





# ECYD Identity and Mission



CHAPTER



## IDENTITY

**1** ECYD is an international Catholic association of adolescents who make a pledge of friendship with Christ and with each other to build up a new world according to the Gospel.

ECYD is an **association** – understood in the broad sense of the word – because it is a group with its own identity and structure.

The “pledge of friendship with Christ and with each other to build up a new world according to the Gospel” expresses the **life style** – a specific way of living Christian life (Cf. ECYD Statutes 10§1) – that ECYD offers adolescents.

Number 3 of these Statutes explains how an adolescent in ECYD seeks to build up a new world according to the Gospel.

**2** §1. ECYD is part of the Regnum Christi Movement and depends on it for its governance and structure.

The General Statutes of Regnum Christi will define how ECYD is part of the Movement.

§2. ECYD Adolescents live the charism of the Movement according to their age.

ECYD is a way of living Christian life according to a specific charism. It is not merely an apostolate of the Movement.

## MISSION

**3** The ECYD mission is to collaborate with Christ so that he might reign in the hearts of adolescents and in the world.

The ECYD mission includes both the mission of the mentor and of the adolescent. An ECYD Adolescent's mission is specified in #7, 29 and 30; and the mentor's in #32 of these Statutes.

## NAME

**4** §1. The name ECYD is an acronym that represents "encounters, convictions, your decisions." The name "ECYD" should be used as such globally, independent of a country's language.

A lower case "y" or all lower case letters can be used for design purposes.

§2. The name denotes the dynamic of ECYD's life: through different experiences of encounter, adolescents acquire firm life convictions and learn to make free and responsible decisions according to Gospel criteria.

**Appendix 1** of these Statutes offers some further articulations of the encounters, convictions and decisions according to ECYD spirituality.

# ECYD Spirituality

# 2

CHAPTER



- 5** ECYD shares Regnum Christi spirituality adapted to adolescence.

## CHRIST-CENTEREDNESS

- 6** Jesus Christ comes to encounter each adolescent. He loves them and invites them to follow him (Cf. Mark 10:21), and to be his friend and apostle (Cf. John 15:15-17). An ECYD Adolescent in turn, seeks to respond to Christ with a love that is real, personal, passionate and faithful; making him the center and model of their life, and the criteria of their decisions.
- Friendship with Christ is the specific characteristic of Christ-centeredness in ECYD.

## THE KINGDOM OF CHRIST

- 7** Christ taught us to pray, "Thy Kingdom Come!" (Matthew 6:10). This petition expresses ECYD Adolescents' burning desire to have Christ reign in their hearts, in the hearts of all people and in the whole world. Therefore, ECYD Adolescents:
- 1°. seek to know and love Jesus Christ more each day, and foster a close friendship with him, knowing that the transformation of the world begins with a transformation of their own heart (Cf. John 15:4-5); and
  - 2°. give of themselves with great love and enthusiasm to the mission of bringing Christ to those they encounter (Cf. Mark 16:15).
- This number about the Kingdom of Christ points out two characteristics of ECYD Spirituality: contemplative (§1) and evangelizing (§2).

## CHARITY

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Charity is the love of the Heart of Jesus Christ that impels ECYD Adolescents to live the New Commandment: "Love one another as I have loved you" (John 13:34). Charity is ECYD's prized virtue. By living charity, adolescents seek to be witnesses of God's love, following the example of the first Christian communities (Cf. Acts 4:32 and 2:42).

Charity is love received and given. Its origin is God himself, who is love (Cf. 1 John 4:8, 16). This love has been poured out into our hearts (Cf. Romans 5:5). Therefore, we can love one another (Cf. John 13:34), and proclaim and give witness to this love (Cf. John 13:35).

Cf. *Caritas in veritate* #5.

## THE FIVE LOVES OF ECYD

**9** Love is born as a response to the experience of being loved (Cf. 1 John 4:19). Therefore, ECYD Adolescents:

- 1°. seek to passionately, faithfully and generously love Christ as their best friend. This love is nourished by the Eucharist and the Gospel, and is fostered in a life of grace and prayer;
- 2°. seek to love the Blessed Virgin Mary as their mother with filial affection (Cf. John 19:27), entrusting themselves to her care and intercession, and seeking to imitate her in her virtues;<sup>1</sup>
- 3°. seek, as a living member of the Church, to love her and collaborate in her evangelizing mission;<sup>2</sup> and to love the Pope,<sup>3</sup> the Vicar of Christ, by knowing and spreading his teachings and engaging in his initiatives;
- 4°. seek to love others (Cf. Luke 10:27-37) by living charity and enthusiastically collaborating with Christ so that in him all might encounter their salvation and the fulfillment of their lives. (Cf. 1 Timothy 2:3-4); and
- 5°. seek to love ECYD as a personal gift received from God; which helps them to encounter Christ, grow in friendship with him, and together with their friends, be his apostles.

The introduction to this number points out the reciprocal dynamic of love. When instilling the loves of ECYD, it is important to help the adolescent discover that they are loved by Christ, the Blessed Virgin Mary, and the Church; and to help them love ECYD as the place to encounter the other loves.

<sup>1</sup> Cf. LG #65.  
<sup>2</sup> Cf. LG #33.

<sup>3</sup> Cf. LG #22 and 23.

## A SPECIFIC STYLE OF CHRISTIAN LIFE

**10** §1. ■ ECYD presents adolescents with an attractive and demanding Christian ideal and lifestyle. By virtue of baptism, an adolescent is called to holiness and to the apostolate. Therefore, each one seeks to follow Jesus Christ by responding to his love and allowing themselves to be transformed by his grace.<sup>4</sup>

§2. ■ ECYD helps adolescents grow in the virtues that most characterize its spirituality: it challenges them to live in the truth, with integrity and authenticity (Cf. Matthew 5:37); it helps them to realize the need for obedience understood as listening to and freely accepting God's will (Cf. Luke 1:38); it invites them to live generous self-giving as a way to authentic fulfillment and happiness (Cf. Acts 20:35); it helps them to live purity as a path of true freedom and love (Cf. Matthew 5:8); and it moves them to live their whole life with the enthusiasm and joy proper to a Christian (Cf. Philippians 4:4).

The virtues mentioned here, aside from being virtues of ECYD spirituality, are aligned with the specific needs of adolescents.

<sup>4</sup> Cf. LG #33 and 40. VS #21.

