

Thy Kingdom Come!

DG-RC 0355-2018 Anexo 2

Clas. III.5.29

## **Third edition of the Draft Statutes of the Regnum Christi Federation**

October 10, 2018

### **Presentation**

#### **1. Drafting and Approval as Base Text for the Second Session of the General Chapter and Assemblies**

This document is the third edition of the Draft Statutes of the Regnum Christi Federation (Draft 3.0). It was prepared by the drafting commission that was appointed by the three general directors, with the consent of their councils (see Decree DG-RC 0182-2018). The Pontifical Assistant, Fr. Gianfranco Ghirlanda, SJ, also participated in its revision.

This text was revised and amended by the three general councils of the consecrated branches in July and September 2018 in Rome. On September 21st the three general directors, with the consent of their respective councils and having heard the opinion of Francisco Gámez, approved the present draft as the base text for the second session of the General Chapter and General Assemblies to be held at the end of November, 2018. The General Council of the Legion of Christ did not offer its consent to number 42 §1; the reason is explained in the footnote of that number and an alternative is presented.

The Draft 3.0 has been drafted based on the minutes and *Message of the Extraordinary General Assembly*, and the communications from the supreme governing bodies of each consecrated branch, issued at the end of the first session in April 2018. The contributions of those who answered the survey on the working document sent to the delegates have been considered, as far as possible. As is understandable, it has not been possible to include all the contributions or answer the questions and concerns expressed. In many cases there are points of view that are very different from each other, or even contradictory.

The drafting commission has complied with the task entrusted to them, namely:

- to redo the organization, government and administration part of the Statutes;
- to make adjustments to the terminology, particularly as regards the distinction between Regnum Christi as a spiritual reality and the Regnum Christi Federation.

The part on spirit and mission, and the article on *Principles of apostolic action* have been preserved as the base text for the second sessions of Assemblies and General Chapter, given the results of the survey of the General Assembly. Some wording changes have been included, and they are

For the use of the delegates of the General Chapter and General Assemblies of November.

explained in point 5 of this presentation<sup>1</sup>. The notes within the text are approved by the three general governments. The footnotes at the bottom of the page contain explanations from the drafting commission.

## **2. The distinction between the Federation, and Regnum Christi as a broader spiritual reality**

In the first session, the supreme governing bodies of the branches and the General Assembly ratified the proposal of the Federation as the appropriate instrument to give canonical configuration to Regnum Christi<sup>2</sup>. The reasons that led to this conclusion can be found in Draft 2.0 Appendix 1.

In order to evaluate the present draft of the Federation Statutes, it is necessary to understand the distinction between the Federation, and Regnum Christi as a broader spiritual reality.

It will help to remember that the Regnum Christi Statutes revision process, which began in 2013, had two purposes: first, to encourage a spiritual-charismatic renewal by seeking to understand more deeply the awareness of our identity as an ecclesial reality composed of Catholics of different states in life, with a specific mission and a common spirit shared by the different vocations. The fruits of this reflection are mainly reflected in Draft 3.0 chapter 2 (*Foundations of the Federation*) and in chapter 3 article 1 (*Principles of apostolic action*).

Secondly, it was to find a suitable canonical configuration that is able to safeguard the unity of Regnum Christi and at the same time respect the identity and autonomy of the branches. Draft 3.0 no.3 presents the answer to the question “what is the canonical configuration of Regnum Christi”?

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, together with the other faithful individually associated to the Federation, belong to “Regnum Christi”, a spiritual family and apostolic body.

From a spiritual point of view, Regnum Christi is a spiritual family and an apostolic body that brings together members of different vocations. From an institutional point of view, it is composed of a clerical religious congregation, two societies of apostolic life and by individual faithful who live the same charism. The federation is the canonical instrument that permanently links the parts that make up this spiritual reality.

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<sup>1</sup> See *Message of the Extraordinary General Assembly*, (DG-RC 0152-2018), 21: “The third chapter of the Draft Statute of the Regnum Christi Federation, which describes the purpose and mission of the Federation, the fundamental lines of the spirit of Regnum Christi, the spiritual life of the members, and the spirit of communion, was presented to the assembly to see how they felt about it. In the same way, the assembly also discussed the article that outlines the principles of apostolic action of the Federation. The delegates found there still needs to be some more reflection on these texts and some adjustments made to them so they express the common charism in the best possible way, but they were in favor of keeping them as the basis for discussion in the second session of the chapter and the assemblies in November.”

<sup>2</sup> See *Message of the Extraordinary General Assembly*, no. 27.

Regnum Christi does not, therefore, have a simple canonical nature, such as an association of the faithful or an institute of consecrated life. Regnum Christi is rather, as in the number quoted above, a reality composed of various institutions and individual faithful.

It is important to keep in mind when reviewing the Draft 3.0 that they are not the Statutes of Regnum Christi as a spiritual reality, but the Statutes of the Federation.

In order to keep in mind the difference between Regnum Christi and the Federation, it is helpful to understand:

- Why the Statutes do not speak of Regnum Christi as a juridical subject—a bearer of rights and duties, but of the Federation, and how the faithful are individually associated; the Statutes presuppose the existence of the spiritual family;
- That the Federation is constituted of the three consecrated branches. That is why the lay members are juridically not full members of the Federation, although they are full members of Regnum Christi;
- Why the Statutes speak of “members of the branches and of the associated faithful” and not of “Regnum Christi members”, nor of “Federation members”;
- That the fact that some of the apostolic works are not governed directly by the bodies of the Federation but by branches (either jointly or separately) does not mean that they are outside Regnum Christi.

Both the terminological changes in the Draft 3.0 (in the way of referring to the branches and individuals), as well as the merger of chapters 1 and 2, are intended to reflect more clearly the distinctions set forth above. Precision in the Statutes of the Federation permits us to clearly affirm at the same time that both the members of the federated branches and the associated faithful are all equally Regnum Christi members.

In the Statutes of the Federation, the term "Movement" is not used to name Regnum Christi as a spiritual reality, since ecclesial movements are ordinarily configured as associations of the faithful and the CIVCSVA is not the competent dicastery for these realities. This doesn't prevent the everyday usage of “Movement” when referring to Regnum Christi.

### **3. The place of the lay members in the Federation**

Lay members are a constituent part of Regnum Christi as a spiritual family and as an apostolic body.

Their belonging to Regnum Christi is institutionally effected by individual association with the Federation. The following is the result of this association:

- It canonically recognizes the existence of faithful who live the same spirit and mission as the three consecrated branches, and their belonging to the same spiritual family;
- It respects the decision of the lay members not to constitute an association of the faithful of their own and nevertheless offer a canonical recognition of their belonging to Regnum Christi;

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- The Federation assumes the responsibility of promoting the vocation of the lay members, with their participation;
- The lay faithful will participate in the governing bodies of the Federation. This participation is the institutional expression of their co-responsibility for the common charismatic patrimony.

The laypeople are fully members of Regnum Christi as a spiritual reality; however, on the juridical level they do not participate in the Federation in the same way as the consecrated branches (i.e. as institutions). These are the reasons:

- Because of the nature of the Federation: it is a Federation approved by the CIVCSVA and constituted of three institutions that unite people who live the evangelical counsels and fraternal life in common.
- Because of the canonical difference between the bond that the religious or lay consecrated person has with their institute through the vows, and the way that the laypeople belong to the Federation.

