

Regnum Christi **identity**

according to the Regnum
Christi Federation Statutes



REGNUM
CHRISTI

Index

**Living the mystery of Christ
and making it present 5**

- Introduction 6
- Making the mystery of Christ present 7
- Unpacking the mystery of Christ,
the Apostle of the Kingdom 19
- The person within the mystery:
the experience of the apostle of the Kingdom 28

**Visual presentation of the charism
from the Regnum Christi Statutes 33**

- Infographic 35
- An organic vision of the charism from
the Statutes and the Rule of Life 36
- An apostle of the Kingdom is
characterized by a lifestyle 37
- Jesus Christ 38

Living the mystery
of Christ and making it
present in our world
so his Kingdom comes in
hearts and in society: a personal
call shared with others



Introduction

Our newly approved Statutes have a chapter called “Fundamentals of the Regnum Christi Federation.” This is where you find the purpose and mission of Regnum Christi—in other words, the reason it exists.

Moved by the desire to keep growing in understanding—with mind and heart—the gift of our charism, we offer these reflections as a resource to delve deeper into how our vocation is, mainly, an invitation to let the mystery of Christ transform our life and allow him to continue his mission through us. We propose starting with number 8 of the Statutes as a key interpretative passage.





Making the Mystery of Christ present

“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” (RCFS 8)

The synthetic expression “to make the mystery present” hides a real treasure. Discovering and unlocking this mystery—the divine-human reality of Christ—can help us to live our Christian vocation according to the spirit and mission of Regnum Christi with renewed enthusiasm and growing fulfillment.

The mystery of Christ

The “mystery of Christ” (Ephesians 3:4-5) refers to nothing less than the reality of the living God and his creative and redemptive work, revealed in Jesus Christ and present among us through his body, the Church.¹

Catechism 1066: In the Symbol of the faith [the Creed] the Church confesses the mystery of the Holy Trinity and of the plan of God’s “good pleasure” for all creation: The Father accomplishes the “mystery of his will” (Ephesians 1:9) by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name. Such is the mystery of Christ (Ephesians 3:4), revealed and fulfilled in history according to the wisely ordered plan that St. Paul calls the “plan of the mystery” (Ephesians 3:9) and the patristic tradition will call the “economy of the Word incarnate” or the “economy of salvation.”²

First of all, it is worth lingering on the word “mystery,” because we don’t always understand what it really means. In common usage, the word “mystery” refers to something you cannot understand—for example, a riddle, or an event with no apparent explanation. Sometimes it’s a synonym for “secret,” something known only to a few who keep it jealously to themselves.

¹ See General Audience of Pope Benedict XVI, January 14, 2009

² Catechism of the Catholic Church, 1066

For St. Paul, by contrast, the mystery is the opposite of a secret: it is what was actually revealed to us and is therefore now known.

Certainly, the mystery could not be fully known by mere human reason through observation and logical reasoning. It needed to be revealed by God and welcomed in faith. It is true that it infinitely exceeds our capacity for understanding, but it is not something irrational or totally inaccessible to the human intellect.³

Another aspect of the biblical concept of “mystery” is that it refers to a living reality and not to an abstract idea, to a person and not a doctrine or a law. That’s why it’s not enough to believe in the mystery in the sense of regarding it as true. We are invited to live it, by entering into a relationship with it and giving our free assent so it gradually transforms us.⁴

The quintessential way to enter into the mystery is through the liturgy. It is significant that part two of the Catechism, which is dedicated to the liturgy, is titled “The Celebration of the Christian Mystery.” What the Church announces and celebrates in its liturgy is the mystery of Christ, so the faithful live from him and bear witness to this mystery in the world.⁵ In fact, “Christian liturgy not only recalls the events that saved us but actualizes them, makes them pre-

³ See Catechism of the Catholic Church, 50, 237

⁴ See Catechism of the Catholic Church, 170

⁵ See Catechism of the Catholic Church, 1067-1068

sent. The Paschal mystery of Christ is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.⁶

The apostolate, insofar as it seeks to make the mystery of Christ present, is an extension of the liturgy and shares in its nobility as the highest act of worship man can offer. Thus, St. Paul sometimes uses liturgical language to speak of his apostolate.⁷

The mystery of Christ and the particular mysteries of the life of Christ

St. Paul speaks of the “mystery of Christ” (Ephesians 3:4) in referring to the entire salvific work of God accomplished in Jesus Christ: the eternal life of the triune God who sends the Son to become man, live on earth, suffer, die and rise for us, ascend with his risen humanity to the Father, send the Holy Spirit upon redeemed humanity, and work within it until “God is all in all” (1 Corinthians 15:28). All of this is “the Mystery of Christ,” in the singular.

