

Thy Kingdom Come!

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DRAFT RULE OF LIFE OF THE LAY FAITHFUL ASSOCIATED IN THE REGNUM CHRISTI FEDERATION

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Draft of the General Regulations of Regnum Christi (April 2018)	Rule of Life of the Lay Faithful Associated in the Regnum Christi Federation (December 2018)
First Part. Regnum Christi Laypeople	First Part. The Lay Members of Regnum Christi
Chapter 1. Identity and life of Regnum Christi laypeople	Chapter 1. Identity and life of the Lay Members of Regnum Christi
<p>Identity of the Regnum Christi Laypeople</p> <p>1§1. The Regnum Christi laypeople are Catholics who personally embrace a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism, but without assuming the evangelical counsels by a sacred bond.</p> <p>§2. The Regnum Christi laypeople are individually associated with the Federation, according to these <i>Regulations</i>.</p> <p>§3. They bring to Regnum Christi their secular nature and their apostolic action, by which they extend Christ's presence in the world and transform human realities, especially in their family, professional, and social life, in accordance with the Gospel.</p>	<p>Identity of the Lay Member of Regnum Christi</p> <p>1§1. The Lay Members of Regnum Christi are Catholics who personally embrace a divine vocation to live their baptismal commitments in the midst of temporal realities according to the charism, but without assuming the evangelical counsels by a sacred bond. Their fundamental characteristics are described in the <i>Statutes of the Regnum Christi Federation</i>, numbers 6-30.</p> <p>§2. These faithful join Regnum Christi by individual association to the Federation, and are admitted by the section directors, according to the norms of the Statutes of the Federation and this Rule of Life.</p> <p>§3. They bring to Regnum Christi their secular nature and their apostolic action, by which they extend Christ's presence in the world and transform human realities, especially in their family, professional, and social lives, in accordance with the Gospel.</p>
<p>Elements proper to the way of life for Regnum Christi Laypeople</p> <p>2. Regnum Christi proposes a Christianity that is active and enthusiastic in love, a way of life that helps one live their baptismal commitments and fulfill the mission of being Christian leaven in the world. Regnum Christi laypeople live and develop their vocation in five dimensions: the spiritual life, formation, apostolate, personal accompaniment and team life.</p>	<p>Elements proper to the way of life of Lay Members of Regnum Christi</p> <p>2. Regnum Christi proposes a Christianity that is active and enthusiastic in love, and a way of life that helps members live their baptismal commitments and fulfill the mission of being Christian leaven in the world. Lay Members of Regnum Christi live and develop their way of life in the spiritual life, formation, apostolate, personal accompaniment and team life.</p>
<p>Article 1. Spiritual Life</p>	<p>Article 1. Spiritual life</p>
<p>Orientation of the spiritual life</p> <p>3. Regnum Christi laypeople understand the spiritual life as a progressive configuration with Christ through the development of the Trinitarian life in them. Therefore, they live it as a dynamic relationship of love with God, and nurture it through the sacraments, the Word of God, the liturgy, prayer, and the exercise of the moral and theological virtues. Their spiritual life permeates and harmonizes the other aspects of their life.</p>	<p>Orientation of the spiritual life</p> <p>3. Lay Members of Regnum Christi understand the spiritual life as a progressive configuration with Christ through the development of the Trinitarian life in them. Therefore, they live it as a dynamic relationship of love with God, and nurture it through the sacraments, the Word of God, the liturgy, prayer, and the exercise of the moral and theological virtues. Their spiritual life permeates and harmonizes all of the aspects of their life.</p>