The juridical consequence of the statements above is that the participation of the associated faithful in the general and territorial governing bodies is usually expressed by a consultative vote, and that they take part in these bodies.

#### **4. A Federation that coordinates and directs**

The structure of the Federation with its collegiate bodies is based on the decision to achieve institutional unity and joint action originating in the competent bodies of each branch and not in bodies that are superimposed on the branches. The greater or lesser extent of the joint action of the branches will depend, in practice, on the agreements of the supreme governing bodies, as well as on those of the general and territorial directors among themselves.

At the same time, both the communiqués of the three branches and that of the Joint General Assembly anticipate that the governing bodies of the Federation will have their own area of competence, namely, that which is related to the life of the associated faithful and of Regnum Christi as a spiritual family (sections, common documents, etc.). In addition, there was a consensus that the Federation should offer services to the common mission through teams under the responsibility of the presidencies and assume the direction of evangelization works, such as *Juventud y Familia Misionera*. The Draft 3.0 therefore foresees that the governing bodies of the Federation have the capacity to act and make decisions in some areas, but without thereby becoming a Federation that governs the apostolic activity of the branches.

The Draft 3.0 preserves the concept of "apostolic activity of the Federation and apostolic activity of the branches" and gives principles so that both come together in the common mission. It is worth remembering that the concept "apostolic activity" has a broad definition in the text - not only (nor in first place) works, but also apostolic events and programs. The concept "apostolic work" has a broad definition that does not refer only to colleges and universities, but also to realities such as *Juventud y Familia Misionera* and *Soñar Despierto*. In any case, Draft 3.0 no. 42 § 3 reflects the

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option for a Federation that does not ordinarily assume the direction of apostolic works. Finally, any of the solutions under study regarding educational institutions (co-ownership, co-management, full assignment to the branches) would “fit” with the draft text.

## **5. Common mission and spirit in the Statutes of the Federation**

The Joint General Assembly voted in favor of the preservation of these numbers in the Draft 2.0 as the base text for the second session of the General Assembly, as it was considered a valid basis for the work done in the Assembly<sup>3</sup>. Therefore, the Draft 3.0 reproduces these numbers as they were in the Draft 2.0, with only a few small edits. In the second session there will be a chance to make proposals for modification.

On another level, there is the question of if it is good to present a relatively detailed presentation of the common spiritual elements in the Statutes of the Federation. The alternative would be to present a more synthetic description of the common charismatic patrimony in the Statutes of the Federation, laying out some basic terms there without long explanations, and having the current content transferred to the *Regulations of the Associated Faithful in the Regnum Christi Federation*.

The arguments in favor of each of these possibilities are the following:

### **a) Arguments in favor of presenting in the Statutes of the Federation the mission and the spirit that unite the various components of Regnum Christi as the “spiritual foundations of the Federation”**

- The Statutes of the Federation should not be a purely juridical text but rather express the spirit and purposes that inspire the collaboration of its components.
- One of the purposes of the Federation is “to safeguard, deepen and promote the common charismatic patrimony”. The Statutes are an important means for this. It could be difficult to fulfill this purpose if there is no authorized common formulation.
- It is necessary to have an authorized expression of the common elements, so that the governing bodies of the Federation can speak and act on behalf of all of Regnum Christi. This in no way denies the legitimate differences between the various vocations.
- It is desirable to have ecclesial approval of a description of the common charismatic patrimony.
- Draft 3.0 no. 6 clarifies that the members of the branches live the common charism according to proper law, thus respecting the juridical precedence of the primary normative texts.
- In the opinion of the general governments, there are currently no contradictions between what is affirmed by the proper law of the branches and the contents of the draft text. In the proper law of the branches there are different nuances and elements specific to each branch - but this diversity does not involve contents that are mutually exclusive.
- Throughout the history of Regnum Christi there were differences between the texts of the Legion and those of Regnum Christi, and this did not cause problems.

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<sup>3</sup> See *Message of the Extraordinary General Assembly*, no. 21.

- An important element of the review process has been precisely the reflection on the common spirit and mission. The current text is the result of extensive consultation. It would be good that the second session of the Assemblies and Chapter bring this process to completion.
- Dissatisfaction with the formulations in the Draft 3.0 should not be a reason to delete the chapter, but a motive for improving them.
- Although the formulations of the final text do not satisfy everyone, their inclusion will mark the conclusion of a long period of discernment. That process, while producing many good fruits, also generated a lot of fatigue and implied a large investment of energy and time. It would be left unfinished if this chapter is removed from the Statutes.

**b) Arguments in favor of having the Statutes only list the existence of common elements and referring to a secondary document where they will be presented**

- The spiritual contents are more particular to Regnum Christi, as a wider spiritual reality, but they are not of the Federation. Including them in the Statutes of the Federation can confuse the Federation with the Movement.
- It is not advisable to include a description of the common charism, since it seems to place the Statutes of the Federation above the constitutions of the branches.
- Having ecclesial approval for two texts with very similar but not identical contents could lead to difficulties in interpretation and application, and even to conflicts of conscience.
- The numbers on the spiritual foundation are a diluted version of the content of the branch's proper law and of previous statutes and manuals.

**c) Position of the drafting commission and the three general governments**

Given that the General Assembly explicitly voted in favor of keeping these numbers in the base text for the second session, the three governments have not sought to provide a definitive solution to this debate, which should be addressed and resolved in the second session.

However, a new version of the current Draft 3.0 no. 6 has been drafted to better explain the proper meaning of these elements in the Statutes and to clearly establish the juridical precedence of the branches' proper law to their members. The numbers have also been reformulated in first person plural, so that the contents are presented in a descriptive and non-prescriptive tone.

In their September 2018 meetings, the three general governments found no contradictions between the contents of Draft 3.0 and their own proper law. Furthermore, they stated they consider it important that the Statutes of the Federation present the common spiritual elements so that they can inspire and guide the governing bodies of the Federation. The General Council of the Legion of Christ proposed moving the current nos. 11 and 21-24 to the *Regulations of the Associated Faithful in the Regnum Christi Federation*. It felt that the content of these numbers does not form part of the fundamental lines of the spirit of Regnum Christi. Rather they deal with spiritual life and integral formation, which it would be more fitting to gather in the specific secondary codes of each vocation in Regnum Christi.

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In the opinion of the three general governments, the principles of apostolic action (Draft 3.0, chapter 3, article 1) are appropriate for the Statutes of the Federation, since the Federation unites three institutes of active life and has an apostolic purpose. These principles guide the apostolic activity, whether it is directed by the governing bodies of the Federation itself or by the governing bodies of the branches that collaborate and coordinate for joint action. If there were no agreement among the branches on the basic content of these principles, it would be good to deal with this and come to a resolution.

## **6. Government of the Federation**

As already explained in section 4 of this presentation, the Federation proposed by the Chapter and the Assemblies requires governing bodies with the capacity to decide and act, at least in certain areas. Therefore, even if it is determined that the governing bodies of the Federation do not assume governance of the educational works, the Federation will have authority over the areas and activities that are proper to it under the Statutes.

The novelty presented in the Draft 3.0 with respect to the previous versions is the proposal of collegial presidencies. This proposal originates in the working document presented by the General Chapter of the Legion. It was adopted as a valid working hypothesis by the Joint General Assembly<sup>4</sup>. The principle behind this structure is that it is good that the governing bodies of the Federation are formed by drawing from the governing bodies of the federated branches for their members. In this way it can be avoided that the Federation authority could come into tension with the various branch authorities.