On the other hand, the Tradition of the Church, and with it the Catechism, speak of “the mysteries of Christ’s life,” in the plural,

⁶ Catechism of the Catholic Church, 1104

⁷ Roman 15:16; Philipians 2:17

referring to the various moments of the earthly life of Jesus of Nazareth (the incarnation, hidden life, baptism, wedding in Cana, public life, transfiguration, passion, death and resurrection, etc.) or to various aspects that characterized his earthly life as a whole (Jesus praying, Jesus teaching, Jesus healing, etc.).

The Catechism of the Catholic Church explains in numbers 512 to 518 that Jesus' whole life is mystery, because in everything he lived on earth, through his daily human activity, he was revealing the Father, redeeming man, and bringing about the recapitulation in himself of all created reality. Therefore, every event or feature of Jesus' historical life, considered in itself, is a mystery that contains within itself the whole Mystery and makes it accessible to the believer.

“From the swaddling cloths of his birth (see Luke 2:7) to the vinegar of his Passion (see Matthew 27:48) and the shroud of his Resurrection (see John 20:7), everything in Jesus' life was a sign of his mystery. His deeds, miracles and words all revealed that ‘in him the whole fullness of deity dwells bodily’ (Colossians 2:9). His humanity appeared as ‘sacrament’—that is, the sign and instrument—of his divinity and of the salvation he brings: what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission.⁸

The link between the charisms of spiritual families and the particular mysteries of Christ's life

According to St. John Paul II, the charisms of spiritual families in the Church are characterized by “a profound desire to be conformed to Christ by giving witness to some aspect of his mystery.”⁹

We could state, therefore, that the members of an ecclesial movement, institute, or community contemplate, live, and transmit, the whole Mystery of Christ in light of a particular mystery of his life. The fact that the various charisms highlight some particular aspect of Christ's life is not something that reduces or limits living the Gospel and sharing in Christ's mission; rather, it illuminates them with a particular light. It is not that the members of a spiritual family seek to imitate, for example, only Christ who prays, or only Christ who preaches; rather, they contemplate and live the whole Mystery of Christ and all the particular mysteries with the specific focus that was given to them in their charism.

In other words, the charism of a spiritual family confers on its members a particular grace to contemplate, live, and communicate a particular mystery of Christ, and thus offer the Church and the world a specific

⁸ Catechism of the Catholic Church, 515

⁹ *Mutuae Relationes*, 51 cited in *Vita Consecrata*, 36

way to make the Mystery of Christ present in its totality.

In our case, we are called to contemplate and live “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”¹⁰ to “give glory to God and make the Kingdom of Christ present in the hearts of all people and in society.”¹¹ A synthetic way of referring to this particular facet of Jesus’ earthly life could be to refer to the mystery of Christ the Apostle, as in number nine of the Federation Statutes.

Making present

The Statutes speak of making this mystery present, not in a figurative or merely moral sense, as if by our good deeds, externally imitating Christ and repeating what he did with our own effort, we were somehow to represent him in today’s world.

Our ability to make Christ present is based on the fact that he can be and wants to be present in me and through me. That this is real and not just a nice image, is based on the living communion of the baptized with the Risen Christ through grace. This is one

10 Statutes of the Regnum Christi Federation, 8

11 Statutes of the Regnum Christi Federation, 7

of the themes most discussed by St. Paul in his letters: “I live, no longer I, but Christ lives in me.”¹²

Christians can truly make Christ present because Jesus’ earthly life, with all its events and mysteries, is not a past event that is over and done with. Actually, Jesus’ life, which reveals and fulfills the “the mystery hidden from ages and from generations past,”¹³ “is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is—all that he did and suffered for all men—participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life.”¹⁴

The Risen Christ is present and active in the life of each one of us. In us he wants to actualize—that is, to make newly present and active—what he lived in his earthly life: teach, heal, liberate, call, bring people together, form, give life, etc. He does this for us as recipients of his action, and he wants to do it also with us and through us for others.

In common theological language, the expression actualize (make the mystery present) is properly applied to the sacraments

12 Galatians 2:20.

13 Colossians 1:26.

14 Catechism of the Catholic Church, 1085.

and the liturgy. As mentioned, this is the quintessential way in which Christ makes his redemptive work present, and it is the basis of all the other actions of the Church, and of our actions as members of the Church. Christ transforms Christians through their participation in liturgical life, especially in the Celebration of the Eucharist, and enables them to build up the Church and establish his Kingdom in their daily lives.

