are elected must be greater than those who participate *ex officio*, in accordance with the formula, proportion between federated institutions and mode of election established in the procedural regulations of the general convention. The procedural regulations must be approved by the preceding general convention.

§3. The general councilors of the federated institutions who do not participate *ex officio* and have not been elected as delegates participate in the general convention with neither voice nor vote.

§4. The associated lay faithful who assist the general plenary council are delegates

for the general convention. In addition, to ensure adequate representation, the procedural regulations of the general convention shall determine the number of seats for delegates of the associated lay faithful who participate by election.

### *Announcement*

69. One year before an ordinary general convention — and far enough in advance for an extraordinary one — the general directive college should announce to the members of the federated institutions and the associated lay faithful the holding of the general convention, specifying its starting date.

### *Prior Territorial Conventions*

70. §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. Its function is to help analyze the progress of the Federation in the territory; as well as identify, think through, and prepare the proposals the territory has for the general convention.

§2. Each member of a federated institution and each of the associated lay faithful may freely send their desires and suggestions to the territorial convention.

### *Convocation*

71. §1. The general directive college 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 directive college can move the start of the convention forward or backward by three months, for a just cause, and with the consent of the general plenary council.

### *Validity of the assembly*

72. The general convention and territorial conventions are considered validly assembled if at least two thirds of the delegates from the federated institutions are present on the premises on the day they begin.

### *Atmosphere of the convention*

73. All issues analyzed and discussed in the general convention should be resolved

in an atmosphere of prayer, discernment and respectful dialogue.

### *Voting*

74. General convention resolutions are approved by an absolute majority vote. However, any amendments to the Statutes that the general convention wishes to present for the ratification of the supreme governing bodies of the federated institutions and the approval of the Holy See must be approved by a two-thirds majority vote from the participants with the right to vote.

### *Decrees and communiqués*

75. §1. The general directive college promulgates the general convention's resolutions by means of the general convention's decrees.

§2. Decrees can be modified or abrogated only 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 federated institutions and associated lay faithful should be published in communiqués of the convention.

## ***Article 2. The general directive college***

### *Composition*

76. §1. The Federation is directed by a college composed of the general directors of the federated institutions.

§2. When members of the directive college are legitimately impeded, they are replaced by their respective vicar, with the same right to vote.

§3. The directive college is assisted by two of the associated lay faithful who are appointed as determined by their Rule of Life. They have a consultative vote in meetings.

77. For the legitimate constitution of the directive college the participation of three members is necessary, since two members do not form a college. Ordinarily decisions should not be taken without having listened to the opinion of the associated lay faithful who assist the directive college.

### *Functions and priorities*

78.§1. The general directive college is responsible for ensuring that the Federation fulfills its purposes, as established in number 4 of these Statutes.

§2. Its principal functions of government are: coordinated planning, approval of budgets, evaluation, assignments and attending to the affairs most proper and important to the Federation, in accordance with proper law.

§3. The general directive college has to ensure the good functioning of the ordinary direction of the Federations through the opportune assignment and delegation of responsibilities among the constituents of the college, the work teams, the territorial authorities and the federated institutions.

79. In fulfilling their functions, the general directive college should:

1° implement the directives and guidelines issued by the general convention;

2° ensure that everyone, especially the territorial directive colleges, carry out their responsibilities in accordance with proper law;

3° further the consolidation, projection and development of apostolic activity;

4° foster international initiatives of formation, especially for formators of the associated lay faithful, and promote pastoral work for vocations;

5° supervise the administration of the Federation, and promote a healthy economy based on solidarity;

6° promote appropriate institutional communication.

### *Seeking unanimity*

80.§1. Being a collegiate body, the directive college should seek to proceed by unanimous consensus in the acts that correspond to it in terms of proper law.

§2. If agreement cannot be reached in the directive college, it should turn to the plenary council to listen to its opinion and so seek a solution that obtains the unanimous consensus of the College.

§3. The directors who constitute the directive college must responsibly avoid

allowing the lack of agreement to paralyze or hinder the progress and development of the Federation. If there is an occasion when no unanimity has been reached even after turning to the plenary council, the president can determine how to proceed while awaiting consensus.

***Article 3. The President of the general directive college and other positions***

81. The general directive college has a president who is the general director of the Congregation of the Legionaries of Christ.

*Competences*

82. It is the competence of the president of the general directive college:

1° to convene, establish the agenda and preside over the meetings of the general directive college and ensure it functions collegially;

2° to represent the Federation in the ecclesiastical sphere;

3° to represent the general directive college before the Federation;

4° to preside over the general convention and the general plenary council.