## INVOCATIONS

**11** The ECYD invocation to Christ is "Christ, our King, thy Kingdom come!" Its Marian invocation is "Mother most pure, pray for us."

When Regnum Christi settles on its Marian invocation, it will be decided whether ECYD adopts that invocation, or keeps "Mother, most pure."

## PATRON SAINTS

**12** ECYD is dedicated to the Blessed Virgin Mary. ECYD also invokes Saint Agnes and Saint José Sánchez del Río as patron saints. Their passionate love for Christ, their courage in the defense of the faith, and their purity of heart makes these patron saints excellent models for all adolescents who desire to generously live their friendship with, and self-giving to, Christ.

Saint Agnes and Saint José Sanchez del Río are patron saints for both girls and boys of ECYD not just for one of the branches.

## TRADITIONS

**13** §1. ECYD Adolescents celebrate in a special way the solemnity of Our Lord Jesus Christ, King of the Universe, its patron saints according to the liturgical calendar, and the anniversary of the Pope's election.

These traditions are an expression of the five loves.

§2. ECYD Adolescents make an annual pilgrimage to a Marian shrine.

The liturgy celebrates ECYD patron saints on the day of their martyrdom: St. Agnes on January 21st and St. José Sánchez del Río on February 10th.

## ECYD SYMBOLS

**14** The ECYD symbols, which help to create unity and a sense of belonging, are:

- 1°. The ECYD Cross which represents the pledge of friendship each adolescent makes with Christ and with each other to build up a new world according to the Gospel.
- 2°. The red and white ECYD Flag – from left to right – highlighting the ECYD Cross on the white section.

The ECYD Cross opens up vertically from earth to heaven and horizontally from the center to the sides reflecting the openness of man toward God and the desire to bring his love to all others. A chain encompasses the center of the cross, reflecting unity and the adolescents' pledge of friendship with Christ and with each other. The letters "ECYD" are set from top to bottom on the vertical beam of the cross.

The ECYD Flag has the same colors and layout as the flag of the Regnum Christi Movement and the Legion of Christ.

The graphic design of the ECYD symbols will be defined in a later document, which will also include the official logo of ECYD.

The ECYD logo is not included in this number because it is not an essential symbol. It is changeable and adaptable to the times. Its approval pertains to the General Director of Regnum Christi. The current ECYD logo is the one proposed in the *ECyDbook* of 2012.

# Belonging to ECYD

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**§1.** Those who belong to ECYD are adolescents who are 11 to 16 years old and have made the pledge of friendship with Christ in ECYD.

The act by which an adolescent officially becomes a part of ECYD is known as the “ECYD Pledge of Friendship with Christ.”

ECYD should not begin earlier than 11 nor extend beyond 16 years of age because:

- Those 10 and under are not yet adolescents. ECYD is for adolescents, not for children.

- At the age of 16, an adolescent has the opportunity to become a member of Regnum Christi.

Any territorial-level change of the age for membership in ECYD should be done in accordance with #45 of these Statutes.

**§2.** Additionally, there are other adolescents who regularly or occasionally participate and benefit from life in ECYD; and thus begin to identify with its lifestyle.

This number clarifies that there is one type of formal belonging even though there may be additional participants.

The Statutes use the term “ECYD Adolescents” to refer not only to those who belong to ECYD but also to those who participate in its activities.

## THE ECYD PLEDGE OF FRIENDSHIP WITH CHRIST

**16** §1. The ECYD Pledge of Friendship with Christ is an adolescent's free and personal response to Christ's invitation to be his friend and collaborate with him in his mission.

§2. An adolescent must be Catholic to make the ECYD Pledge of Friendship with Christ.

§3. The approved ECYD Pledge of Friendship Rite should be used. The symbol of this pledge is the ECYD Cross.

**Appendix 2** explains the ECYD Pledge of Friendship Rite.

## DEPARTURE FROM ECYD

**17** §1. When an adolescent reaches the ECYD age limit, in continuity with the charism they have lived, they have the opportunity to become a member of the Regnum Christi Movement.

§2. ECYD Mentors, working together with the Regnum Christi youth sections, accompany each adolescent to freely and consciously take this step.

Becoming a member of Regnum Christi is a new or renewed decision made by those who feel called to keep living the same charism. Therefore, this number speaks of continuity with the charism, which does not imply an automatic step from ECYD to Regnum Christi.

**18** Whoever wishes to leave ECYD may do so freely.

Life in ECYD

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CHAPTER



**19** §1. Life in ECYD revolves around five elements: prayer and sacramental life, team life, formation, accompaniment and apostolate.

In order for life in ECYD to exist, these elements need to be lived “ECYD style,” that is, imbued with its charism (Cf. *ECYD Statutes* Chapters I, II and III).

§2. These five elements are meant to be experiences of encounter through which an adolescent can forge their convictions and decisions in accordance with ECYD spirituality.

## SACRAMENTAL AND PRAYER LIFE

**20** ECYD Adolescents have the opportunity to encounter Christ,<sup>5</sup> their best friend, as someone living and real, who accompanies them in every moment of their life. Through prayer, an adolescent discovers God’s presence in their heart,<sup>6</sup> hears him and dialogues with him, seeks to know his will and receives strength to follow it. Prayer helps them to better understand the world around them and the events of their lives.

**21** In the sacraments of Reconciliation and the Eucharist, adolescents truly encounter Jesus Christ who renews and strengthens them with his grace, so that God’s life is made manifest ever more fully in them (Cf. Galatians 3:27). ECYD seeks to ready the hearts of adolescents to discover the deep value of these sacraments.<sup>7</sup>

<sup>5</sup> Cf. CCC #2560.

<sup>6</sup> Cf. CCC #2563.

<sup>7</sup> Cf. SC #19.

## Means of Spiritual Growth

**22** ECYD offers adolescents some means of spiritual growth, as a specific expression of their search for and personal response to Jesus Christ, i.e.: morning prayers; Gospel reading and reflection; visiting and receiving Christ in the Eucharist, especially at Sunday Mass; encountering God's mercy in frequent Confession; praying a mystery of the Rosary in honor of the Blessed Virgin Mary; night prayers with a brief conscience exam; and acquiring knowledge of the lives of the saints.

This number explains that these means of spiritual growth are a way of fostering a personal relationship with God, not a list of commitments to check off.