Similarly, thanks to the sharing in the life of the Risen One that we receive at baptism and continually nourish in the sacramental life, we can make Christ himself present here and now. We do not substitute for him, nor do we only represent him as an ambassador represents his absent king. We give him our humanity so he himself can act, and so keep teaching, healing, liberating, bringing people together, forming, giving life, etc.

The Catechism presents this deep and fascinating reality of our Christian life from various points of view, especially in numbers 519, 520 and 521, and in number 1698.

Catechism 521: Christ enables us to live in him all that he himself lived, and he lives it in us. "By his Incarnation, he, the Son of God, has in a certain way united himself with each man" (Gaudium et Spes 22). We are called only to

become one with him, for he enables us as the members of his Body to share in what he lived for us in his flesh as our model:

“We must continue to accomplish in ourselves the stages of Jesus’ life and his mysteries and often to beg him to perfect and realize them in us and in his whole Church... For it is the plan of the Son of God to make us and the whole Church partake in his mysteries and to extend them to and continue them in us and in his whole Church. This is his plan for fulfilling his mysteries in us” (St. John Eudes, Tractatus de regno Iesu).

A community making the mystery present: God calls me, together with other people

As members of a spiritual family and an apostolic body called together by Jesus Christ, we are recipients of a gift we share. We discover this gift present within each one of us, and we also discover it present in other people who are called to live it together with us. Therefore, we make present the mystery of Christ described in the Statutes, not only as individuals, but as a community that has been called together.

The strength of the bond that unites us is the life in Christ we were given by baptism, and the common call of the Lord to share the gift of a particular mystery of his life that makes his Kingdom present in our hearts and in society. It is not about associating ourselves to simply “pursue a particular religious or social goal.”¹⁵ What unites us is the gift of a common charism, which generates a community in which we share a spirit and a mission.¹⁶

This spiritual family today consists of married and single lay people, consecrated lay men and women, seminarians, diocesan deacons and priests, religious brothers and priests of the Legionaries of Christ, each living according to their own vocation, as members of a single body (see 1 Corinthians 12:12-29) dedicated to the common mission.¹⁷

15 *Iuvenescit* Ecclesia 2.

16 Statutes of the Regnum Christi Federation

17 Preamble of the Statutes of the Regnum Christi Federation 4.



Unpacking the mystery of Christ, the Apostle of the Kingdom

The contemplation of Christ in faith leads us into the knowledge of the mystery we are called to make present so his Kingdom comes in people's hearts and in society.

He goes out to meet people

- Christ, the One who is sent, the Apostle of the Father, goes out to encounter humanity in order to make his Kingdom present in our hearts and in the world.¹⁸ Christ, Love Incarnate, is the presence of the Kingdom in this world. He is the living encounter between God and man.
- In his hidden life, he encounters people in daily life, in the exercise of a trade, in daily interactions with others, in his obedience to his parents¹⁹ and in obedience to his Father.²⁰
- In his public life he is present wherever the people of his time are to be found:

18 Joseph Ratzinger, "Jesus of Nazareth" Chapter 3, The Gospel of the Kingdom of God

19 Luke 2:51

20 Luke 2:39

21 Matthew 20:30

22 John 2:1-12

on the roads,²¹ at wedding feasts,²² at the lake shore,²³ at the tax office,²⁴ beside a well.²⁵

- He also encounters people in their deepest experiences: in the death of a loved one,²⁶ in the joy and beauty of friendship,²⁷ in celebrations, in apostolic fatigue, in the darkness of trials,²⁸ in physical suffering, in sickness and pain,²⁹ in rejected love.³⁰
- In a very special way, he is the encounter of God and human persons in prayer, where he presents them to his Father.³¹
- All these realities touched by Christ become realities of the Kingdom: the Kingdom he comes to announce and make present; the Kingdom that overcomes the kingdom of darkness through the power of love.