<p>Lay spirituality</p> <p>4. Conscious of the gift of divine filiation in Christ that they received in baptism, Regnum Christi laypeople live their condition as priest, prophet and king in the midst of temporal realities, aspiring to make the Kingdom of God present in this world so that it might be a worthy home for the children of God in which all things contribute to giving him glory.</p>	<p>Lay spirituality</p> <p>4. Conscious of the gift of divine filiation in Christ that they received in baptism, Lay Members of Regnum Christi live their condition as priest, prophet and king in the midst of temporal realities, aspiring to make the Kingdom of God present in this world so that it might be a worthy home for the children of God in which all things contribute to giving him glory.</p>
<p>Practices of spiritual life</p> <p>5. The spiritual practices that the Movement recommends to Regnum Christi laypeople are means to help them grow in their relationship of love with Christ. With the help of their spiritual director, they gradually learn mental prayer and how to live the other practices recommended in the prayer book. As a particular means for spiritual progress, they are encouraged to participate yearly in spiritual exercises or a renewal triduum.</p>	<p>Practices of spiritual life</p> <p>5. The spiritual practices recommended to Lay Members of Regnum Christi are means to help them grow in their relationship of love with Christ. With the help of their spiritual director, they gradually learn mental prayer and how to live the other practices recommended in the prayer book. As a particular means for spiritual progress, they are encouraged to participate yearly in spiritual exercises or a renewal triduum.</p>
<p><i>Article 2. Formation</i></p>	<p><i>Article 2. Formation</i></p>
<p>Concept of formation</p> <p>6. Regnum Christi laypeople begin a path of formation according to number 31 of the Statutes of the Federation, considering their specific mission as members of the lay faithful to shed the light of the Gospel on the problems of the world in which they live, and transform it.</p>	<p>Formation</p> <p>6. Lay Members of Regnum Christi begin a path of formation according to number 30 of the <i>Statutes of the Regnum Christi Federation</i>. This path helps them to grow in human and Christian maturity according to their state in life, collaborate effectively in the apostolate, and illuminate and transform the realities of the world in Christ.</p>
<p>Systematic formation</p> <p>7. Regnum Christi laypeople assume personal responsibility for their own formation. At the same time, the competent authority must establish a formation plan that offers objectives, guidelines and means. Study circles and other courses are ordinary means of imparting formation in the Movement.</p>	<p>Personal responsibility and the institutional formation plan</p> <p>7. §1. Lay Members of Regnum Christi assume personal responsibility for their own formation.</p> <p>§2. The competent Federation authority must establish a formation plan that offers objectives, guidelines and means.</p> <p>§3. Study circles and other courses are ordinary means of imparting formation.</p>
<p>Training</p> <p>8. Those Regnum Christi laypeople designated to take on responsibilities at the service of others should receive adequate training, accompaniment and feedback.</p>	<p>Training</p> <p>8. The Lay Members of Regnum Christi designated to take on responsibilities at the service of others should receive appropriate training, accompaniment and feedback.</p>
<p><i>Article 3. The apostolate</i></p>	<p><i>Article 3. The apostolate</i></p>
<p>Being an apostle</p>	<p>Being an apostle</p>

<p>9. In each member of the Movement, the experience of Christ's love creates an interior need to respond to the call to evangelize. Moved by the grace of God, this experience leads them to live as true apostles in the world and place their whole selves, talent and time at the service of the Kingdom of Christ. Therefore, Regnum Christi laypeople:</p> <ol style="list-style-type: none"> 1.° strive to encounter Christ daily in prayer, and to witness to Him amid the different circumstances of life; 2.° in living their lay vocation, strive to live their family life and the duties of their state in life as their first priority, enlightened by the Word and Church teachings; 3.° seek to reach out to others in the concrete realities of their daily lives, announcing the Gospel and inviting them to participate in Christ's mission; 4.° start and participate in apostolic initiatives and works, according to their possibilities; 5.° participate in parish and diocesan life, sharing the Regnum Christi charism with the local Church; 6.° desire to share the gift of God they have discovered in Regnum Christi with others. They therefore promote the Movement and accompany those who show interest in knowing more about it or in participating in the Movement's spirituality and mission. 	<p>9. The Lay Members of Regnum Christi ardently seek to establish and extend the kingdom of Christ among all people. They let themselves be permeated by Christ's charity towards humanity and bring their apostolic zeal to life through intimate contact with him. Impelled by the Holy Spirit and in the style of St. Paul, they seek to transform the world in Christ. They endeavor to be supernatural in their aspirations, magnanimous of heart, audacious in self-giving, tenacious in the face of difficulties, practical and effective in action. Their motto is, "Christ our King, Thy Kingdome Come!" Therefore the Lay Members of Regnum Christi:</p> <ol style="list-style-type: none"> 1.° strive to encounter Christ daily in prayer, and to witness to Him amid the different circumstances of life; 2.° in living their lay vocation, strive to live their family life and the duties of their state in life as their first priority, enlightened by the Word of God and Church teaching; 3.° seek to go out and encounter others in the concrete realities of their daily lives, announcing the Gospel and inviting them to participate in Christ's mission; 4.° accept their responsibility as laity to bring the light of the Gospel into the public, cultural, economic, political, academic and social arenas of life. They also seek to awaken different kinds of leaders in the world that they may commit themselves apostolically live their ethical and religious convictions more coherently. 5.° start and participate in apostolic initiatives and works, according to their possibilities; 6.° seek to participate in parish and diocesan life, sharing the Regnum Christi charism with the local Church; 7.° desire to share the gift of God they have discovered in Regnum Christi with others. They therefore introduce and invite others to Regnum Christi, and accompany those who show interest in knowing more about it, or in participating in its spirituality and mission.
<p>The importance of ECYD</p>	<p>The importance of ECYD</p>
<p>10. Since young people are fundamental for the future of the Church, the Movement and society, Regnum Christi laypeople share the responsibility of ensuring that the young people who form part of ECYD receive proper care and attention.</p>	<p>10. Since young people are fundamental for the future of the Church, Regnum Christi and society, Lay Members of Regnum Christi share the responsibility of ensuring that the young people who form part of ECYD receive proper care and attention.</p>
<p><i>Article 4. Personal Accompaniment</i></p>	<p><i>Article 4. Personal accompaniment</i></p>
<p>Accompaniment</p>	<p>Accompaniment</p>
<p>11. Accompaniment in Regnum Christi is a</p>	<p>11. Accompaniment (cf. Statutes of the</p>