*Vice-president*

83. §1. By agreement among its constituents, one of the remaining constituents of the general directive college is appointed vice-president.

§2. When the president is impeded, or the office is vacant, the vice-president of the general directive college assumes all the obligations and rights of the office of the president of the general directive college.

*The general administrator*

84. §1. The general administrator of the Federation is appointed by the general directive college for a three-year term. When this term is over, they can be re-appointed to this position for up to three consecutive terms.

§2. They must be a person 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 federated institutions who is at least thirty-five years old and must have made perpetual profession or final vows at least five years prior.

§4. The general administrator must reside in Rome.

85. The general administrator ordinarily participates in the general plenary councils, and may be called to general directive college meetings when they deal with administrative matters.

86. §1. The general administrator is responsible for the ordinary administration of the assets of the Federation under the authority of the general directive college, and in accordance with universal, proper and civil law. They do not have prerogatives or duties in relation to the assets of the federated institutions.

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

1° assist the general directive college in the increase and distribution of available assets in accordance with the established purposes;

2° ensure that the assets of the Federation are not damaged or diminished;

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

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

5° carry out or oversee audits;

6° keep the general directive college regularly informed on the state of the administration, above all with a financial report on at least an annual basis.

### *The general secretary*

87. §1. The general secretary is appointed by the general directive college for a three-year term. They can be re-appointed to this position for up to three consecutive terms.

§2. They must be competent in their duties, discreet, attentive, patient and helpful. They must have good interpersonal skills and be good at organization and teamwork

and experienced in management.

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

§4. The general secretary must reside in Rome.

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

§2. The general secretary ordinarily serves as secretary of the general directive college and plenary council meetings.

#### ***Article 4. The general plenary council and work teams***

##### *Composition*

89. §1. The group of general councilors of the federated institutions is called the general plenary council of the Federation.

§2. In the plenary council, six members of the associated lay faithful participate with a consultative vote, namely, those who assist the general directive college and four others, appointed as determined by the relevant regulations.

##### *Functions and priorities*

90. §1. The general plenary council is a body that assists the general directive college. Its collaboration expresses the spirit of communion that characterizes the Federation.

§2. It offers its consent or opinion whenever the general directive college requests it, in accordance with proper law, and so assists it in the exercise of authority.

§3. Its collaboration is necessary and particularly important when it offers its opinion on documents intended for the entire Federation, guidelines for evangelization and plans for the fulfillment of the common mission.

### *General Committee for Economic Affairs*

91. The general committee for economic affairs is made up of five members of the general plenary council, named by the general directive college, with the consent of the general plenary council itself.

### *Work teams*

92. The general directive college should set up specialized and stable work teams to assist it in the fulfillment of its functions and support the common mission as needed. The teams are structured according to what is established in the secondary regulations.

### ***Article 5. The general plenary council and work teams***

93. The composition and the responsibilities of the territorial and local authorities are defined in the general Regulations of the Federation.

## **Chapter 6. Administration, economy and co-responsibility regarding material assets**

### *General criteria*

94. The federated institutions, the apostolic works and the associated lay faithful, to the extent of their possibilities, should make contributions so that the Federation has the material assets and economic means it needs to fulfill its goals. For this reason, the Federation should try to create and promote works that generate revenue.

### *Solidarity fund*

95. §1. In a spirit of solidarity, once the federated institutions have responsibly covered their material needs, they should seek to contribute annually to a Federation solidarity fund, as determined by the competent bodies.

§2. For its part, the Federation can intervene and administer the solidarity fund, in accordance with the principle of subsidiarity, to help federated institutions and apostolic activities.

### *Competency in matters of material assets*

96. The Federation and its legitimately established territories, as public juridic persons, enjoy the right to acquire, possess, administer and alienate temporal assets in accordance with universal and proper law. All such assets are ecclesiastical assets.

### *Fixed assets*

97. If one of the federated institutions or works of apostolate places a fixed asset at the disposal of the Federation, the owner must establish a contract or equivalent document, civilly valid if applicable, in which conditions are stipulated, whether free of charge or remunerated, for the use and usufruct of said assets by the Federation or any of its activities.

### *Autonomy of the federated institutions and the Federation*

98. In line with proper law, the Federation and each federated institution are autonomous in their administration, although they may benefit from centralized services if they wish.

### *Support of the members of the federated institutions*

99. §1. Each federated institution is responsible for economically supporting and covering all the material needs of the members belonging to it, in line with relevant proper law.

§2. The Federation, or the federated institutions among themselves, can establish financial compensation agreements for collaboration offered by the members of the federated institutions, respecting civil law.