He reveals the love of his Heart

- By revealing the love that burns in his Heart, Christ invites us to open our own heart to receive it. He invites us to love him and what he loves.³² He invites us to let him love in us.
- From the beginning of his preaching until his death on the cross, and then in the Resurrection, Christ lets us see the immense love he has for his Father, from whom he came and to whom he is returning.³³ A father from whom he receives, and to whom he commends,

23 Matthew 4:18-22

24 Matthew 9:9; Mark 2:13

25 John 4:5-8

26 John 11:33-36

27 John 15:15

28 Luke 22:39-46

29 Matthew 8:5-13

30 Matthew 23:37

31 John 17

32 Statutes of the Regnum

Christi Federation 14

33 John 13:3

the Spirit.³⁴ A close, affectionate father he calls “Abba.”³⁵ A father who is also our Father.³⁶

- He loves Mary as a son loves his mother. He involves her in his entire life, in his redeeming work, and, at the foot of the cross, he entrusts her as Mother to the early Church.³⁷
- He passionately loves all people as his brothers and sisters. He loves them to the extreme, to the point of giving his life..³⁸ Just as he is loved by the Father, so he loves them..³⁹
- Christ loves with a personal love, capable of establishing deep relationships. His love for his friends is faithful; for children, it is tender;⁴⁰ for those who suffer, compassionate;⁴¹ and for those who rejoice, joyful.
- His is a love that thirsts to be loved and is not ashamed to admit it. He says it beside the well⁴² and he says it on the cross.⁴³ It’s a love that touches others and lets itself be touched.⁴⁴ It becomes vulnerable.
- Christ’s love is one that forgives,⁴⁵ heals,⁴⁶ and comforts.⁴⁷ It’s a love that lifts people up⁴⁸ and restores their dignity.⁴⁹ It’s a love that raises up,⁵⁰ that gives life in abundance.⁵¹ A love that definitively conquers sin and death, a love that makes all things new.⁵²
- His is a priestly love offered for all people, his brothers and sisters:⁵³ for friend as for enemy;⁵⁴ for those who recognize and welcome him as for those who

34 Luke 23:46

35 Mark 14:36; Romans 8:15

36 Matthew 6:9

37 John 19:25-27

38 John 15:13

39 John 15:9

40 Matthew 19:13-15

41 Luke 7:11-15

42 John 4:7

43 John 19:28

44 Mark 5:25-34

45 Luke 7:48

46 John 5:2-18; Matthew 8:2-4

47 John 20:15

48 John 5:8

49 John 8:11

50 John 11:38-44

51 John 10:10

52 Revelation 21:5

53 John 10:18

54 Mathew 5:44

- deny and reject him.⁵⁵
- Christ's is a love that burns to make his Father's Kingdom present and teaches us to ask for this in the Lord's Prayer.⁵⁶
 - With every word and every gesture he reveals his love for me.

He gathers them together

- The love that burns in the heart of Christ is a love that gathers others together in communion,⁵⁷ inviting them to remain in him.⁵⁸ It's a love that makes us brothers and sisters in him.
- At the beginning of his public life, Jesus calls twelve men.⁵⁹ He goes out to meet each one wherever they live their day-to-day life. He calls them to be with him,⁶⁰ he reveals to them the mysteries of the Kingdom and the love that burns in his heart. He gathers them together into a community and makes them sharers in his mission. Gathering disciples to form with them a community for the mission is not something optional; it is the founding of the Kingdom. By bringing them together, Christ reveals a greater mystery, the mystery of the restored communion that is the Church, his Body, and the beginning of his Kingdom on earth. They are united around him and united in the mission.
- In community, they receive the gift of the Eucharist from the Lord at the Last Supper.⁶¹ The community of the Twelve,

55 John 13:27

56 Matthew 6:10

57 Matthew 18:20

58 John 15:9

59 Matthew 4:18,22; Mark 1:16-20;

Luke 5:1-11

60 John 1:35-42

61 Matthew 26:26-29; Mark 14:22-25

gathered together in prayer with Mary, receive the gift of the Spirit at Pentecost.⁶² In community, they meet the Risen Lord, both in the Upper Room⁶³ and on the lakeshore.⁶⁴

- The community that follows the Lord is not limited to the Twelve. How many pious and brave women accompany him on his journeys,⁶⁵ especially the most painful one: the one that leads him to Calvary..⁶⁶ There are also families drawn to him, such as the family from Bethany.⁶⁷ The 72 disciples, sent out on a mission, return to join Jesus and share the joy of their experience of proclaiming the Kingdom.⁶⁸
- The community Jesus brought together gets shaped by daily contact with him, by sharing life with their Master and Lord. They accompany him on the roads he travels, to the homes he visits, in the boat that so often crosses the Lake of Galilee. They learn from him how to love each other and to pray together to the Father.⁶⁹
- The apostles later on will do what their Teacher did. Sent all over the world to preach the Kingdom, they will form communities of believers who share the Eucharistic Bread, share their food and their possessions, and look after the needs of all. Together they praise the Lord and with their lives they proclaim him.⁷⁰