Responses to the July consultation reflect some perplexity at this novelty, above all regarding the executive and operational capacity of a collegiate body.

To deal with this concern, the Draft 3.0 proposes assigning to the presidency the responsibility of "ensuring the appropriate direction of those who are close collaborators of the presidency", while removing the responsibility of "directing" them directly. It is thought that this solution is sufficient at the Statutes level. It leaves wide flexibility for territorial adaptations, which would have to be approved by the general presidency, have a certain stability and be made public. These adaptations could consist, for example, in having the members of the presidency divide tasks among themselves, delegating faculties to the secretary, one of the members of the presidency directly assuming an executive role, etc.

The drafting commission ruled out the option of creating a statutory figure with executive responsibilities distinct from that of the presidency (i.e. an executive director), to avoid the multiplication of statutory bodies. They also ruled out the option of assigning the executive role to the president by Statute. The main argument against this option is that at a general level and in large territories, the president, who is also the superior of a branch, would hardly have enough time to dedicate to this responsibility.

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<sup>4</sup> See *Message of the Extraordinary General Assembly*, nos. 7 and 29.

In any case, it is clearly necessary to visualize the different possible governance scenarios in the Federation. The three general directors commissioned the preparation of a complementary text in this regard.

On the other hand, the positions of general and territorial secretary and administrator of the Federation seem to be figures necessary for the proper functioning of the institution. Nothing prevents the same person from occupying one of these positions in a branch and in the federation, when it would seem to be the best solution.

It is also necessary that the Statutes contain a section on administration. Since the Federation will be a public ecclesiastical juridical entity, its material goods, although few, will be ecclesiastical goods and must be administered according to the norms of canon law



## **Glossary**

### **Apostolic activity**

It is used as a generic category which includes apostolic works, programs and events, as defined in number 38.

### **Ordinary and extraordinary administration**

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

### **Assignment of mission and appointment**

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

### **Ecclesiastical goods**

All temporal goods belonging to the universal Church, the Apostolic See or other public juridical persons in the Church are ecclesiastical goods and are governed by canon law, as well as by their own Statutes.

### **Secondary code**

A code of proper law on a level inferior to the Statutes.

### **Consult**

When this verb is used referring to a council (or in our case to the General or Territorial Plenary Council meetings) it is equivalent to "asking for their opinion".

### **Proper law**

The set of norms contained in the Statutes and secondary codes of an institution. Proper law is distinguished from “universal law” or “common law”, which is found in the codes valid for the whole Church, especially in the Code of Canon Law.

### **The Regnum Christi spiritual family and apostolic body**

This term includes the whole spiritual, charismatic and apostolic reality that we call the Regnum Christi Movement and that is broader than the juridical reality included in the canonical figure of the Federation. The spiritual family comprises all branches, members and other works, institutions, sections, initiatives, etc. and their respective charismatic patrimony. The term "Movement" is not used in the Statutes, since the CIVCSVA is not competent to approve an ecclesial movement.

### **Regnum Christi Federation**

The canonical reality that the Holy See will establish if it accepts our proposal. It is defined or described by these Statutes.

### **Associated faithful**

For the use of the delegates of the General Chapter and General Assemblies of November.

The physical persons associated individually to the Federation. They can be lay faithful or diocesan priests.

### **Members of the federated branches**

They are the physical persons who form part of the clerical religious institute of the Legionaries of Christ, the Society of Apostolic Life Consecrated Women of Regnum Christi and the Society of Apostolic Life Lay Consecrated Men of Regnum Christi.

Note: To avoid confusion or misunderstanding, the terms "member of the federation" or "federated member" are not used, to avoid misinterpreting it as a triple membership (e.g., member of an institute, member of the federation and, more widely, member of Regnum Christi). Strictly speaking, the components of the Federation are the three federated branches.

### **Common mission**

It is the mission shared by the various vocations that make up Regnum Christi and described in number 8 of this draft text. It is the mission of Regnum Christi as an apostolic body. The Statutes distinguish between "mission" and "apostolic activity". Apostolic activity is always oriented to the fulfillment of the mission and can be the apostolic activity of individuals, branches or the federation.

### **General or territorial moderators of the branches**

The general or territorial directors of the branches.

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

### **Secondary legislation**

A generic term to refer to the future secondary codes.

### **Charismatic patrimony**

Institutional characteristics (nature, purpose, spirit, character and healthy traditions) generated by a charism. It can be described as the whole of spiritual goods and apostolic principles that make the Regnum Christi spiritual family what it is. It is mentioned as the spiritual foundation of the Federation in chapter 3 of these Statutes.

### **Patrimony (material)**

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

### **Stable patrimony**

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

In general, stable patrimony is considered to be: the goods that form part of the founding portion of the entity; the goods that have come to the entity itself, if established by the donor; and the

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goods that administration assigns to the entity. In order for an asset to become part of the stable patrimony of the juridical person, it requires “legitimate designation” (CIC 1291)”<sup>5</sup>.

**Branches of the Federation**

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

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<sup>5</sup> CIVCSVA, Circular letter *Guidelines for the Management of Institutes of Consecrated Life and Societies of Apostolic Life*, August 2, 2014.

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## **First part. 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 institutions that are federated retain their identity, goals and legitimate autonomy, in accordance with canon law, and are governed by their respective Constitutions. They are called the branches of the Federation.

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

#### *The associated faithful<sup>6</sup>*

2. Other Catholics may associate individually to the Federation. They are admitted by the competent authority of the Federation, as defined in the Regulations approved by the General Convention of the Federation. They are:

1.° lay faithful who do not assume the evangelical counsels and who personally embrace a vocation to live fully their baptismal commitment amid temporal realities;

2.° diocesan priests 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, together with the other faithful individually associated to 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 unites all the components of the spiritual family, while respecting the identity of each one;

2.° to safeguard, deepen and promote the common charismatic patrimony;

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<sup>6</sup> The description of the associated faithful is limited to stating the features that define their canonical status. Their constituent belonging to Regnum Christi is safeguarded in number 3. Their specific way of living the spirit and mission of Regnum Christi will be found in the Regulations.

- 3.° to promote the development of the common mission, for the good of the Church and society;
- 4.° to direct the apostolic activity of the Federation and promote collaboration in the apostolic activity of the branches;
- 5.° To promote communion and preserve unity among the branches and the associated faithful of the Federation;
- 6.° to regulate and direct the participation of the associated faithful and ensure their formation;
- 7.° to promote the vocational development of all the federated branches and of the associated faithful;
- 8.° to assist the branches in a subsidiary manner and to foster solidarity between them and the associated faithful, according to circumstances and needs.

### *Contribution of each branch and 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 bring the gift of their lay consecration, lived in their total and exclusive self-giving to the love of Christ that comes from their feminine identity. They are signs of the Kingdom amidst temporal realities; promoting and safeguarding communion; going out to meet people in the concrete realities of their life and undertaking the actions that contribute most towards the establishment of Christ's Kingdom.