### *Stable patrimony*

100. The stable patrimony of the Federation consists of all current and fixed assets, and all financial and economic assets, legitimately assigned in accordance with proper law, to ensure its economic security, according to its needs.

### *Purpose of material assets*

101. The principal purposes for which the material assets possessed by or assigned to the Federation should be used are the following:

1° the fulfillment of its goals;

2° subsidiary assistance offered to federated institutions, works or apostolic activities, in case of need and according to possibilities;

3° to support the needs of the Church and charitable works for those most in need.

*Some administration criteria*

102. §1. All those who administer assets must observe the norms of universal law, as well as the directives of proper and civil law.

§2. They must regularly report on their administration to the relevant authority 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.

*Responsible administration*

103. The responsible use of assets and the spirit of poverty require a secure and efficient administration carried out in a spirit of service.

*Criteria of subordination*

104. The ownership and administration of the assets of the Federation in the territories are intended for the overall good of the Federation. Therefore, in case of need, the general directive college, with the consent of the general committee for economic affairs and having listened to the opinion of the relevant authorities, can make use of these assets to finance needs and projects of the Federation, always respecting the donor's intentions.

*Alienation of assets*

105. §1. In making acts of alienation of the stable patrimony of the Federation, the competent authority is the general directive college, with the consent of the general committee for economic affairs, or the relevant territorial authorities, within the limits laid out in the secondary norms.

§2. In the case of a transaction that exceeds the amount defined by the Holy See for each region or involves assets donated to the Federation by virtue of a vow or assets that are especially valuable due to their artistic or historical value, the authorization of the Holy See is also required.

### *Extraordinary administration*

106. §1. It pertains to the general directive college, with the consent of the general plenary council, 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. The general directive college, with the consent of the general committee for economic affairs, or the relevant territorial authorities, are competent to authorize these acts, within the limits laid out in the secondary norms.

### *Budgets*

107. The administration must always follow a budget approved by the competent authority, in accordance with proper law.

### *Sustainability*

108. When establishing territories or localities, founding apostolic works, or undertaking apostolic activities of the Federation, the Federation must ensure their financing and sustainability are guaranteed.

### *Donations with obligations*

109. Without written authorization from the competent directive college, no one is permitted to accept donations on behalf of the Federation that involve obligations or burdens, unless they are of little importance or short duration.

## **Chapter 7. The obligation of proper law**

110. §1. The Statutes and the secondary codes that are properly promulgated comprise the proper law of the Federation. The federated institutions and associated lay faithful must observe it in the parts that affect them.

## **Chapter 8.**

### **Expansion, changes and dissolution of the Federation**

#### *Expansion of the Federation*

111. §1. The incorporation into the Federation of a new ecclesial institution that is an expression of the charism of the Regnum Christi spiritual family requires the approval of the general convention and of the supreme bodies of the federated institutions.

§2. If necessary, the incorporation of a new federated institution is subject to the approval of the relevant changes to these Statutes by the Holy See.

#### *Separation*

112. §1. The supreme body of one of the federated institutions may, after hearing the opinion of the other federated bodies, petition the Holy See to be separated from the Federation.

§2. If the separation is permitted, the Federation or the remaining federated institutions have no rights over the material assets of the federated institution that separates, nor does the institution have rights over the assets of the Federation.

#### *Extinction of a federated institution*

113. In case of extinction of a federated institution, its assets are destined to what is established in their proper law, or, if it were the case, the will expressed by its authorities before its extinction.

#### *Expulsion of a federated institution*

114. The general convention may, for very grave reasons and with two-thirds majority vote of the participants of the other institutions, ask the Holy See for the separation of an institution of the Federation, with the prior consent of the supreme governing bodies of the remaining federated institutions.

#### *Dissolution*

115. §1. The dissolution of the Federation must be approved by the Holy See (see Code of Canon Law, canon 582), at the request of the general convention of the Federation and the supreme governing bodies of the federated institutions.

§2. The distribution of the material assets of the Federation, if any, is undertaken according to an agreement established among the federated institutions.

## **Chapter 9. Conflict resolution**

### *Mechanism for conflict resolution*

116. In case of conflict in interpreting the proper law of the Federation or of conflict between the federated institutions:

1° in a conflict on the local level, one of the parties may have recourse to the territorial directive college to request mediation or arbitration. In this case, all parties in the conflict must collaborate with the directive college to seek to resolve the conflict;

2° if the local dispute is not resolved according to what is laid out in the preceding paragraph, or there are territorial bodies involved, one of the parties, or the governing body that had been appealed to, may present the case to the general directive college. 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° if the conflict originates at the general level and the case demands it, one of the parties may present the case directly to the Holy See.