<p>shared responsibility between the lay member, who ought to seek it, and the Movement, which must offer it. This accompaniment is realized in personal and sacramental attention, team life and the apostolic formation and follow-up.</p>	<p>Regnum Christi Federation #34.1) is a shared responsibility between the lay member, who ought to seek it, and Regnum Christi, which must offer it. This accompaniment is especially realized in personal and sacramental attention, team life and apostolic formation and follow-up.</p>
<p>Spiritual direction</p> <p>12. Regnum Christi laypeople seek regular spiritual direction as a traditional means offered by the Church for spiritual growth. Through it, they learn to discern God's will and to embrace it with love.</p>	<p>Spiritual direction</p> <p>12. Lay Members of Regnum Christi seek periodic spiritual direction as a traditional means offered by the Church for spiritual growth. Through it, they learn to discern God's will and to embrace it with love.</p>
<p>Dialogue with the team leader</p> <p>13. The team leaders accompany each member of their teams, helping each one as a friend and brother or sister on their path of personal and apostolic growth through frequent dialogue.</p>	<p>Dialogue with the team leader</p> <p>13. Through frequent dialogue, team leaders accompany each of their team members, helping them as a friend and brother or sister on their path of personal and apostolic growth.</p>
<p>Article 5. Team life</p>	<p>Article 5. Team life</p>
<p>The team</p> <p>14§1. Regnum Christi laypeople ordinarily form part of a team. The team is the natural setting where the members develop their Regnum Christi way of life.</p> <p>§2. A team is a group of members united in Christian fraternity to help each other in their sanctification, formation and apostolic work, following the example of the first Christian communities. It is the most basic unit of the Movement's structure for the Regnum Christi laypeople.</p> <p>§3. Teams, as communities of apostles, can be organized in various ways according to the concrete circumstances of each Regnum Christi locality.</p>	<p>The team</p> <p>14§1. Lay Members of Regnum Christi ordinarily form part of a team. The team is the natural setting where the members develop their Regnum Christi way of life.</p> <p>§2. A team is a group of members united in Christian fraternity to help each other in their sanctification, formation and apostolic work, following the example of the first Christian communities.</p> <p>§3. Teams, as communities of apostles, can be organized in various ways according to the concrete circumstances of each Federation locality.</p>
<p>The Encounter with Christ</p> <p>15. The Encounter with Christ is the center of team life. In it the members examine their Christian life as a community of faith and under the light of God's Word, discern what the Lord expects of them in evangelizing the reality of the world they live in, and encourage each other to follow Christ and enkindle their apostolic zeal.</p>	<p>The Encounter with Christ</p> <p>15. The Encounter with Christ is the center of team life. In it; the lay members examine their Christian life as a community of faith and by the light of God's Word, discern what the Lord hopes of them in evangelizing the reality of the world they live in; and encourage each other to follow Christ and enkindle their apostolic zeal.</p>
<p>Chapter 2. Incorporation and departure of Regnum Christi laypeople</p>	<p>Chapter 2. Association and departure of lay members of Regnum Christi</p>
<p>Juridical nature of the incorporation into Regnum Christi</p> <p>16. For a lay person to incorporate into Regnum Christi, the candidate individually</p>	<p>Spiritual significance of the act of association</p> <p>16. The lay member, by associating to the Federation, consciously accepts their baptismal vocation to holiness and apostolate, and gives</p>