62 Acts 2

63 John 20:19-29

64 John 21:1-23

65 Luke 8:2

66 Luke 23:27-28

67 Luke 10:38-42

68 Luke 10:17-24

69 Matthew 18:19-20

70 Acts 2:42-47

He forms them as apostles, Christian leaders

- The formation of the apostles occurs in intimate contact with Jesus Christ. We can say that the life they share with him is where he gradually shapes them to be like himself: he teaches them to see, think, feel, act, and choose as he does. In the way he interacts with them, he reveals to them the love of his Heart and they gradually learn to love what he loves.⁷¹
- Jesus gives himself to everyone, but dedicates a significant amount of his time to the special formation of some, drawing them intimately into his mystery and making them sharers in his mission.
- In everyday life he leads them to discover God's presence and his plan for all their brothers and sisters—a plan of redeeming love, a plan of encountering people to restore their dignity as beloved sons and daughters of the Father.
- He announces the Kingdom to them, its characteristics and its demands, and calls them to conversion. He teaches them to recognize his presence or absence in different realities:
 - the presence of the Kingdom in the faith of so many people (the woman with a hemorrhage,⁷² the centurion,⁷³ the Canaanite woman⁷⁴), in generosity (the widow at the Temple⁷⁵), in repentance and

71 Catechism of the Catholic Church, 368

72 Luke 8:43-48

73 Matthew 8:5-13

74 Matthew 15:21-28

75 Luke 21:1-4

desire for conversion (Zacchaeus⁷⁶), in thirsting and searching (the Samaritan woman,⁷⁷ Nicodemus⁷⁸), etc.

- the absence of the Kingdom in hypocrisy and lack of truth (some customs of the Pharisees⁷⁹), in the lack of forgiveness, in violence, in betrayal, and in lack of hope.⁸⁰
- He explains to them the meaning of the parables⁸¹ and gradually leads them into the mysteries he has come to reveal. He teaches them that there are demons that are cast out only with prayer and sacrifice.⁸²
- He teaches them what it means to be King according to the criteria of his Father's Kingdom.⁸³ With his own life, he shows them that true leadership consists in bearing witness to the truth,⁸⁴ in serving our brothers and sisters,⁸⁵ in submitting freely to the Father's will,⁸⁶ and in giving one's life out of love.
- He forms them to live in the circumstances of the world like leaven in wheat flour,⁸⁷ but without submitting to the criteria of the world: his Kingdom is not of this world.

76 Luke 19:2-10

77 John 4

78 John 3:1-36

79 Matthew 15:7; Matthew 23:13-32

80 Matthew 27:3-10; Mathew 27:44

81 Matthew 13:18-23

82 Matthew 17:21

83 John 18:36

84 John 18:37

85 Matthew 20:24-28

86 Luke 22:42

87 Matthew 13:33

He sends them

- The sending out on mission springs from the Trinity itself: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal

life.”⁸⁸ The Father sends Christ to redeem humanity.

- Christ, in turn, sends his disciples: “As the Father has sent me, so I send you.”⁸⁸ They share in Christ’s redemptive mission: He sends them to “proclaim the Gospel to every creature.”⁹⁰
- The missionary mandate is given at his Ascension, but Christ also sends them on mission during his public ministry: to heal, to drive out demons,⁹¹ to feed the crowds,⁹² to prepare the Passover supper.⁹³
- He sends them with very clear instructions: no money bag, sack or sandals; announce peace when they enter a house, stay there, and accept whatever they offer to eat and drink.⁹⁴
- When they return from their mission, he advises them to rejoice not because the demons are subject to them, but because their names are written in heaven.⁹⁵

He accompanies them

- Jesus goes out to encounter people and walks with them, both on the exterior journeys between one village and another,⁹⁶ and on their interior journeys.
- The conversation with the Samaritan woman at the well shows us how, throughout the conversation, he is accompanying her in an interior process.
- Jesus walks with the discouraged dis-

88 John 3:16

89 John 20:21

90 Mark 16:15

91 Luke 9:1-2

92 Luke 9:13

93 Matthew 26:17-19

94 Luke 10:4-7

95 Luke 10:17-20

96 Mark 10:17; Luke 17:11-19

ciples on the journey from Jerusalem to Emmaus, and also on a journey through the Scriptures, explaining to them how they foretell what had happened.