§ 2. The members of the Society of Apostolic Life called the Lay Consecrated Men of Regnum Christi bring the gift of their lay secular consecration through the prophetic testimony of being in the world without being of the world; evangelizing temporal realities; and giving their availability, charity, professional abilities and joy in the service of the Federation, the Church and all people. They also promote fraternal communion among all. They live the mystery of Christ consecrated to the Father and close to his brothers and sisters, as just another member of his People. They proclaim the Kingdom with the offering of their life, their words, and their work.

§ 3. The Legionaries of Christ bring the gift of their religious and priestly consecration by which they make the goods of the future life visible, their priestly ministry, their spiritual fatherhood, and their apostolic work.

*Note: this paragraph has not yet been approved by the General Chapter. It will need to be completed during the second session of the Chapter.*

§ 4. The associated faithful bring their secular nature and their apostolic action. The laypeople extend Christ's presence in the world and seek to transform human realities, especially their family, professional life and community, in accordance with the Gospel.

For the use of the delegates of the General Chapter and General Assemblies of November.

## **Chapter 2. Foundations of the Regnum Christi Federation**

### **Article 1. Spiritual foundations**

#### *Spiritual foundation*

6. As it has been since the beginning of the Regnum Christi spiritual family, the branches and the associated faithful are united by a common mission and spirituality, which each lives according to their specific identity and vocation, as expressed in their proper law. The synthetic formulation of this spiritual foundation, as presented in these Statutes, 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 own sanctification in the state and condition of life to which God has called us, and through personal and communal apostolic action.

#### *Our mission<sup>7</sup>*

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

#### *Our apostolic activity*

9. We seek to respond to the main needs of evangelization wherever we find ourselves, without excluding any kind of apostolate. We undertake initiatives and establish apostolic works aimed especially at proclaiming the faith and spreading Catholic doctrine; the Christian formation and education of children and adolescents; promoting marriage and the family; vocational ministry; evangelizing professional and cultural environments, and social media; promoting social justice; and practicing the works of mercy.

#### *Christ-centeredness and the loves that motivate us*

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

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<sup>7</sup> This number has been retouched to offer a broader description of the mission of Regnum Christi; besides the formation of apostles, Christian leaders, as an essential element, it also encompasses the other elements listed: going out to meet, gathering, etc.

The fact that each branch and the laypeople highlight a different aspect of the common mission, expresses that the diverse members of the apostolic body collaborate in the mission in a way that flows from their identity.

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

### *Docility to the Holy Spirit*

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

### *Love for Mary*

12. 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 a detailed filial love, entrust ourselves to her care, and seek to imitate her in her virtues. She, the Queen of Apostles, forms our hearts as apostles of the Kingdom and intercedes for the fruits of our apostolate.

### *Love for the Church*

13. We love the Church, the seed and beginning of the Kingdom on earth. We know we are a living part of her and collaborate in her evangelizing mission. We adhere to the Pope with love and obedience, know and spread his teachings, and support his initiatives.

### *Love for all people*

14. We make our own the feelings of Christ who “loved his own in the world and loved them to the end” (Jn. 13:1), and thus we:

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

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

15. § 1. Embracing Christ's new commandment to “love one another as I have loved you” (Jn. 13:34), we consider charity as the queen of all virtues and the seal of authenticity for any Christian life.



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

### *Love for Regnum Christi*

16. We love the Regnum Christi spiritual family as a divine gift through which we meet Christ, grow in friendship and intimacy with him, and are his apostles in communion with others.

### *Spirituality of the Kingdom*

17. We are inspired and directed by the ideal of bearing witness to, proclaiming, and expanding the Kingdom of Christ. Our motto "Christ our King, thy Kingdom come!" expresses this longing. Therefore, we:

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

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

### *Contemplative and evangelizing*

18. We are contemplative and evangelizing:

1.º 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 the interior life, lovers of prayer, and we recognize the primacy of the action of God in our own sanctification and in the apostolate;

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

### *Time and sense of eternity*

19. Communion with God in time is a foretaste of eternity and makes the Kingdom of heaven present in the here and now. We are conscious of the brevity of our lives and treat our time as a gift we have received which enables us to adhere lovingly to the Father's plan of salvation, and thus fulfill our vocation.

### *A way of self-giving*

20. The personal experience of Christ's love produces an interior urgency in our hearts that impels us to give of ourselves passionately in order to make his Kingdom present: «caritas Christi urget nos» (2 Cor 5:14). This passion results in a way of living that is characterized by:

- 1.° accepting spiritual combat, that struggle marked by perseverance and trust in the Lord who frees us from the evil one, as part of following Christ;
- 2.° undertaking those actions that make the Kingdom present in greater depth and extension, with a generous, enthusiastic, and creative heart;
- 3.° going out to meet the most pressing needs of the world and the Church;
- 4.° facing challenges with strength and courage 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 boldness;
- 6.° fulfilling the responsibilities we have taken on and striving to give the best of ourselves both in our formation and in our work.

*Note: When reviewing this number in commission with the Pontifical Assistant, we have seen that the contents of this number are well formulated and express something characteristic of our spirit. However, we will need to ask ourselves about the prudence and suitability of using the term "militia Christi" which is interpreted in different ways in the current ecclesial sphere.*

### *Liturgy of praise*

21. 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.

### *Theological virtues*

22. 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*

23. § 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 children in need of mercy and grace, with simplicity and a constant and unshakable confidence in his love.

§ 2. We cultivate sincerity in our relationships with God and with our brothers and sisters. We strive for ever-increasing coherence 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*

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

## **Article 2. Communion**

### *Fundamentals of communion*

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

### *Co-responsibility and complementarity*

26. § 1. We recognize that we are all equal in dignity and co-responsible for safeguarding the charismatic patrimony.

§ 2. There is a relationship of complementarity among the various vocations, as each one contributes to the body what is particular to its own state and condition of life. Therefore, each one:

1.° embodies and develops their particular identity;

2.° values and promotes the identity of each vocation, as well as its specific contribution to the common mission.

### *Cultivating communion*

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

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

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

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

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

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

For the use of the delegates of the General Chapter and General Assemblies of November.

§ 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*

28. § 1. To share a spirit and a mission, everyone's formation must take into account their characteristic features and requirements. 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 embrace all the dimensions of the person.

§ 2. Each federated branch 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 also fosters instances of formation for all members.

## **Chapter 3. The apostolic activity of the Regnum Christi Federation**

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

#### *Apostolic fruitfulness*

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

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

30. The members of the federated branches 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 people's free collaboration to carry out his plan of salvation. Therefore, they adopt certain principles that guide their choice of apostolic activities and the way they carry them out.

#### *Person to person*

31. Christ not only preached to the crowds, but also reached out to meet each person where they were at. The members of the federated branches and the associated faithful therefore give priority to activities and ways of carrying them out that favor personal contact.

### *Accompaniment and spiritual direction*

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

§2. Spiritual direction is an excellent form of accompaniment.

### *Formation of formators*

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

### *Leadership*

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

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

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

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

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

### *Adaptation to times and places*

35. The members of the federated branches and the associated faithful, attentive to the needs of the Church and the world, seek to adapt their apostolic activity to the circumstances of time and place, adopting in each case the most suitable methods and forms for evangelization.

### *Organized and effective apostolate*

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

1.° they always keep their mission and goals in mind for any activity they undertake;

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

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

### *Scope of the apostolate*

37. In choosing apostolic initiatives, the Federation, members of the federated branches and the associated faithful, seek to undertake those that convey Christ’s message with the greatest possible scope and depth.