<p>associates to the Regnum Christ Federation according to number 7§2 of the Statutes of the Regnum Christi Federation and according to number 1§2 of these Regulations.</p>	<p>themselves to Christ that he may reign in their heart and in society. In this way, they begin a path of assimilating and living the spirit, communion and mission of Regnum Christi according to what is written in the Statutes of the Regnum Christi Federation, especially through the five elements proper to the life of the Lay Member of Regnum Christi (cf. number 2).</p>
<p>Requirements for admission</p> <p>17. Any Catholic who is at least sixteen years old and who desires to live the spirit of Regnum Christi, profit by its means of sanctification and collaborate in its apostolic action can be admitted into Regnum Christi if they are moved by the proper intentions and can take on the corresponding commitments.</p>	<p>The commitments</p> <p>17. The lay member, by associating to the Federation, commits to:</p> <p><i>1.º grow in friendship with Christ, developing the life of grace through prayer and the sacraments;</i> <i>2.º live the evangelical virtues of poverty, filial obedience and purity in thought and action;</i> <i>3.º fulfill the duties of their state of life with love and honesty, as a service to God and to others;</i> <i>4.º apply themselves to their integral formation and forging their Christian leadership;</i> <i>5.º start and participate in apostolic initiatives;</i> <i>6.º profess a faithful and lived love for the Holy Church, for the Pope and for the other bishops;</i> <i>7.º generously offer their prayer, talents, time and material goods to collaborate in the mission of Regnum Christi at the service of the Church.</i></p>
<p>The Commitments</p> <p>18§1. By their incorporation into Regnum Christi, the Regnum Christi layperson commits to:</p> <p>1.º keep alive the awareness of the new life they received in baptism and seek to develop it; 2.º grow in the assimilation and living of the charism, especially through the five dimensions proper to the lives of Regnum Christi laypeople (see no. 2).</p> <p>§2. In the act of incorporation to Regnum Christi, the Regnum Christi layperson makes the following offering to the Lord;</p> <p><i>“In the presence of Jesus Christ, my Savior and Redeemer, with the help of his grace and invoking the help of the Holy Virgin Mother of Christ, Mother of the Church, and my mother, I commit:</i></p>	<p>Requirements</p> <p>18. Any Catholic who is at least sixteen years old and who desires to live the spirit of Regnum Christi, profit by its means of sanctification and collaborate in its apostolic action can be admitted into Regnum Christi if they are moved by the proper intentions and can take on the corresponding commitments.</p>