With the mentor's help, these means ought to be adapted to each adolescent's age and level of spiritual formation.

**Appendix 3** presents the official texts of the ECYD Prayers that have been traditionally used as the ECYD morning and night prayers.

## TEAM LIFE

**23** §1. ■ ECYD Adolescents form teams. The team is the natural environment where life in ECYD grows and develops. It is a place of true friendship where adolescents meet with their friends and the Friend, and where they seek to grow together and help each other live their faith.<sup>8</sup>

§2. ■ Each team member should be welcomed, loved and respected; so that all members truly feel that they are an active part of the team and seek to contribute the best of themselves. Team life also helps awaken creativity and apostolic initiative.

The team is a way of learning how to live in a **Christian community**: ECYD teammates live communion in Christ, and guided by him, journey together towards heaven; they have received the Good News and seek to proclaim it to all (Cf. GS #1).

Friendship is key in adolescence, especially considering the influence of peer pressure. Hence, it is of great importance that the team be a place of true friendships, rooted in Christ, where the members share the same ideals.

Some places have implemented the practice of a “team pact.” This practice is not presented in these Statutes, but it may be continued where it appears to be a useful way of expressing the unity of team members as a group of friends. It should not be confused or identified with the ECYD Pledge of Friendship with Christ.

<sup>8</sup> Cf. CCC #166.

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§1. The size of a team should favor proper accompaniment, friendship among the members, and everyone's active participation.

§2. In order to foster the dynamics of team life, committees can be formed to launch formative and apostolic activities, as well as activities that help them identify with the charism – integration activities.

§3. When forming stable teams is not possible, the mentors should try to get the ECYD Adolescents together regularly.

This number gives some criteria that can help regulate the size of an ECYD Team. These criteria can be adapted to local circumstances.

## FORMATION

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§1. The aim of Christian formation is to be conformed to the image of Christ (Cf. Romans 8:29).<sup>9</sup> In ECYD, formation is understood as a path of encounters which bring adolescents to know, accept and master themselves; to discover in Christ the full meaning of their lives, and to develop their leadership as apostles.<sup>10</sup>

§2. This formation takes into account all the dimensions of the person, the specific needs of adolescents, the context in which they live, the truths of the faith and ECYD spirit.

**Appendix 4** contains some guidelines for making the formation programs.

<sup>9</sup> Cf. GE #2.

<sup>10</sup> Cf. CT #38.

## Formation Activities

**26** ECYD has established some activities that are especially helpful for formation, integration and encounters with God:

- 1°. Regular meetings: these are foundational to ECYD's everyday life and are designed to promote formation, apostolic action and greater identification with the spirituality of ECYD.
- 2°. Retreats: these are places to learn to pray, moments that favor encounter with God and personal spiritual growth.
- 3°. Courses, camps or conventions: these extended activities help the ECYD Adolescent to go deeper in formation and apostolate, favoring integration within ECYD and allowing adolescents from different cities and countries to meet each other.

The **terms used to name** these activities can be changed – respecting their objectives – according to the situation of each territory.

## ACCOMPANIMENT

**27** Accompaniment is personal attention offered on both an individual and group level in the varied circumstances of the adolescents' lives. With closeness and friendship, the mentors guide and walk alongside the adolescents (Cf. Luke 24:13-33) in their search for happiness and the fullness of their calling.

One of the mentor's main objectives in accompaniment, especially through spiritual mentoring, is to help each adolescent reach the **fullness of their calling**.

## Some Ways of Offering Personal Accompaniment

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Personal accompaniment is offered to the adolescents in the following ways:

- 1°. Spiritual mentoring: the ECYD Mentor seeks to enlighten, with the help of God's grace, the different dimensions of the adolescent's life so as to guide them to union with God, and to seek and welcome God's will.
  
- 2°. On-going closeness and relationship building between the team leader and the adolescent, in which the leader seeks to touch base with each member on their team to get to know each one and be near to each one. The goal is to be able to guide them as a friend and older brother/sister.

While mentoring minors, observe the safe environment policies of the territory (Cf. *ECYD Statutes #43*).

The term spiritual mentoring can be adapted according to common usage in a culture. For example: spiritual direction, spiritual dialogue, spiritual mentoring, etc. The underlying principle is that **spiritual personal attention** is offered to ECYD adolescents.

Touching base with the team leader does not replace spiritual mentoring. The team leader can help the adolescents approach the spiritual mentors for advice in matters the leader does not feel competent or is not competent.

This number does not set the frequency of meeting with the team leader or define its content. The key is that the team leader looks out for each member on his team.

## APOSTOLATE

**29** With the conviction of being a link God has chosen in the chain of Redemption, ECYD Adolescents live with an ardent and generous desire to transform the world for Christ. Therefore, they do not just do apostolate; they are apostles. They take advantage of every occasion to collaborate with Christ in making his Kingdom present and to give witness to their faith.<sup>11</sup>

The desire to **transform the world** for Christ is a characteristic of ECYD that adolescents identify with. Apostolate is where they can be invited to give themselves generously and foster the high ideals proper to their age. This number clarifies that apostolate is collaborating with Christ in his mission.

ECYD Adolescents change the world to the degree that they live their Christian vocation sincerely. Being an apostle is more than a subjective attitude; it is the way of living as a Christian in the world. Christian life cannot be conceived apart from the call to preach the Gospel. Following Christ and being an apostle are inseparable.

<sup>11</sup> Cf. AA #12.

## Areas of Apostolate

**30** ECYD Adolescents live their mission in prayer and by giving witness to an authentic Christian life of self-giving for the salvation of souls, and apostolic initiative. Therefore, they seek to be leaven in their surroundings (Cf. Matthew 13:33), especially among their family, friends and companions. They seek to go out and meet the most needy and distanced from God, to collaborate with Christ in the evangelizing mission of the Church, and to be available to help in ECYD.

Helping **the most needy and distanced from God** refers to the material and spiritual needs of people. This includes, for example, volunteer projects, missions, corporal and spiritual works of mercy, prayer campaigns, etc.

Adolescents may **help in ECYD** as team leaders and camp counselors, or to prepare activities or take on some responsibility on the team, etc.

## ECYD Missionaries

**31** §1. A missionary is an ECYD member between 15 and 16 years old who offers to spend some specific time of their life collaborating with Christ and with his Church wherever there is a need.