- He accompanies Peter on his journey of configuration with him [being shaped into likeness with Christ]. He calls him, gets into his boat, invites him to “put out into deep water.”⁹⁷ To Peter, Jesus gradually reveals his own identity as the Son of God, and the mystery of redemption: “Flesh and blood has not revealed this to you, but my heavenly Father;”⁹⁸ “What I am doing, you do not understand now, but you will understand later.”⁹⁹
- Along with that, he also gradually reveals Peter’s own identity and mission.¹⁰⁰
- At the Ascension, he promises to always accompany them: “I am with you always, until the end of the age.”¹⁰⁰
- At the Last Supper he promises to send his Spirit¹⁰²—the great companion—who will teach them everything and remind them of all that he told them.¹⁰³ They receive the Holy Spirit at Pentecost and he assists them in their evangelizing activity throughout the Acts of the Apostles.

97 Luke 5:1-11

98 Matthew 16:17

99 John 13:7

100 Matthew 16:18; John 21:15-17

101 Matthew 28:20

102 John 16:7

103 John 14:26



The person within the mystery: the experience of the apostle of the Kingdom

The experience of living within the Mystery

Regnum Christi members recognize the call to live and make present a concrete mystery of the life of Christ. They not only contemplate Christ, but because of their baptism and their vocation to Regnum Christi, they experience what it means to let him live, here and now, in them, what it was that he lived in his life on earth.

An apostle of the Kingdom

An apostle of the Kingdom is what we call a person involved in 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 evangeliza-

tion of people and of society.”

The experience of Regnum Christi members can be conceptualized and expressed as follows:

Jesus Christ continually comes to encounter me to make me a sharer in the mystery of his Kingdom. He wants to make his Kingdom present in my heart and in the circumstances that surround me.

There is nothing in my life that cannot be engaged and touched by Christ. Everything in my life is called to be a place where his Kingdom comes. He enters into a relationship with me and calls me to live in him.

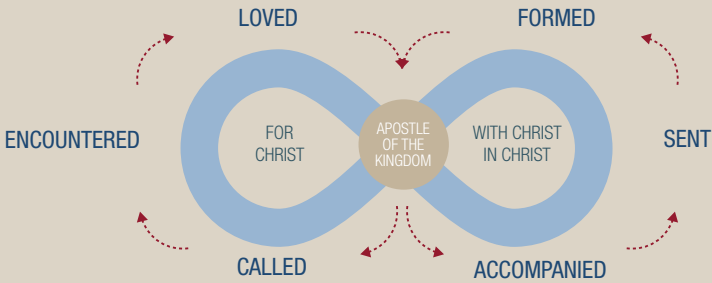
I find myself loved by Jesus, who is my King, my Lord, my Friend. He reveals to me the love that burns in his heart: an unconditional love that knows no limits and is given to me freely. I encounter him in everyday life and there he teaches me to love and give myself.

I find myself part of an “us” that God himself has desired and fathered, with a common mission for the world: together we make the Kingdom present.

I begin to pray, think, feel, act, and see people and the world the way Christ does, and this generates in me a lifestyle in accord with the values of his Kingdom.

Being involved in this dynamic, I listen to the invitation to be sent by him: to proclaim his Kingdom to all people. He teaches me to read reality from his Heart, and arouses in me the desire to bring him to the hearts of those who do not know him, or do not know him well.

He accompanies me and calls me to take my part with him in his mission of making his Kingdom present, going out to meet people, revealing the love of his heart to them, forming them as apostles, sending them in his name, and accompanying them on the journey. Through me, he wants to continue making this mystery of his life present.



The lifestyle of an apostle of the Kingdom

The mystery we are called to live inspires a lifestyle, which we can call the lifestyle of an apostle of the Kingdom. This lifestyle is born of and nourishes itself on a way of relating to God that is characterized by a particular spirituality, and is expressed in a concrete way of living the mission and carrying out apostolic activity. All of this is included in chapter two of the new Statutes (Spiritual Foundations of the Federation) and in article one of chapter three (Principles of Apostolic Action).