<p><i>1.° to live in grace and friendship with Christ, our King, through prayer and the sacraments;</i></p> <p><i>2.° to live the evangelical virtues of poverty, filial obedience and purity in my thoughts and actions;</i></p> <p><i>3.° to fulfill the duties of my state of life with love and honesty, as a service to God and to others;</i></p> <p><i>4.° to live an authentic Christian life, inspired by the spirit of the Movement and practicing militia Christi;</i></p> <p><i>5.° to make use of all possible means of growing in my integral formation and forging my Christian leadership in order to be a good disciple and apostle of Christ in every moment;</i></p> <p><i>6.° to profess a faithful and lived love for our Mother, the Holy Church; for the Pope; for my bishop and for my parish priest;</i></p> <p><i>7.° to generously offer my talents, apostolic efforts, time and material goods to collaborate in the mission of Regnum Christi at the service of the Church”.</i></p>	
<p>Belonging to other ecclesial realities</p> <p>19§1. Those who belong to other ecclesial realities and wish to associate to the Federation should assess with the section director if the commitments acquired by incorporation into the Movement are compatible with those previously acquired in the other ecclesial realities.</p> <p>§2. Regnum Christi does not admit anyone to incorporation if they have taken on the evangelical counsels by a sacred bond in another spiritual family.</p>	<p>Belonging to other ecclesial realities</p> <p>19§1. Those who belong to other ecclesial realities and wish to associate to the Federation should assess with their section director whether the commitments are compatible with those previously acquired in the other ecclesial realities.</p> <p>§2. Regnum Christi does not admit anyone to association if they have taken on the evangelical counsels by a sacred bond in another spiritual family.</p>
<p>20§1. The decision to ask for incorporation into the Regnum Christi Movement must be the fruit of adequate discernment and a free response to the call of God.</p> <p>§2. Section directors have the authority to admit people into the Movement once the person has submitted a written request, and has been recommended by a team leader or another member. This comes after a period of participation in the life of the Movement that is long enough to ensure that both the person and the Movement have gotten to know each other sufficiently.</p> <p>§3. Incorporation into the Movement takes place through a formal act or ceremony, ordinarily after</p>	<p>Process</p> <p>20§1. The decision to ask for association to the Federation must be the fruit of adequate discernment and a free response to the call of God.</p> <p>§2. Section directors have the authority to admit people into Regnum Christi in response to a written request by the person, and with the recommendation of the team leader or another member. This comes after a period of participation in Regnum Christi life that is long enough to ensure that both the person and the section director have gotten to know each other sufficiently.</p> <p>§3. Association takes place through a formal act or ceremony, ordinarily after spiritual exercises,</p>

<p>a spiritual triduum, as established in the Ritual of Regnum Christi, and is duly documented.</p> <p>§4. Each year members make a devotional renewal of the commitments they made at incorporation (see no. 18).</p> <p>§5. Members who leave a consecrated branch of the Federation and wish to continue belonging to the Movement must request that the section director register them as an associated member.</p>	<p>as established in the Rite of Regnum Christi, and must express what is established in numbers 16 and 17 of this Rule of Life. The association must be properly documented.</p> <p>§4. Each year lay members make a devotional renewal of the commitments they made at incorporation (see no. 17).</p> <p>§5. Members who leave a branch of the Federation and wish to continue belonging to Regnum Christi must request that the section director register them among the lay members of Regnum Christi.</p>
<p>Departure from the Movement</p> <p>21§1. After having reflected before God about their decision, any Regnum Christi layperson is free to leave the Movement by informing the section director in writing.</p> <p>§2. Due to the voluntary and disinterested nature of the personal commitment which membership in Regnum Christi implies, the member who leaves the Movement in any manner has no right to demand anything for any work done in it.</p>	<p>Departure</p> <p>21§1. After having reflected before God about their decision, any lay member is free to disassociate from the Federation by informing the section director in writing.</p> <p>§2. Due to the voluntary and disinterested nature of the personal commitment, those who disassociate from the Federation in any manner have no right to demand anything for any work done in it.</p>
<p><i>Ipsa facto</i> loss of membership</p> <p>22§1. Those who take on the evangelical counsels through a sacred bond in another spiritual family <i>ipso facto</i> cease to belong to the Movement.</p> <p>§2. Those who publicly abandon the Catholic faith <i>ipso facto</i> cease to belong to the Movement.</p>	<p><i>Ipsa facto</i> loss of membership</p> <p>22§1. Those who take on the evangelical counsels through a sacred bond in another spiritual family <i>ipso facto</i> cease to be associated to the Regnum Christi Federation.</p> <p>§2. Those who publicly abandon the Catholic faith <i>ipso facto</i> cease to be associated to the Regnum Christi Federation.</p>
<p>Dismissal and causes</p> <p>23§1. The section director can dismiss a member for just cause if it is considered necessary, having first heard the opinion of the team leader, and with the consent of their committee. Before deciding on the dismissal, the section director should consult with the team or group leader, as applicable, and with the consent of their committee should admonish the member in writing, warning of the possibility of dismissal and communicating the reason. The admonition should indicate a timeframe for the eventual amendment of the member. The person concerned has the right to defend themselves before the section director. After the deadline established in the admonition, and having given the member the opportunity to defend himself, the section director, if they consider the dismissal</p>	<p>Dismissal and causes</p> <p>23§1. Section directors can dismiss a lay member from the Federation for just cause if it is considered necessary, having first heard the opinion of the team leader, and with the consent of their council. Before deciding on the dismissal, section directors should consult with the team or group leader, as applicable, and with the consent of their council should admonish the member in writing, warning of the possibility of dismissal and communicating the reason. The admonition should indicate a timeframe for the eventual amendment of the member. The person concerned has the right to defend themselves before the section director. After the deadline established in the admonition and having given the member the opportunity to defend himself, section directors, if they consider the dismissal</p>