§2. This time as a missionary is an opportunity for adolescents to have a profound experience of apostolic formation, which helps them grow in their love for Christ and others with a special spirit of self-giving and generosity.

The document *Identity and Mission of ECYD Missionaries* further develops this number.

Mentors can make an exception to the set age for a missionary in concrete cases for pastoral reasons. If a territory needs to change the age policy on a habitual basis, a proposal can be presented to the general directorate (Cf. *ECYD Statutes* #45).

# ECYD Mentors

# 5

CHAPTER



## THE ECYD MENTOR

- 32** §1. ▀ An ECYD Mentor is one who, under the guidance and action of the Holy Spirit, forms and accompanies ECYD Adolescents in their development towards human and Christian maturity.
- §2. ▀ Their mission is to help ECYD Adolescents experience the love of Jesus Christ, the only one who can transform and give full meaning to their lives, so that they become his friends and apostles at the service of the Church.
- §3. ▀ In order to fulfill their mission, the ECYD Mentor should know and love Jesus Christ; be a clear witness of Christian life, a demanding guide and companion; know the adolescent and adolescent psychology; and, above all, see each one from the Heart of Christ. Christ is the model for every mentor.
- §4. ▀ Ordinarily, ECYD Mentors are Legionaries of Christ, consecrated members of Regnum Christi, or first and second-degree members of Regnum Christi.

## FORMATIVE STYLE

**33** ECYD formation is given on a personal and team level. It is both integral and integrating, doctrinal and experiential, recurring and gradual. It is proactive and challenging in style, and based on the specific reality of each adolescent.<sup>12</sup> It is aimed at a personal experience of Jesus Christ and evangelization.

ECYD formation is **integral** because it takes into account the different faculties of the person and the dimensions of the adolescent's life. It is **integrating** because it harmonizes these different aspects and thus promotes unity of the whole person (Cf. CL #59 and 60).

The term "**challenging**" expresses the ability to awaken in the adolescent their deepest questions and to know how to present truth and goodness attractively.

<sup>12</sup> Cf. AA #30.

## ECYD LEADERSHIP TEAM

### ECYD Director

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§1. The ECYD Director is an adult *Regnum Christi* member, whose mission is to foster ECYD's development in a locality in accordance with its identity and mission

§2. Their principal function is to form ECYD Mentors especially the team leaders. They should have the capacity to plan and project ECYD and evangelize in communion with the other sections and apostolates of the Movement, and the local Church.

§3. The appointment of the ECYD Director pertains to the competent authority of *Regnum Christi*.

The Statutes of the *Regnum Christi* Movement will define the competent authority for appointing.

## Directive Team

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§1. ■ The ECYD Directive Team is comprised of the adult mentors and those who habitually carry out supporting roles in ECYD.

The supporting roles can be varied, such as administration, communications, organization of formation activities, integration and apostolic activities, etc.

The people who support habitually can be parents and other lay people.

§2. ■ All of them share with the ECYD Director the common task of driving the life and mission of ECYD.

§3. ■ The appointment of consecrated personnel to be part of the directive team pertains to the competent authority of Regnum Christi. The appointment of lay members who collaborate on the directive team pertains to the ECYD Director.

The Statutes of the Regnum Christi Movement will define the competent authority for appointing.

## Team Leaders

**36** §1. Team leaders are ordinarily young Regnum Christi members or those in the last stages of ECYD, who collaborate in the formation of the adolescents on a team. They should excel in their human and Christian leadership, their witness of life and their self-giving in ECYD.

§2. The team leader's mission is to accompany ECYD Adolescents on their team in their personal growth, in knowing and following Christ, and in their integration with ECYD. The team leader seeks to foster true friendships among the members of the team and is sincerely interested in and close to each member. The team leader prays for them, touches base with them and organizes the team activities. Conscious of their important mission, the team leaders should seek to grow in their own formation and ask for advice from the more experienced mentors.

§3. ECYD Team Leaders are appointed by the ECYD Director.

## WORKING TOGETHER WITH THE FAMILY

**37** The family is God's gift to each person and plays an irreplaceable role in an adolescent's life. Parents are the primary and principal educators<sup>13</sup> of their children. Therefore, ECYD Mentors should:

- 1°. seek to help ECYD Adolescents love and value their families; be good sons and daughters, good siblings to their brothers and sisters, and be apostles within their families;
- 2°. actively work together with parents in the formation of ECYD Adolescents, involving the parents in activities and inviting them to help out in ECYD.

Involving the parents includes not only informing them of the activities and inviting them to participate, but also building a close relationship with them that favors the formation of their children and the good of the whole family.

Parents helping in ECYD do not take the place of the role of the team leaders.

<sup>13</sup> Cf. GE #3.

# ECYD Structure

# 6

CHAPTER



## TEAMS

**38** §1. ■ An ECYD Team is a group of adolescents of the same sex and age, directed by one or more team leaders.

§2. ■ For pedagogical reasons, the teams are organized by stages. Each stage is assigned a love, virtue and symbol of ECYD.

§3. ■ When the number of teams merits it; they can form a group, directed by a group leader.

**Appendix 5** of these Statutes presents a proposal of each stage's love, virtue, and symbol.

## SECTION

**39** ■ An ECYD Section is composed of teams and groups of the same sex, directed by a director with the help of a directive team.

## LOCALITY

**40** ■ An ECYD Section forms part of a Regnum Christi Locality, which is inserted in a diocese. Therefore, an ECYD Section works in communion and coordination with all the Movement's sections and apostolic works and with the parishes and institutions in which it is present.

It is necessary to foster team work (communion and coordination) especially with the youth sections, the ECYD Section of the complementary branch and the Regnum Christi schools.

## GENERAL AND TERRITORIAL GOVERNMENT

**41** §1. The ECYD Sections are governed by the Regnum Christi territorial government.

§2. The General Director of Regnum Christi establishes ECYD's universal guidelines.

## CENTERS AND PROGRAMS

**42** ECYD Centers and Programs are means that promote and benefit life in ECYD.

1°. An ECYD Center is a place of encounter for ECYD adolescents, an environment that favors formation and apostolate. It fosters spending time together, true friendships, and a sense of belonging. While it is not necessary to have a center, it helps to have a suitable place ECYD can count on for its activities.

2°. ECYD Programs are apostolic and formative initiatives organized to meet adolescents' needs or interests; such as evangelization, prayer, volunteer work, sports, study, culture and art. These programs contribute in a special way to the adolescents' and ECYD's growth and to evangelization.