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

*Note: The structure of government proposed for the Federation (with collegial presidencies) is not suitable to take on the direction or management of works with extensive operation, such as schools.*

*The commission presents a text with general legislations that do not aim to solve the open questions about the government, direction and management of educational works.*

*It is assumed that the final wording will eventually reflect the decisions made in the supreme bodies on this subject, after studying the proposals made by the technical commission.*

### *Types of apostolic activity*

38. § 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—in accord with one’s state in life.

§ 2. Institutional apostolic activity may be of a branch, of various branches together, or of the Federation.

§ 3. To be considered an institutional apostolic activity of the Federation, it must have the express authorization of the competent general, territorial or local authority, as applicable. If necessary, that same authority approves the respective Statutes or Regulations.

### *Opening or closing of an apostolic activity*

39. §1. The general, territorial or local authority of the Federation, as applicable, can authorize the opening or closing of apostolic activities of the Federation.

§ 2. Before a branch opens a new apostolic activity of its own, it should consult the corresponding authority of the Federation.

§ 3. Before a branch closes or alienates an apostolic activity of its own, it must consult the Federation and the other branches in case they wish to assume its ownership or direction.

### *Apostolic works*

40. § 1. An apostolic work is an institution which, 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 branches as well as the works under the authority of the Federation participate in the common mission.

### *Direction of works*

41. § 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 programs; due follow-up and accompaniment; the creation of synergies; sustainability and eventual contribution to the economic sustenance of the branches and the Federation.

§ 2. The governance of a work of apostolate also implies establishing the structure of direction, and the mode of management and follow-up (i.e. supervision of personnel, approval of the program and budget, economic management, etc.).

### *Works, branches and Federation*<sup>8</sup>

42. § 1. The statutes of a work of apostolate must determine whether it falls under the responsibility of a branch, several branches together, or the Federation.

§ 2. When appropriate, the works may be managed under joint ownership and direction structures agreed upon by the general or territorial directors of the branches and the works themselves, without depending on the governing bodies of the Federation.

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

### *Collaboration in works*

43. The members of the federated branches and the associated faithful can assume responsibilities and collaborate in the apostolic works regardless of who governs them, in order to foster unity and

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<sup>8</sup> Note: the general director of the Legion of Christ did not obtain the consent of his council to approve number 42 § 1. The alternative suggested in the Legion's council is: *The Statutes of a work of apostolate must determine whether it falls under the responsibility of a branch, several branches together or the Federation. Educational institutions are ordinarily under the responsibility of a branch or of several branches together.*

promote the complementarity of vocations. In the case of branch members, they should proceed as determined by the competent directors, whether local, territorial or general, including, where appropriate, agreements in economic compensation or salaries, observing civil legislation.

### *Apostolic programs*

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

### *ECYD*

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

§ 2. ECYD is governed by its own statutes.

### *Vocational promotion and ministry*

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

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

§ 3. Regarding vocational promotion in the Federation:

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

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

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

### *Networks*

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



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

### *Outside of ideologies and politics*

47b. As an instrument of the cause of the Kingdom of Christ, the Federation remains outside any political, national or international party or group, and does not endorse any ideological or political system.

*Note: Suggested new number to propose to the Assembly. It was in previous versions of the Regnum Christi Statutes. It is important that it be in the Statutes, in case there are any problems or deviations in the future.*

### *Meetings of directors<sup>9</sup>*

48. § 1. In order for the Federation to be able to more easily fulfill its purposes as established in number 4, all branch authorities at the general, territorial or local level, should have ordinary meetings for coordination and joint programming and, as necessary, for planning regarding the availability and distribution of available material resources according to the principle of subsidiarity.

§ 2. At these meetings the directors, by mutual agreement, may invite other members or experts, as suitable in each case.

### *Appointments*

49 § 1. The appointments for positions in the Federation correspond to the competent authority of the same. In order for a member of a branch to be appointed, it is necessary for the competent branch authority to previously assign the person to that mission.

§ 2. For simplification of processes, the authorities of the Federation can delegate to the government of a branch, 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 corresponding apostolic activity into an apostolic activity of the branch.

## **Second part. Organization, authority and administration of the Regnum Christi Federation**

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

#### **Article 1. Structure and geographical definitions**

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<sup>9</sup> This number establishes a general principle of collaboration among the branch authorities to encourage the greatest collaboration and coordination possible for the benefit of the common mission, even in aspects that are not directly the responsibility of the General and Territorial Presidencies. No specific modality or frequency is prescribed, but the importance of this spirit is highlighted.

### *Structure in general*

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

§ 2. The General Presidency establishes the division of the Federation in territories according to its degree of expansion and development. One territory may include several countries, one country or part of a country.

### *The locality*

51. § 1. The locality is a community of apostles and an operative unit of the Federation at the service of evangelization, which covers a geographical area established by the Territorial Presidency.

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

§ 3. The communities of the branches, 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 also interact with the locality, according to their own nature.

## **Article 2. Authority in the Federation**

### *General criteria*

52. § 1. In the Federation, authority may be collegial or personal, as specified in these Statutes.

§ 2. The General and Territorial Conventions, and the governing bodies of the General and Territorial Presidency, are collegial. The local apostolic committee may also be collegial, as established in number 104.

§ 3. The General or Territorial Presidency is assisted by the general or territorial Plenary Council, which assists them in the exercise of their authority, offering their consent or opinion, as determined by proper law.

§ 4. The local director or the director of an apostolic work has personal authority in their area of competence.

53. § 1. The director is assisted by a council which helps them in the exercise of their personal authority. The council offers their consent or opinion when the director asks for it, according to what is determined in proper law.

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

For the use of the delegates of the General Chapter and General Assemblies of November.

§ 3. Secondary regulations must establish the criteria required for the validity of council votes.

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

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

§ 6. The criteria in the preceding paragraphs apply to the Plenary Council when it acts as the council of the Presidency, as established in number 52 § 3.

### *Values in the service of authority*

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

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

§ 3. In the composition of the governing bodies of the locality and activities of the Federation, consideration must be given to complementarity of the various vocations.

### *Participation of the associated faithful<sup>10</sup>*

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

§ 2. The responsible authority in the Federation must consult the associated faithful in a timely way, according to secondary norms, before amending or proposing norms for these Statutes that 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 regulations, they participate by deliberative vote, together with the members of the federated branches.

§ 4. In the decisions that concern only the branches and the relationships between them, decisions will be made between the representatives of the branches.

### *Previous consultation*

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<sup>10</sup> There is a brief explanation of the reasons that support these proposals in point 3 of the Presentation of this text.

56. Appropriate consultation should precede the appointments of authorities by the Federation in accordance with secondary regulation.

### *Delegation of faculties*

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

§ 2. The Presidency 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 presidencies cannot delegate faculties that are linked to the consent of the Plenary Councils, nor may the director delegate what is linked to the corresponding local council.

### *Relation with branch authorities*

58. The Presidency of the Federation, and the general or territorial Plenary Council, do not replace the general or territorial councils of the federated branches in their canonical functions and competences.

### *Agreements in writing*

59. Agreements between the Federation and the branches, or between the branches, must be made in writing, in which the duration, conditions and corresponding procedures are established.

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

60. Exceptionally, Presidency and Plenary Council meetings can be held remotely, without the presence of the participants in the same place being necessary, with the help of communication technologies.