<p>necessary and with the consent of the committee, must communicate the dismissal in writing to the person concerned, using justice, prudence and charity.</p> <p>§2. The dismissed member may appeal to the territorial director, who shall resolve the case with the consent of their committee.</p> <p>§3. Publicly and obstinately holding ideas or habits that are contrary to the faith and discipline of the Church is a cause for dismissal from the Movement.</p>	<p>necessary and with the consent of their council, must communicate the dismissal in writing to the person concerned, using justice, prudence and charity.</p> <p>§2. The dismissed member may appeal to the Territorial Directive College.</p> <p>§3. Publicly and obstinately holding ideas or habits that are contrary to the faith and discipline of the Church is a cause for dismissal.</p>
<p>Chapter 3. Particular modes of self-giving of Regnum Christi laypeople</p>	<p>Chapter 3. Particular modes of self-giving for Lay Members of Regnum Christi¹</p>
<p><i>Article 1. The promise of availability</i></p>	<p><i>Article 1. The promise of self-giving</i></p>
<p>Identity</p> <p>24§1. Some Regnum Christi laypeople feel called by God to take on a special commitment to the Lord in the Movement. In response, they generously offer their availability in order to more actively offer their prayer, time, talents and material goods to advance the life and mission of Regnum Christi.</p> <p>§2. Those who accept this call offer a valuable support to the sections and their apostolates through their prayer and dedication.</p> <p>§3. The Regnum Christi layperson and the section director agree on the concrete ways of living out this commitment according to the member's personal circumstances and the Movement's needs.</p> <p>§4. It is the Regnum Christi layperson's responsibility to harmonize this commitment with the duties proper to their state in life, aided by their spiritual director.</p>	<p>24§1. Some lay members feel called by God to take on a special commitment of self-giving and availability to the Lord in order to advance the life and mission of Regnum Christi. In response, they take up the path of prayer and formation that Regnum Christi proposes to them and they commit themselves to active involvement in Regnum Christi with their prayers, talents, time and material goods.</p> <p>§2. Those who accept this call offer a valuable support to the sections and their apostolates through their prayer, self-giving and availability.</p> <p>§3. The Lay Member of Regnum Christi and the section director agree on the concrete ways of living out this self-giving and availability according to the member's personal circumstances and Regnum Christi's needs.</p> <p>§4. It is the Lay Member of Regnum Christi's responsibility to harmonize this commitment with the duties proper to their state in life, aided by their spiritual director.</p>
<p>25§1. This special commitment is taken on in a formal promise of availability made in the presence of the section director and other members, according to the ritual of the Movement.</p> <p>§2. An official document must be drawn up and</p>	<p>25§1. This special commitment is rendered through a formal promise of self-giving made in the presence of the section director and other members, according to the Rite of Regnum Christi.</p>

¹ A group of second degree third level members is discerning their identity and forms of insertion in Regnum Christi.