ECYD can begin and develop in multiple ways. An ECYD Section may or may not have centers and/or run programs.

ECYD does not depend on having a physical place of its own to be able to meet.

An ECYD "Club" is understood in different ways: in some parts of the world as a "center" or place for activities, in others as a synonym for program. These Statutes have avoided the term "club," but nevertheless, this terminology can continue being used if deemed useful by a territory.

**"ECYD Programs"** are specific initiatives, such as *Pure Fashion, Canta y Baila, Sports Leader, Color y Fuego Misionero*, etc. and should not be confused with the **"ECYD formation programs"** explained in **Appendix 4**.

It is better when these initiatives are proposed by the adolescents themselves and not just their mentors.

## SAFE ENVIRONMENTS

**43** Safe environments should be guaranteed in all activities with ECYD Adolescents. Therefore, everyone involved in any part of ECYD should follow the approved codes of conduct, as well as the mandates of the competent ecclesiastical authority and civil law in this matter.

## ADMINISTRATION

**44** The ECYD Director should prudently administer its goods, following what is prescribed by the Rules and Procedures for Regnum Christi Sections and by civil law.

## CHANGES

**45** The Territorial Director of Regnum Christi should propose any change to these Statutes – due to the need to adapt to the local reality – to the General Director of *Regnum Christi* for approval.

A **change** is understood as change in an essential application of what is contained in these Statutes in a given territory, with the aim of better adjusting to the territory's apostolic and cultural state.

For pastoral reasons, exceptions can be made in particular cases without the need for permission.

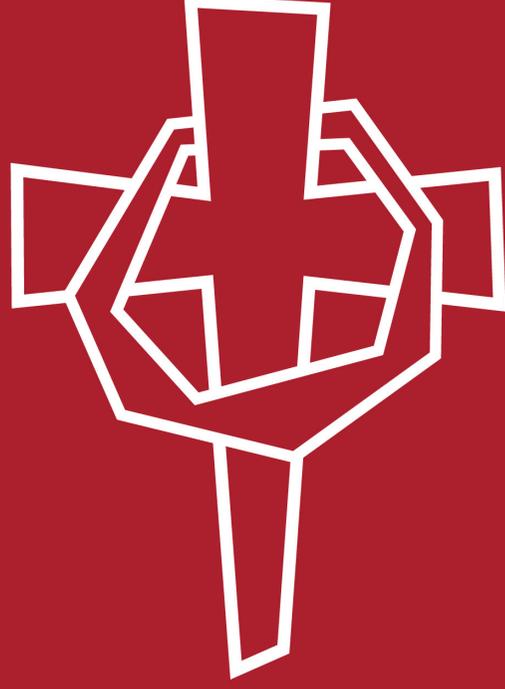
**46** The authority to change these Statutes pertains to the General Director of Regnum Christi.

## EPILOGUE

To live ECYD is to experience a charism that is then incarnated in a lifestyle and mission. It is the joy that springs forth in the adolescents when they discover that they are loved and called by Jesus Christ; it is the initiative and creativity enkindled inside when they know they are engaged in a great mission in the light of eternity; it is what happens within when they understand that an authentic and attractive Christianity can be lived, thus leaving a deep imprint in today's world; it is the strength given by being part of a group of friends who share the same ideals, and above all their faith.



# Appendix





## Appendix 1. Encounters, Convictions, Your Decisions

In the life of ECYD, adolescents are offered different experiences of encounter, through which they can acquire firm convictions and learn to make free and responsible decisions in accordance with Gospel criteria (Cf. *ECYD Statutes* #4 and 19).<sup>14</sup>

This appendix explains some of the articulations of the encounters, convictions and decisions of an ECYD Adolescent according to ECYD Spirituality. The adolescents can express the content of these encounters, convictions and decisions in other ways. It is natural that adolescents will have additional encounters, convictions and decisions than those listed here.

§1. ■ ECYD offers adolescents **encounters** that can transform their lives. These encounters are:

- The deep encounter with oneself discovering—from God’s perspective—who one is and who one is called to be (Cf. Mark 10:21; Luke 19:5).
- The personal encounter with Jesus Christ who loves them unconditionally to the point of giving his life for them (Cf. Galatians 2:20; 1 John 4:9-10).
- The sincere encounter with others, which allows the adolescent to discover the value of each person and learn to love as Christ loves (Cf. 1 John 4:20-21).

§2. ■ From these encounters, the adolescents then form **convictions** that become pillars in their lives. Some of these convictions are:

- “Jesus Christ loves me and is my best friend (Cf. John 15:15);
- “He calls me to follow him, and he entrusts me with a great mission: to be his apostle” (Cf. Mark 3:13-14);
- “following his will out of love brings me to true happiness” (Cf. Matthew 5:1-12; John 15:9-11); and
- “He invites me to ECYD, together with others, to collaborate with him in the building up of a new world according to the Gospel” (Cf. Mark 16: 15 and 20; Matthew 28: 19-21).

§3. ■ These convictions impel them to make **decisions** in their lives. Some of these decisions are:

- “I want to respond in this life to Christ’s love and arrive to heaven” (Cf. Matthew 19:17).
- “I want many people to know Christ, love him and reach heaven (Cf. 2 Timothy 2:10).
- “I want to use my freedom well and be an authentic Christian” (Cf. John 8:32; 1 John 3:18).
- “I want to have true friends and share my mission in ECYD with them” (Cf. John 17:21; 2 Corinthians 5:14).

<sup>14</sup> Some passages of Sacred Scripture are offered to enlighten the content of these encounters; many others also could be used.

## Appendix 2: The Pledge of Friendship with Christ in ECYD

Through the pledge of friendship with Christ in ECYD, an adolescent becomes a member of ECYD. This pledge is above all “the adolescent’s free and personal response to Christ’s invitation to be his friend and collaborate with him in his mission.”<sup>15</sup> It expresses both the pledge of friendship with Jesus Christ and the pledge among all the ECYD Adolescents in the world.<sup>16</sup>

The ECYD Pledge of Friendship Rite consists of two parts: making the Pledge of Friendship with Christ in ECYD and receiving the ECYD Cross.<sup>17</sup>

The ECYD Director or someone designated by him or her presides over the rite.