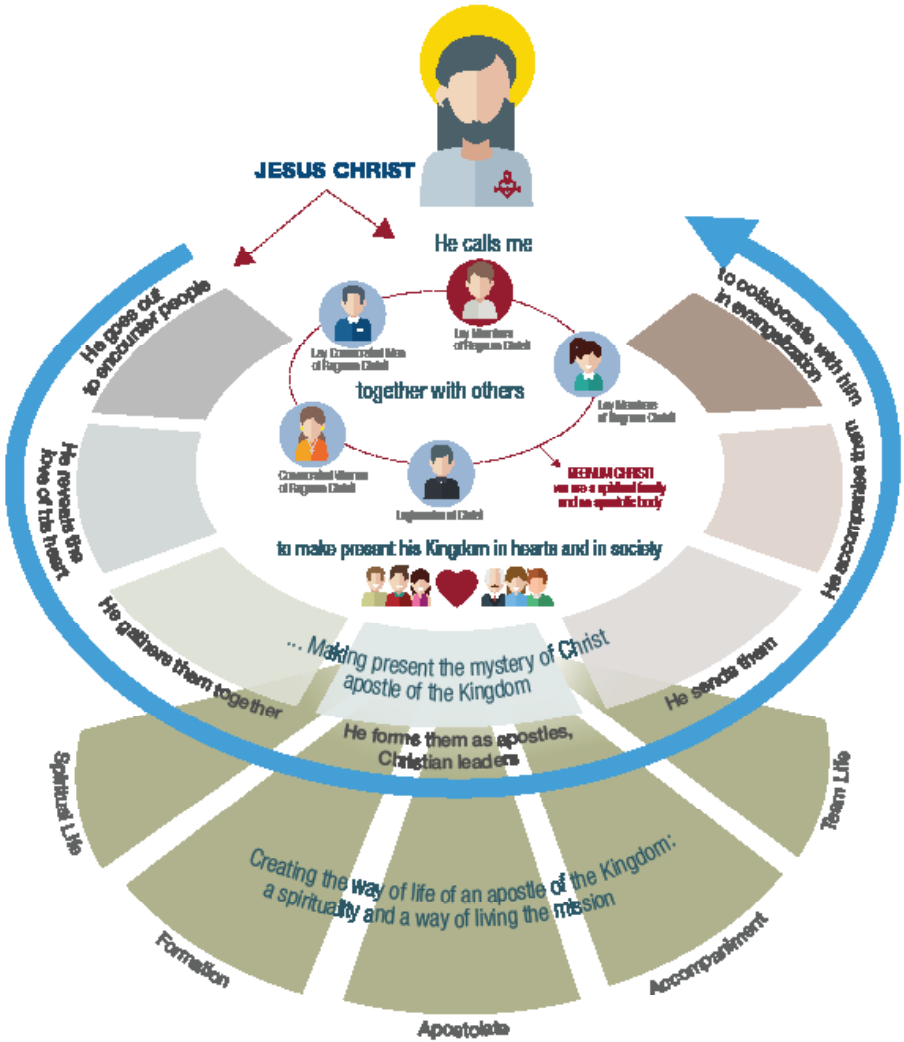
The mystery of Christ the Apostle, described in number eight of the Statutes, can serve as a lens for reading the Statutes and Rule of Life, both to see the richness and intrinsic unity of the lifestyle outlined in these numbers and, above all, to live and savor the treasures of our Christian vocation more deeply through the charism of Regnum Christi.

Conceptual charts of the charism from the Regnum Christi Statutes

Below we present one infographic and three conceptual charts that offer different ways of approaching, in an organic way, Regnum Christi identity as expressed in the Statutes and Rule of Life. These graphics are intended to be a resource in creating programs to help people get to know and communicate the charism of Regnum Christi: its identity, purpose, mission, spirit, lifestyle and structures.



Concept Map of the Charism According to the Statutes of Regnum Christi





Concept Map of the Charism According to the Statutes of Regnum Christi

01

PURPOSE AND MISSION OF REGNUM CHRISTI

- ... THAT CHRIST REIGNS IN HEARTS AND IN SOCIETY (SRCF 7)
- MAKING PRESENT THE MYSTERY OF CHRIST WHO... (SRCF 8)
 - Goes out to meet people
 - Reveals to them the love of his heart
 - Brings them together
 - Forms them as apostles, Christian leaders
 - Sends them and...
 - ...accompanies them
 - ...to collaborate with him in evangelization

02

REGNUM CHRISTI SPIRITUAL FAMILY AND APOSTOLIC BODY (SRCF 3)

- ... IN WHICH EACH VOCATION CONTRIBUTES THEIR PARTICULAR IDENTITY TO THE GOOD AND ENRICHMENT OF ALL (SRCF 5)
 - Lay members
 - Legionaries of Christ
 - Consecrated Women of Regnum Christi
 - Lay Consecrated Men of Regnum Christi
- ... CALLED TO LIVE IN PROFOUND COMMUNION AND TO BE TESTIMONIES OF THE LOVE OF JESUS CHRIST THROUGH THE CHARITY AND UNITY AMONG THEM (SRCF 6)
- ... LIVING COMMUNION, CO-RESPONSIBILITY, AND COMPLEMENTARITY (SRCF 27-29)