<p>signed when the promise is made.</p> <p>§3. The first time the promise is made, it is for one year. It can be renewed annually. After five renewals, if the member so wishes and the section director deems it appropriate, the promise can be renewed for life.</p> <p>§4. The Federation directors should ensure that members who have made this promise have the accompaniment they need to live their commitment.</p>	<p>§2. An official document must be drawn up and signed when the promise is made.</p> <p>§3. The first time the promise is made, it is for one year. It can be renewed annually. After five renewals, if the Regnum Christi lay member so wishes and the section director deems it appropriate, the promise can be renewed for life.</p> <p>§4. The section directors should ensure that members who have made the promise of self-giving have the accompaniment they need to live their commitment.</p> <p>§5. The competent authority of the Federation must establish a plan of formation that offers objectives, guidelines and means to the members who have made the promise.</p>
<p>Requirements for making the promise</p> <p>26§1. Any Regnum Christi layperson may make the promise of availability if they are at least eighteen years old, moved by the proper intentions, have lived in the Movement long enough to be known by the section director, and have properly discerned with the help of their spiritual director.</p> <p>§2. This promise of availability should be made in a spirit of generosity and humility, in the service of the Kingdom of Christ and with the desire to contribute to the progress of the Movement.</p>	<p>Requirements for making the promise</p> <p>26§1. Any lay member may make the promise of self-giving if they are at least eighteen years old, moved by the proper intentions, have lived in Regnum Christi long enough to be known by the section director, and have properly discerned with the help of their spiritual director.</p> <p>§2. This promise of availability should be made in a spirit of generosity and humility, in the service of the Kingdom of Christ and with the desire to contribute to the progress of Regnum Christi.</p>
<p>Admission</p> <p>27. The section director has the authority to permit someone to make the promise of availability in response to their written petition, after having heard the opinion of their committee.</p>	<p>Admission</p> <p>27. The section director has the authority to permit someone to make the promise in response to their written petition, after having heard the opinion of their council.</p>
<p>Dispensation</p> <p>28§1. After mature discernment and with the help of their spiritual director, Regnum Christi laypeople may ask the section director to dispense them from this promise.</p> <p>§2. The section director gives the Regnum Christi layperson this dispensation in writing and registers it in the section archive.</p>	<p>Dispensation</p> <p>28§1. After mature discernment and with the help of their spiritual director, Lay Members of Regnum Christi may ask the section director to dispense them from this promise.</p> <p>§2. The section director gives the lay member this dispensation in writing and registers it in the section archive.</p> <p>Temporary provision</p> <p>The Lay Members of Regnum Christi who are “second degree members” according to previous regulations; who have remained as such for at least five years; and who have the authorization</p>

	of the section director, may make the promise of self-giving for life without having to follow the provisions of no. 25 § 3.
<i>Article 2. Coworkers</i>	<i>Article 2. Coworkers</i>
Coworkers	Coworkers
29. Regnum Christi laypeople who voluntarily dedicate one or more years to serve the Church apostolically in the Regnum Christi Movement according to its rules are known as coworkers.	29. Lay Members of Regnum Christi who voluntarily dedicate one or more years of full-time service to serve the Church in Regnum Christi are known as coworkers, according to their own regulations.
Chapter 4. Structures and functions at the service of the life of Regnum Christi laypeople	Chapter 4. Structures and functions at the service of the life of Lay Members of Regnum Christi
Teams	Teams
30§1. A team is ordinarily composed of members of the same sex and stage of life, bound together by friendship, like-mindedness or common interests. However, there can also be teams composed of married couples, directed by one of the couples.	30§1. A team is ordinarily composed of members of the same sex and stage of life, bound together by friendship, like-mindedness or common interests. However, there can also be teams composed of married couples, directed by one of the couples.
§2. A team is directed by a team leader. The section director appoints the team leader for a period of one year with the possibility of renewal, after hearing the opinions of their committee and of the team members.	§2. A team is directed by a team leader. The section director appoints the team leader for a period of one to three years with the possibility of renewal, after hearing the opinions of their council and of the team members.
§3. The team leader has the mission of animating the life of the team and accompanying each member in their formation and apostolate.	§3. The team leader has the mission of directing and animating the life of the team and accompanying each member in their path of sanctification, their process of formation and their growth as an apostle.
§4. The number of members on a team should favor adequate accompaniment, friendship among the members, and the active participation of all.	§4. The number of members on a team should favor adequate accompaniment, friendship among the members, and the active participation of all.
Groups	Groups
31§1. When the number of teams so requires, they can be joined into a group to facilitate personal attention and coordination.	31§1. When it is required for reasons associated with formation or apostolate, or when the number of teams makes it necessary, the section director can organize the teams into groups.
§2. Groups are led by group leaders designated by the section director, taking into consideration the opinion of the team leaders. They are appointed for a period of one year with the possibility of renewal.	§2. Groups are led by group leaders who are named by the section director, taking into consideration the opinion of the team leaders. They are appointed for up to a period of three years with the possibility of renewal.
Sections	Sections
32§1. A section is a group of teams and groups that fosters the members' life of prayer and	32§1. A section is a group of teams and groups that fosters prayer life and integral