In order to make the pledge, one must be a Catholic adolescent,<sup>18</sup> ordinarily between 11 and 16 years old.<sup>19</sup>

ECYD Mentors should prepare adolescents adequately so that the ECYD Pledge is made as a conscious step and personal response. They should make sure that the pledge is made in the circumstances and places that make it meaningful to the adolescent.

It is recommended to renew this pledge annually, together with other adolescents. The ECYD Mentors should let the parents know and invite them to come to the ceremony.

At any time, ECYD Adolescents can also do a personal pledge of friendship with Christ through a letter, a moment of prayer, etc. This does not replace the rite of the pledge.

In order to have a record of those who have made the pledge; the ECYD Director can draw up an official document recording the place, date, names of those who made the pledge, and signature of the presider.

It should be clarified that the formation stages are for organizational and formative purposes and are not linked to membership. Therefore, moving from one stage to another is not part of the pledge of friendship with Christ in ECYD (Cf. Appendix 4: Formation stages).

<sup>15</sup> *ECYD Statutes*, #16 §1.

<sup>16</sup> Cf. *ECYD Statutes*, #1. “a pledge of friendship with Christ and with each other.”

<sup>17</sup> The cross given in the rite of making the pledge of friendship should not be used as a reward or incentive.

<sup>18</sup> Cf. *ECYD Statutes* #16§2.

<sup>19</sup> Cf. *ECYD Statutes* #15§1.

## ECYD Pledge of Friendship Rite

*The ECYD Pledge of Friendship Rite can take place during or outside of Mass. If it takes place during Mass, it follows the homily. If it is held outside of Mass, it is suggested to include a Liturgy of the Word at the beginning of the Rite.*

### §1. ■ INVITATION

*A team leader or one of the adolescents:*

As friends walking together toward heaven following Christ's teaching, today we pledge our friendship with Christ and with each other to build up a new world according to the Gospel. Everyone who is here wants to collaborate with Jesus Christ, our friend, and share the joy of our faith.

*Presider:*

Convinced that Jesus Christ calls each of us by name to be his close friends and apostles, may you respond to him with generosity by standing and saying "present" when your name is called.

*The presider calls by name those about to make the pledge and each one responds "present." In the same way, he then calls those who wish to renew their pledge.*

### §2. ■ PRAYER OF THE PLEDGE OF FRIENDSHIP WITH CHRIST IN ECYD

*Presider:*

With your right hand over your heart, pledge your friendship with Christ in ECYD.

*All together:*

Jesus Christ, our Lord and King, we are happy because we are yours and because you have called us to share in the greatest and most beloved desires of your heart. In response to the love you have shown us, we come to pledge our friendship to you.

We are yours, Lord, and yours we want to be. We offer our lives so that all people might know and love you; because we want you to reign in their hearts.

By ourselves, Lord, we can do nothing; but we know that you are always with us. You also give us your Blessed Mother to be our mother too. In her presence and under her protection; we offer you, Lord, our youth and our fidelity.

### §3. ■ RECEPTION OF THE ECYD CROSS

*The adolescents who have made their ECYD Pledge of Friendship for the first time come up one by one to receive the ECYD Cross.<sup>20</sup>*

*The presider says to each one:*

Receive the ECYD Cross, which will remind you of your pledge of friendship with Christ. May it be a sign of the love Christ has for you, and a sign of your call to be his friend and apostle.

*The adolescent responds:*

Amen.

*The adolescent kisses the cross upon receiving it.*

### §4. ■ CLOSING PRAYER

*Presider:*

Lord Jesus, who today have given these young men [women] the grace of pledging their friendship to you in ECYD; grant them, we pray, your sustaining grace so that, united with all the ECYD members throughout the world, they may grow each day in their friendship with you. Help them to be apostles among their family members, companions and friends; offering up their lives with hope-filled enthusiasm, in order to build up a new world according to the Gospel.

Christ, our King!

<sup>20</sup> The crosses should be blessed beforehand by a priest, using any of the prescribed formulae for blessing religious objects.

*All together:*

Thy Kingdom Come!

*Presider:*

Mother most pure,

*All together:*

Pray for us. In the name of the Father and of the Son and of the Holy Spirit. Amen.

*If a priest or deacon presides over the rite, he concludes by giving them a blessing.*

### Subsidiary Note 1: ECYD Pledge of Friendship Prayer in singular form.<sup>21</sup>

Jesus Christ, my friend, King and Lord: I am happy to be yours because you have called me to share in the greatest and most beloved desires of your heart. In response to the love you have shown me, I come to pledge my friendship to you.

I am yours, Lord, and yours I want to be. I offer my life, together with the other ECYD members around the world, so that all people might know and love you; because I want you to reign in their hearts.

By myself, Lord, I can do nothing, but I know that you are always with me. You also give me your Blessed Mother to be my mother too. In her presence and under her protection; I offer you, Lord, my youth and my fidelity.

<sup>21</sup> If because of a particular circumstance the ECYD Pledge of Friendship is done by one young person, this version of the ECYD Pledge of Friendship Prayer in singular form is used. In this case, the presider should adapt the rite accordingly.

## Subsidiary Note 2: Suggested readings for the Liturgy of the Word.

### *Old Testament:*

Gen. 17: 3-9  
Ex. 3: 7-11; 34:5b-9 and 28  
1Sam. 3: 1-10,19-20  
1Sam. 16: 1-13  
Is. 41: 8-10, 13-14  
Is. 49: 1-6  
Jer. 1: 4-10  
Jer. 31: 31-34  
Ez. 36: 16-17a, 22-28.

### *New Testament:*

Rm. 8:31b-39  
Eph. 1:3-10  
Col. 3:1-11  
Heb. 8:6-13  
1Peter 1:3-9  
2Peter 1:1-7  
1Jn. 1:1-4  
1Jn. 4:7-16

### *Gospel:*

Jn. 15:9-17  
Mt. 5:13-16  
Lk. 24:13-35  
Lk. 1: 14-21  
Jn. 1: 35-51

## Appendix 3. ECYD Prayers

### ECYD PRAYER

*ECYD has its own prayer. ECYD Adolescents normally pray it at the beginning of the day. It can also be prayed at other times.*

Lord Jesus,  
 I give you my hands to do your work.  
 I give you my feet to follow your path.  
 I give you my eyes to see as you see.  
 I give you my tongue to speak your words.  
 I give you my mind so that you can think in me.  
 I give you my spirit so you can pray in me.  
 Above all I give you my heart so in me you can love your Father and all people.  
 I give you my whole self so you can grow in me, till it is you, Christ, who live and work and pray in me. Amen.