AN ORGANIC VISION OF THE CHARISM ACCORDING TO THE STATUTES AND RULE OF LIFE

05

STRUCTURES AND FUNCTIONS AT THE SERVICE OF LIFE IN REGNUM CHRISTI

- ... TEAMS (RL 30)
- ... GROUPS (RL 31)
- ... SECTIONS (RL 32-36)

A section is a grouping of teams and groups that fosters prayer life and integral formation, the family spirit of Regnum Christi, the invitation and welcoming of new members, accompaniment, apostolic action and a healthy economy. (RL 32.1)
- ... THE LOCALITY, AS A COMMUNITY OF APOSTLES AND AN OPERATIVE UNIT AT THE SERVICE OF EVANGELIZATION (SRCF 54.1)

03

SPIRITUALITY AND WAY OF LIVING THE MISSION

- ... APOSTOLIC FRUITFULNESS (SRCF 9)
- ... A WAY OF SELF-GIVING (SRCF 10)
- ... PARTICULAR CHARACTERISTICS OF THE SPIRITUALITY
 - Christ-centered (SRCF 12)
 - Person to Person (SRCF 34)
 - Cinco amores (EFRC 114-18)
 - Contemplative and Evangelizing (SRCF 20)
 - Time and Eternity (SRCF 21)
 - Charity (SRCF 23)
- ... WITH AN EVANGELIZING STYLE
 - Leadership (SRCF 33)
 - Person to Person (SRCF 34)
 - Accompaniment and Spiritual Direction (SRCF 35)
 - Formation of Formators (SRCF 36)
 - Apostolic Scope (SRCF 37)
 - Adaptation to times and places (SRCF 38)
 - Organized and Effective Apostolate (SRCF 39)

04

IDENTITY AND WAY OF LIFE OF LAY MEMBERS OF REGNUM CHRISTI

- ... IDENTITY AND WAY OF LIFE OF LAY MEMBERS OF REGNUM CHRISTI (RL 1-2)
- ... EXPRESSED IN THE LIVING OF FIVE SPECIFIC ELEMENTS
 - Spiritual Life (RL 3-5)
 - Formation (RL 6-8)
 - Apostolate (RL 9)
 - Accompaniment (RL 11-13)
 - Team Life (RL 14)
- ... WHOSE ELEMENTS ARE LIVED IN A SPECIAL WAY IN THE ENCOUNTER WITH CHRIST (RL 15)



Concept Map of the Charism According to the Statutes of Regnum Christi

01

THAT FINDS
ITS SOURCE IN...

- a. A personal encounter with Christ
- b. Who invites me 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. (SRCF 8)

02

THAT HAS SPECIFIC SPIRITUAL
CHARACTERISTICS, AMONG
OTHERS

- a. Christ-centered (SRCF 12)
- b. Spirituality of the Kingdom (SRCF 13)
- c. Animated by several loves (SRCF 14-16)
- d. Contemplative and Evangelizing (SRCF 20)
- e. Time and the Sense of Eternity (SRCF 21)
- f. Charity as the Queen of all Virtues (SRCF 23)

THE APOSTLE OF THE
KINGDOM IS CHARACTERIZED
BY A WAY OF LIFE

04

THAT IS DEVELOPED
IN FIVE SPECIFIC ELEMENTS

- a. Spiritual Life (RL 3-5)
- b. Formation (RL 6-7)
- c. Apostolate (RL 9)
- d. Accompaniment (RL 11)
- e. Team Life (RL 14-15)

03

THAT HAS A WAY
OF LIVING THE MISSION

- a. In profound communion with Christ, source of all apostolic fruitfulness (SRCF 9)
- b. With a particular style of self-giving (SRCF 10)
- c. In each sphere of life and through initiatives and apostolic works (SRCF 11)
- d. With several principles that guide apostolic action:
 - i. Leadership (SRCF 33)
 - ii. Person to Person (SRCF 34)
 - iii. Accompaniment (SRCF 35)
 - iv. Formation of Formators (SRCF 36)
 - v. Scope of Apostolate (SRCF 37)
 - vi. Adaptation to times and places (SRCF 38)
 - vii. Organization and efficacy (SRCF 39)



Concept Map of the Charism According to the Statutes of Regnum Christi