## **Chapter 5. General authorities of the Federation**

### **Article 1. The General Convention**

#### *Authority over the Federation<sup>11</sup>*

61. The General Convention represents the Federation and should be a sign and incarnation of its unity in charity. It has competencies and tasks in the Federation, while respecting the legitimate autonomy of the branches and their authorities as established in their own proper law.

#### *Frequency and purpose*

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<sup>11</sup> The new wording avoids the misunderstanding of conceiving the General Convention as a supreme authority over the chapter and the general assemblies of the branches. The General Convention is the highest authority in the Federation as such.

62. § 1. Every six years, the Federation must have a General Convention, according to the modalities established in the respective regulations.

§ 2. The Ordinary General Convention is responsible for overseeing the purposes, progress and future development of the Federation.

### *Extraordinary General Convention*

63. The General Presidency, with the consent of the General Plenary Council, and having consulted the territorial Presidencies, may convoke an Extraordinary General Convention in order to deal with urgent matters that are particularly important or serious for the Federation.

### *Powers and tasks*

64. It is the responsibility 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 branches;

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

3.° define the priorities for the next six years;

4.° make any necessary amendments to the statutes, which must be ratified by the supreme governing bodies of the branches 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 branches with a view to safeguarding the common charismatic patrimony;

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

### *Participants<sup>12</sup>*

65. § 1. The following are convened to the General Convention ex officio:

1.° the general moderators of the branches;

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<sup>12</sup> The drafting commission will present a few possible alternatives of the composition of the General Convention in the General Assembly of November.

2.° the members of the general councils of the branches;

3.° the general administrators of the branches;

4.° the general secretary of the Federation;

5.° the territorial directors of the branches;

§ 2. The number of delegates who are elected must be greater than those who participate ex officio, in accordance with what is established in the procedural regulations of the General Convention. The procedural regulations must be approved by the previous General Convention.

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

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

1.° each branch is assigned a minimum quota of delegates, as determined by the regulations of the General Convention.

2.° the remaining seats are assigned among the branches, proportionally to the total number of members with active voice.

### *Announcement*

66. The General Presidency announces the start date of the celebration of the Ordinary General Convention to the members of the federated branches and the associated faithful a year before it begins, and announces an Extraordinary General Convention with sufficient time in advance.

#### Previous Territorial Conventions

§ 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 branch and each of the associated faithful may freely send their desires and suggestions to the Territorial Convention.

### *Convocation*

68. § 1. The General Presidency 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 Presidency can move up or push back the beginning of the convention by three months, for just cause, and with the consent of the General Plenary Council.

For the use of the delegates of the General Chapter and General Assemblies of November.

### *Validity of the assembly*

69. The General Convention and Territorial Conventions are considered validly assembled if at least two thirds of the delegates from the branches are present in their place on the day it begins.

### *Atmosphere of the convention*

70. All issues analyzed and discussed in the General Convention are to be resolved in an atmosphere of prayer, discernment and respectful dialogue.

### *Voting*

71. 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 branches 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*

72. § 1. The General Presidency promulgates the General Convention's resolutions by means of the General Convention's decrees.

§ 2. Decrees can only be modified or abrogated by successive General Conventions.

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

## **Article 2. The General Presidency**

### *Composition<sup>13</sup>*

73. § 1. The Federation is directed by the collegial body of the Presidency, which is formed by the supreme moderators of the branches.

§ 2. The Presidency is assisted by one of the associated faithful who is appointed as determined by their Regulations. They have a consultative vote in meetings.

§ 3. When one of the members of the Presidency is legitimately impeded, they are replaced by their vicar.

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<sup>13</sup> The member of the associated faithful "assists" the Presidency, which means that, although they are not a member of the Presidency, they must be convoked and heard. The verb is used to express not only that they are present, but that they help and collaborate with the Presidency. Because of the nature of the federation - composed of three institutions that bring together members who live the evangelical counsels with a sacred bond - the member of the associated faithful cannot be a member of the body of the Presidency, nor have a deliberative vote. The same comment applies to the Territorial Presidency and the Plenary Council.

74. The participation of three members is necessary for formal acts of the Presidency to be valid, since two members do not form a college.

### *Functions and priorities*

75. The General Presidency is responsible for doing everything possible to ensure that the Federation fulfills its purposes, as established in number 4 of these Statutes.

### *Recommendations*

76. In fulfilling their functions, the General Presidency should:

- 1.° implement the directives and guidelines issued by the General Convention;
- 2.° ensure that everyone, especially the Territorial Presidencies, carry out their responsibilities in accordance with proper law;
- 3.° ensure the appropriate direction of those who are close collaborators<sup>14</sup> of the Presidency in order to lead the consolidation, projection and development of the Federation, and of its apostolic activity. The General Presidency especially promotes the implementation of international initiatives for members' formation, particularly for formators, and initiatives to promote joint vocational work;
- 4.° supervise the administration of the Federation, and promote a healthy economy based on solidarity;
- 5.° promote appropriate institutional communication.

### *Efforts for unanimity<sup>15</sup>*

77. § 1. Being a collegiate body, the Presidency should seek to proceed by unanimous consensus in its decisions.

§ 2. If there is an occasion when unanimity is not reached, the president proposes an alternative that obtains the support of the majority.

§ 3. If the matter merits or advises it, the Presidency, at the request of at least one of its members, turns to the Plenary Council to hear its opinion before proposing a solution according to the previous paragraph.

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<sup>14</sup> The reformulation of point 3 responds to the fact that the Presidency as a college is not suitable for directing the team of collaborators directly. See the explanation of this point in the introduction.

<sup>15</sup> The good functioning of the collegiate body presupposes and requires that the directors of the branches seek together the common good of Regnum Christi and find solutions that can be shared by all those involved. Paragraphs 2 and 3 provide a process for extraordinary situations in which a decision cannot be reached by mutual agreement.



§ 4. In any case, the moderators who belong to the Presidency must responsibly avoid allowing the lack of a unanimous agreement to paralyze or hinder the progress and development of the Federation.

### **Article 3. The general president and other positions**

78. The General Presidency has a president. The general director of the Congregation of the Legionaries of Christ is ex officio the general president of the Federation.

#### *Responsibilities<sup>16</sup>*

79. The general president is responsible for:

- 1.° convening, establishing the agenda and conducting the meetings of the General Presidency;
- 2.° representing the Federation in the ecclesiastical sphere.

#### *Vice-president*

80. § 1. By agreement among its members, one of the remaining members of the General Presidency is appointed as vice-president.

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

- 1.° assumes all the obligations and rights of the office of general president;
- 2.° is forbidden to make any innovations in the governance of the Federation while in office.

#### *The general administrator*

81. § 1. The general administrator of the Federation is appointed by the General Presidency 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 branches who is at least thirty-five years old and must have made their perpetual profession or final vows at least five years prior.

§ 4. The general administrator must live in Rome.

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<sup>16</sup> The role of the general and territorial president is not comparable to the current role of the Regnum Christi general and territorial director; they do not have personal authority, and their role is as the president of a collegiate body, and as representatives.

82. The general administrator ordinarily participates in the general Plenary Councils, and may be called to General Presidency meetings when they deal with administrative matters.

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

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

1.° assist the General Presidency in the increase and distribution of available goods in accordance with the established purposes;

2.° ensure that the goods 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 Presidency regularly informed on the state of the administration, above all with an annual financial report.