### PRAYER FOR ALL ECYD MEMBERS

*ECYD Adolescents pray this prayer in night prayers.*

Lord, you have given us the grace of belonging to your Church and of participating in your mission to save all people. Help us to know you better, follow you more closely and make you known to all people.

Inspire us with courage and enthusiasm to make friends with everyone we meet so as to bring them closer to you.

Keep us from offending you in word or deed. Keep us always close to you, and make us strong members of the Church.

Strengthen and increase your life in us so that all we do will be done with you and for you. Amen.

## Appendix 4: Fundamental Guidelines for an ECYD Formation Program

This appendix gives guidelines for making formation programs<sup>1</sup> at the territorial, local and team level.

The competent authorities and their respective functions in making ECYD formation programs are as follows:

- *GENERAL DIRECTORATE*: Defines the fundamental guidelines of an ECYD formation program.
- *TERRITORY/LOCALITY*<sup>2</sup>: Makes the programs adapting them to the sociocultural reality of the territory and locality.
- *TEAMS*: tailor the program according to the characteristics and needs of each team.

### 1. ■ Principles for an ECYD Formation Program:

- 1°. The formation given in ECYD **corresponds to its identity and mission**. Therefore, ECYD seeks to offer a spiritual, human and apostolic formation – according to its style – that allows each adolescent to discover in Christ the full meaning of their life and develop their leadership as an apostle. (Cf. *ECYD Statutes* #1, 3 and 25).
- 2°. Formation is understood as a **series of encounters**, which brings the adolescents to know, accept and master themselves. It is a gradual path, and the final goal is the adolescent being conformed to the image of Christ.
- 3°. Formation takes place **through life in ECYD**, that is to say, it happens through prayer and sacramental life, team life, apostolate, formation activities, and accompaniment (Cf. *ECYD Statutes* #19). These elements are closely interrelated.

<sup>1</sup> The formation program is the ensemble of objectives, content and activities which allow ECYD Adolescents to form themselves according to ECYD's identity and mission. It should not be thought of as only a list of themes or talks.

<sup>2</sup> If helpful, territories can make a territorial program for use in the localities. It is not indispensable.

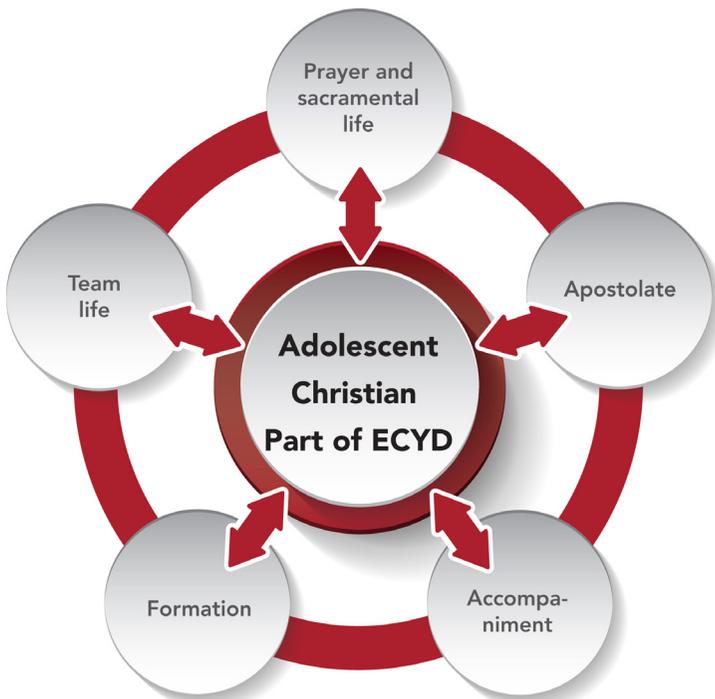
- 4°. Formation should take into account **the whole person**, the adolescents' specific needs and the context they live in (Cf. *ECYD Statutes* #25 §2). Formation should also be adapted to the different **ages** and to the team's situation.

## 2. ■ *Fundamental Guidelines:*

Taking these principles into account, the fundamental guidelines of the formation program can be defined. These guidelines correspond to the dimensions of the identity of an ECYD member:

**an ADOLESCENT, a CHRISTIAN, and part of ECYD.**

These three dimensions are present **in a simultaneous and integrated way** in the adolescent's life, and therefore, should completely imbue life in ECYD.



These components imbue life in ECYD, guide its formation program and help keep in mind the final goal of all formation.

### 3. ■ *Elements for Developing the Fundamental Guidelines:*

#### A) ADOLESCENT:

##### a. The adolescent

*ECYD formation seeks to follow the normal maturing process of adolescence, seeing it in a positive light and as a setting out on the path of holiness.*

*It helps an adolescent to discover who they are and who they are called to be. ECYD formation also offers them motivations, reasons and answers for their mind, heart and will (Cf. ECYD Statutes #25).*

##### b. The present world and its challenges

*Light should be shed on the situations that adolescents encounter in their lives; and they should be provided with the tools needed to live authentically in these circumstances and to commit themselves to transforming the world according to the Gospel (Cf. ECYD Statutes #25§2).*

#### B) CHRISTIAN<sup>3</sup>:

##### a. The truths of the faith

*ECYD presents the truths of Revelation and of the Magisterium in a way that touches the adolescent's reality. It should not be primarily informational, but should help the adolescent know and live the faith with convincing authenticity (Cf. ECYD Statutes #25§2). It helps the adolescent become familiar with the teachings of the Church through a personal encounter with the living Christ.*

##### b. Sacraments and liturgy

*ECYD presents and promotes the sacraments as opportunities to encounter Jesus Christ. ECYD helps adolescents to understand the deep meaning of the sacraments and to be well prepared to receive them (Cf. ECYD Statutes #21).*

##### c. Life in Christ

*An ECYD Adolescent is called to holiness and apostolate by virtue of baptism. Therefore, they seek to clothe themselves with Jesus Christ both in their hearts and in their actions corresponding to his*

<sup>3</sup> The term Christian is used here to emphasize the following of Christ, understanding that ECYD is a Catholic association (Cf. ECYD Statutes #1). This outline follows the outline used in the Catechism of the Catholic Church.

love and allowing themselves to be transformed by his grace (Cf. ECYD Statutes #7 and 10§1). Witnessing to and proclaiming the Gospel is fruit of a fully Christian life.

When presenting Catholic moral teaching, the following of Jesus Christ, “the way, the truth and the life” (John 14:6,) is emphasized, avoiding moralism or dogmatism.

#### d. Christian prayer

Prayer is presented as a conversation with Christ and a means to foster friendship with him. ECYD helps adolescents find time to be united to God in an atmosphere of interior silence, and to turn to him in the different circumstances of their life. It reminds them of the primacy of grace and the importance of living united to God in order to truly bear fruit in the mission (Cf. ECYD Statutes #20 and 22).

### C) PART OF ECYD:

#### a. ECYD spirituality

ECYD should be presented as a lifestyle and a personal invitation from Christ to be his friends and apostles, in accordance with the characteristics of Regnum Christi spirituality adapted to the adolescents’ reality (Cf. ECYD Statutes #1 and 5-8).

#### b. The five loves of an ECYD member

The loves of an ECYD member should be fostered as a response to the experience of being loved, in such a way that they first discover and accept love in their lives, and thus want to correspond in turn (Cf. ECYD Statutes #9).

#### c. ECYD virtues

ECYD proposes some virtues to the adolescents as part of its lifestyle. It explains why these virtues are important and gives concrete ways to foster them in their daily life as they contemplate how Christ lived them (Cf. ECYD Statutes #10).

#### d. ECYD mission

ECYD motivates adolescents to collaborate generously and enthusiastically in the mission of Christ and the Church. It helps them form the heart of an apostle, teaching them to prize self-giving to Christ for the salvation of each person. Apostolate formation is also practical, promoting initiative and the concrete living of the mission. (Cf. ECYD Statutes #3, 29 and 30).

## Appendix 5: The Formation Stages

With the objective of fostering international unity; this appendix assigns to each formative stage one of the loves of ECYD, one of the virtues and a symbol.

The proposed range of ages is flexible. For pastoral reasons, one can begin participating in the first stage at the age of 10 or stay in the last stage until becoming a member of Regnum Christi.

If some territory considers it necessary to add one or more stages, proceed according to what is indicated in these Statutes. (Cf. *ECYD Statutes* #45).

STAGE	FIRST	SECOND	THIRD	FOURTH
AGE	11-12	12-13	13-14	14-16
LOVE	Love for Mary	Love for Christ	Love for the Church and the Pope	Love for ECYD and love for others
VIRTUE	Obedience	Charity	Authenticity	Generosity and apostolic zeal
SYMBOL	Rosary Ring	Gospel	Catechism <sup>3</sup>	Candle

A note about giving the symbols of each stage and passing from one stage to the next:

- The symbols are related with the pedagogical character of the stages, for that reason, the symbols can be given to all the adolescents of each stage: those who belong to ECYD and have made the pledge and those who participate in ECYD.
- A specific modality to give out these symbols is not prescribed. Find opportune occasions to give the symbols that favor the participation and integration of the members of each stage. However, avoid giving the symbols as part of the rite of the pledge of friendship with Christ.

<sup>1</sup> In this case, the pledge of friendship with Christ in ECYD is not made before the age of 11.

<sup>2</sup> It is recommended that it does not extend beyond 18 years of age.

<sup>3</sup> Catechism: the complete version, an abbreviated version, the Compendium or the *Youcat* can be given.

## ABBREVIATIONS

- AA** *Apostolicam Actuositatem*, Decree on the Apostolate of the Laity, Second Vatican Council, 1965.
- CT** *Catechesi Tradendae*, Apostolic Exhortation, John Paul II, 1979.
- CCC** *Catechism of the Catholic Church*.
- EG** *Evangelii Gaudium*, Apostolic Exhortation, Francis, 2013.
- GE** *Gravissimum educationism*, Declaration on Christian Education, Second Vatican Council, 1965.
- GS** *Gaudium et spes*, Pastoral Constitution on the Church in the Modern World, Second Vatican Council, 1965.
- LG** *Lumen Gentium*, Dogmatic Constitution on the Church, Second Vatican Council, 1964.
- SC** *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy, Second Vatican Council, 1963.
- VS** *Veritatis Splendor*, Encyclical letter, John Paul II, 1993.



## Index

<b>ECYD Identity and Mission</b>	<b>3</b>
IDENTITY	5
MISSION	6
NAME	6
<b>ECYD Spirituality</b>	<b>7</b>
CHRIST-CENTEREDNESS	9
THE KINGDOM OF CHRIST	9
CHARITY	10
THE FIVE LOVES OF ECYD	11
A SPECIFIC STYLE OF CHRISTIAN LIFE	12
INVOCATIONS	13
PATRON SAINTS	13
TRADITIONS	13
ECYD SYMBOLS	14
<b>Belonging to ECYD</b>	<b>15</b>
THE ECYD PLEDGE OF FRIENDSHIP WITH CHRIST	18
DEPARTURE FROM ECYD	18
<b>Life in ECYD</b>	<b>19</b>
SACRAMENTAL AND PRAYER LIFE	21
TEAM LIFE	23
FORMATION	24
ACCOMPANIMENT	25
APOSTOLATE	27
<b>ECYD Mentors</b>	<b>29</b>
THE ECYD MENTOR	31
FORMATIVE STYLE	32
ECYD LEADERSHIP TEAM	33
WORKING TOGETHER WITH THE FAMILY	36

	<b>ECYD Structure</b>	<b>37</b>
	TEAMS	39
	SECTION	39
	LOCALITY	39
GENERAL AND TERRITORIAL GOVERNMENT		40
CENTERS AND PROGRAMS		41
SAFE ENVIRONMENTS		42
ADMINISTRATION		42
CHANGES		42
	<b>EPILOGUE</b>	<b>43</b>
	<b>Appendix</b>	<b>45</b>
	Appendix 1	47
Encounters, Convictions, Your Decisions	Appendix 2	48
The Pledge of Friendship with Christ in ECYD	Appendix 3	53
ECYD Prayers	Appendix 4	54
Fundamental Guidelines for an ECYD Formation Program	Appendix 5	58
The Formation Stages		
	<b>Abbreviations</b>	<b>59</b>

For the Kingdom of Christ to the glory of God