### *The general secretary*

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

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

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

§ 4. The general secretary must live in Rome.

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

§ 2. The general secretary ordinarily serves as secretary of the General Presidency and Plenary Council meetings.

#### **Article 4. The general Plenary Council and work teams**

##### *Composition*

86. § 1. The group of general councilors of the federated branches is called the general Plenary Council of the Federation.

§ 2. In the Plenary Council, six members of the associated faithful participate with a consultative vote, namely, the one who assists the General Presidency and another five, appointed as determined by the corresponding regulations.

##### *Functions and priorities<sup>17</sup>*

87. § 1. The general Plenary Council is an assisting body for the General Presidency. Their collaboration expresses the spirit of communion that characterizes the Federation.

§ 2. It assists in the exercise of the authority of the Presidency by offering its consent or opinion, when requested by the former, in accordance with these Statutes.

§ 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.

##### *Work teams*

88. The General Presidency sets up specialized and stable work teams to assist in the fulfillment of their functions and support the common mission, as determined. The teams are structured according to secondary regulations.

#### **Chapter 6. Territorial authorities of the Federation**

##### **Article 1. The Territorial Presidency**

##### *Composition*

89. § 1. In each territory, the Federation is directed by a body of collegial Presidency, formed by the territorial moderators of the branches;

§ 2. The Territorial Presidency is assisted by one of the associated faithful who is appointed as determined by their Regulations. They have a consultative vote in meetings.

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<sup>17</sup> The role of the Plenary Council, in addition to shedding light on the decisions of the Presidency when so requested, is to facilitate the integration of the branch governments with the plans and projects established by the Presidency.

§ 3. If the geographical definitions of the territories of the branches are not the same, the General Presidency must determine how the Territorial Presidency is composed.

§ 4. If at least one community from each of the three branches is not present in a territory, the General Presidency must determine how to proceed to constitute a college in the Territorial Presidency, according to an agreed proposal between the territorial moderators present.

§ 5. When one of the members of the Territorial Presidency is legitimately impeded, they are replaced by their vicar.

90. The participation of three members is necessary for the formal acts of the Presidency to be valid, since two members do not form a college.

### *Functions and priorities*

91. § 1. The Territorial Presidency is responsible for doing everything possible to ensure that the Federation fulfills its purposes in the territory, as established in number 4 of these Statutes.

§ 2. Besides supporting and applying the priorities established by the General Presidency in their territory, it is the responsibility of the Territorial Presidency to:

1.º ensure suitable direction for the close collaborators of the Presidency in order to lead the consolidation, projection and development of the Federation and its apostolic activity;

2.º promote the implementation of territorial initiatives for the formation of the members, particularly for formators, and initiatives to promote joint vocational work;

3.º ensure the supervision and attentive accompaniment of the local directors and the directors of the apostolic works of the Federation, according to the principle of subsidiarity;

4.º make themselves present, individually or as a group, in the localities to foster the common mission;

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

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

7.º foster communion with the local Church and look after relations with the Church hierarchy;

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

9.º promote appropriate institutional communication.

### *Efforts for unanimity*

For the use of the delegates of the General Chapter and General Assemblies of November.

92. § 1. Being a collegiate body, the Presidency should seek to proceed by unanimous consensus in its decisions.

§ 2. If there is an occasion when unanimity is not reached, the president proposes an alternative that obtains the support of the majority, or if necessary, refers the matter to the attention of the General Presidency and asks for their help and intervention.

§ 3. If the matter merits or advises it, the Presidency, at the request of at least one of its members, may resort to the Territorial Plenary Council to hear its opinion before proposing a solution according to the previous paragraph.

§ 4. In any case, the moderators who compose the Presidency must responsibly avoid allowing the lack of a unanimous agreement to paralyze or hinder the progress and development of the Federation in the territory.

## **Article 2. The territorial president and other positions**

93. [option 1] The Territorial Presidency has a president that is, ex officio, the territorial director of the Congregation of the Legionaries of Christ.

[option 2] The Territorial Presidency has a president that is one of the territorial moderators of the branches, appointed by the General Presidency for a three-year term. When this term is over, they may be re-appointed for a second term and exceptionally for a third.

### *Responsibilities*

94. The territorial president is responsible for:

- 1.º convening, establishing the agenda and conducting the meetings of the Territorial Presidency;
- 2.º representing the Federation in the ecclesiastical sphere in the territory.

### *Vice-president*

95. § 1. By agreement among its members, one of the remaining members of the Territorial Presidency is designated vice-president, after previous approval by the General Presidency.

§ 2. When the territorial president is impeded, or the office is vacant, the territorial vice-president:

- 1.º assumes all the obligations and rights of the office of territorial president;
- 2.º is forbidden to make any innovations in the governance of the Federation in the territory while in office.

### *The territorial administrator*

For the use of the delegates of the General Chapter and General Assemblies of November.

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

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

98. Besides abiding by canon 1284 of the Code of Canon Law, the territorial administrator should:

1.º assist the directors and their administrators in the efficient management of goods;

2.º carry out or oversee audits;

3.º keep the Territorial Presidency informed on the state of the administration, through regular financial and budget reports.

99. § 1. The territorial secretary is appointed by the Territorial Presidency for a three-year term. They can be re-appointed to this position for up to three consecutive terms.

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

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

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

§ 5. The territorial secretary ordinarily acts as secretary for the Territorial Presidency and Plenary Council meetings.

### **Article 3. The territorial Plenary Councils and work teams**

For the use of the delegates of the General Chapter and General Assemblies of November.

### *Composition*

100. § 1. The group of general councilors of the federated branches is called the territorial Plenary Council of the Federation.

§ 2. In the Plenary Council, four members of the associated faithful participate with a consultative vote, namely, the one who assists the Territorial Presidency and another three, appointed as determined by the corresponding Regulations.

### *Functions and priorities*

101. § 1. The Territorial Plenary Council is an assisting body for the Presidency. Their collaboration expresses the spirit of communion that characterizes the Federation.

§ 2. It assists in the exercise of the authority of the Presidency by offering its consent or opinion, when requested by the former, in accordance with these Statutes.

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

### *Work teams*

102. The Territorial Presidency sets up and directs specialized and stable work teams to assist in the fulfillment of their functions and support the common mission, as determined. The teams are structured according to secondary regulations and the Territorial Presidency ensures they have adequate direction.

## **Chapter 7. Local authorities of the Federation**

### *The local director*

103. The locality of the Federation is headed by a director, assisted by:

1.º a Local Committee, which is a body composed of members of the federated branches and associated faithful. Its mission is to participate in the development and implementation of the local plan and shed light on decision making;

2.º a council formed by three members of the local committee, appointed by the Territorial Presidency. Its mission is to assist the local director by giving their consent or opinion, as determined by proper law.

### *Locality directed by a local college*

104. The Territorial Presidency may determine that a locality be run by a college with the powers of a local director. In this case, there is no council for the director.

For the use of the delegates of the General Chapter and General Assemblies of November.

### *Appointment*

105. § 1. The local director and committee members are appointed by the Territorial Presidency, for a three-year term with the possibility of renewal. In exceptional cases the appointment can be made for a period of one or two years.

§ 2. The local director and committee members must be members of one of the branches or the associated faithful. If they are one of the associated faithful, they ordinarily must have at least three years of association in the Federation.

### *Qualities and characteristics*

106. § 1. The local director and committee, in addition to knowing the evangelizing mission of Regnum Christi, must be committed to it. They must be able to foster communion, collaboration and dialogue; encourage apostolic zeal and personal initiative; and project the common mission. They must have sufficient knowledge of the locality.

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

### *Faculties and functions*

107. § 1. The local director directs the activity of the Federation in the locality and accompanies the life and mission of the apostolic works.

§ 2. The local director's faculties and functions, as well as those of the committee and council, are specified in secondary regulations.

§3. The director and Local Committee have no governing authority over the apostolic works of the branches.

### *Representativity*

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

### *Sections*

109. § 1. The associated faithful of the Federation are grouped by sections.

§ 2. Each section has a director, who can be a member of any branch or one of the associated faithful, with the suitable qualities, appointed by the Territorial Presidency.

For the use of the delegates of the General Chapter and General Assemblies of November.



§ 3. At the local level, the sections are supervised and coordinated by the local director.

## **Chapter 8. Administration, economy and co-responsibility regarding material goods**

### *General criteria*

110. Branches, works and the associated faithful contribute, to the extent of their possibilities, in order for the Federation to have the material goods and economic means necessary to fulfill its purposes.

### *Solidarity fund*

111. § 1. In a spirit of solidarity, once the material needs of the branches have been met responsibly, they seek to contribute annually to a solidarity fund of the Federation, as determined by the competent bodies.

§ 2. For its part, the Federation can intervene in the aid of branches and apostolic activities in managing the solidarity fund, according to the principle of subsidiarity.

### *Capacity in matters of material goods*

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

### *Immovable goods*

113. If one of the branches or works places an immovable good at the disposal of the Federation, the owner must establish a contract or equivalent document, civilly valid if applicable, in which the conditions are stipulated, free of charge or remunerated, of the use and usufruct of said goods by the Federation or of any of its activities.

### *Autonomy of the branches and the Federation*

114. Under proper law, the Federation and each branch are autonomous in their administration, although they may benefit from centralized services if they wish.

### *Support of the consecrated members*

115. § 1. Economic support and coverage of all material needs of consecrated members is the responsibility of the branch to which they belong, according to the corresponding proper law.

§ 2. The Federation, or the branches among themselves, can establish financial compensation agreements to the branch for collaboration offered by the members of the federated branches, observing civil legislation.

For the use of the delegates of the General Chapter and General Assemblies of November.

### *Stable patrimony*

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

### *Purpose of material goods*

117. The principal purposes for which the material goods possessed by or assigned to the Federation should be used are:

- 1.° the fulfillment of its purposes;
- 2.° subsidiary assistance offered to branches, works or apostolic activities, in case of necessity and according to possibilities;
- 3.° to support the needs of the Church and charitable works for those most in need.

### *Some administration criteria*

118. § 1. All those who administer goods 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 corresponding 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*

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

### *Criteria of subordination*

120. The ownership and administration of the goods of the Federation in the territories are intended for the overall good of the Federation. Therefore, in case of need, the General Presidency, with the consent of the general Plenary Council and having heard the opinion of the relevant authorities, can make use of these goods to finance needs and projects of the Federation, always respecting the donor's intentions.

### *Alienation of goods*

121. § 1. Making acts of alienation of the stable patrimony of the Federation whose value exceeds the sum determined by secondary regulations:

1.° concerning the goods of the territory or the locality, is the responsibility of the Territorial Presidency, with the previous approval of the General Presidency;

2.° concerning the goods of the Federation, is the responsibility of the General Presidency, with the consent of the general Plenary Council.

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

### *Extraordinary administration*

122. § 1. It pertains to the General Presidency, 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. In accordance with secondary regulations, the following are competent to authorize acts of extraordinary administration:

1.° concerning the goods of the Federation, the General Presidency, with the consent of the general Plenary Council;

2.° concerning the goods of the territory, the Territorial Presidency, with the approval of the General Presidency.

### *Budgets*

123. Administration must always follow a budget approved by the competent authority, in accordance with proper law.

### *Sustainability*

124. § 1. When establishing territories, localities or apostolic works, or undertaking apostolic activities, the Federation must consider and guarantee their financing and sustainability.

§ 2. The territories of the Federation must contribute toward financing the costs of the general directorate, in accordance with secondary regulations.

§ 3. The localities and apostolic works must contribute toward the financing of territorial expenses of the Federation, in accordance with secondary regulations.

§ 4. The sections and apostolic works must, ordinarily, be self-sustaining and contribute to financing the expenses of the locality, in accordance with secondary regulations.

### *Donations with burdens*

For the use of the delegates of the General Chapter and General Assemblies of November.

125. Without written authorization of the Territorial or General Presidency, no one is permitted to accept donations that involve obligations or burdens, unless they are of small importance or short duration.

## **Chapter 9. The obligation of proper law**

### *Who it obliges*

126. § 1. The Statutes and secondary codes, properly promulgated, comprise the proper law of the Federation, which the federated institutions and associated faithful, in the parts concerning them, must observe.

§ 2. The associated faithful must also observe their Regulations, approved by the General Convention.

### *Other criteria*

127. § 1. Federation authorities must foster the knowledge and observance of these Statutes and secondary codes through their testimony of life and their governance.

§ 2. In particular cases and for just cause, the General or Territorial Presidency can dispense from the observance of a norm in proper law.

§ 3. The General Presidency, with the consent of the General Plenary Council, can approve territorial regulations that contain exceptions to proper law in organizational matters.

## **Chapter 10. Expansion, changes and dissolution of the Federation**

### *Expansion of the Federation*

128. § 1. The incorporation of a new branch that is an expression of the charism of the Regnum Christi spiritual family into the Federation requires the approval of the General Convention and of the supreme bodies of the federated branches.

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

### *Separation*

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

§ 2. In this case, the Federation or the remaining branches have no rights over the material goods of the branch that separates, nor does the branch have rights over the goods of the Federation.

### *Extinction of a branch*

For the use of the delegates of the General Chapter and General Assemblies of November.

130. In case of extinction of a branch, its goods 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 branch*

131. The General Convention may, for very serious reasons (e.g. development of activities that seriously injure the Federation, illicit activities, promote ideas contrary to the doctrine of the Church, etc.) and with two-thirds majority vote of the participants of the other branches, petition the Holy See for the separation of a branch of the Federation, with the prior consent of the supreme governing bodies of said branches.

### *Dissolution*

132. § 1. The dissolution of the Federation must be approved by the Holy See, at the request of the General Convention and the supreme governing bodies of the branches.

§ 2. The distribution of the material goods of the Federation, if any, is done according to an agreement established among the branches.

## **Chapter 11. Conflict resolution**

### *Conflict resolution*

133. In the case of conflict in interpreting the proper law of the Federation or between the branches:

1.º In a conflict on the local level, one of the parties may go to the Territorial Presidency to request mediation or arbitration. In this case, all parties in the conflict must collaborate with the Presidency to seek to resolve the conflict;

2.º If the local dispute is not resolved according to the preceding paragraph, or there are territorial bodies involved, one of the parties, or the governing body which had been appealed to, may present the case to the General Presidency. Once all possibilities for appeal within the Federation have been exhausted, the parties in conflict may have recourse to the Holy See if the case so requires;

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