<p>integral formation, the family spirit of Regnum Christi, the invitation and welcoming of new members, accompaniment, apostolic action and a healthy economy.</p> <p>§2. There are ordinarily six sections: men, women, young men, young women, ECYD boys, ECYD girls.</p> <p>§3. The territorial director has the authority to create or suppress a section in a locality with the purpose of promoting the common mission, personal attention, and efficient organization, after first obtaining the consent of the committee and having received the proposal of the local director.</p>	<p>formation, the family spirit of Regnum Christi, the invitation and welcoming of new members, accompaniment, apostolic action and a healthy economy.</p> <p>§2. There are ordinarily six sections: men, women, young men, young women, ECYD boys, ECYD girls.</p> <p>§3. The Territorial Directive College of the Federation has the authority to create or suppress a section in a locality with the purpose of promoting the common mission, personal attention, and efficient organization, after having received the proposal of the local director.</p>
<p>The section director</p> <p>33§1. At the head of every section there is a section director who is proposed by the local director and appointed by the territorial director, with the consent of their committee, as stipulated in no. 54 §3 of the <i>Statutes of the Regnum Christi Federation</i>. They are appointed for a three year term with the possibility of renewal, or exceptionally, for a one or two year term.</p> <p>§2. The section director must be a Regnum Christi member who has been incorporated for at least three years, or if they are a member of a branch, they must have made their perpetual vows at least three years prior.</p> <p>§3. The section director's mission is to foster the goals mentioned in no. 32 §1.</p>	<p>The section director</p> <p>33§1. At the head of every section there is a section director who is named by the the Territorial Directive College of the Federation after having consulted the local director, as stipulated in no. 51 §2 of the <i>Statutes of the Regnum Christi Federation</i>. They are appointed for a three-year term with the possibility of renewal, or exceptionally, for a one- or two-year term.</p> <p>§2. The section director must be a Lay Member of Regnum Christi who has been associated for at least three years, or a member of a branch with experience working in sections.</p> <p>§3. The section director's mission is to foster the goals mentioned in no. 32 §1 of this Rule of Life.</p>
<p>The section director's council</p> <p>34§1. The section director has a council which is formed by four to eight members who are elected by and from the group and team leaders. If the total of group and team leaders is less than four, the section director will propose four Regnum Christi laypeople to the local director, who will name them as members of the council of the section director.</p> <p>§2. The council members are appointed for the same duration as the section director. Their term can be renewed.</p> <p>§3. The section director is aided by their council in making decisions, especially those in which these Regulations or other secondary codes prescribe the section director's action.</p>	<p>The section director's council</p> <p>34§1. The section director has a council which is formed by at least four Lay Members of Regnum Christi.</p> <p>§2. The section director will propose four lay members of Regnum Christi to the local director, who will name them as members of the council for the same duration of term as the section director. Their term can be renewed.</p> <p>§3. The section director is aided by their council in making decisions, and asks for their consent or opinion, as established in this Rule of Life or in secondary codes.</p>
<p>The section chaplain</p>	<p>The section chaplain</p>

<p>35§1. When the section director is not a priest, the section usually has a chaplain appointed by the territorial director with the consent of the territorial council.</p> <p>§2. The section chaplain is responsible for the liturgical and sacramental life of the section, and for ensuring that the members receive adequate spiritual formation, while respecting the section director's authority.</p>	<p>35§1. The section usually has a chaplain appointed by the Territorial Directive College of Regnum Christi.</p> <p>§2. The section chaplain fosters and promotes the liturgical and sacramental life of the section and collaborates in the spiritual formation of the lay members, while respecting the section director's authority.</p>
<p>Formators</p> <p>36§1. "Formators" are Regnum Christi members who collaborate in the direction of the section and the formation of members. They are principally dedicated to spiritual direction, preaching, imparting formative activities, directing teams or groups, or directing apostolic activities.</p> <p>§2. They are subject to the section director in their ordinary responsibilities, for which they should receive adequate preparation and accompaniment.</p>	<p>Formators</p> <p>36§1. "Formators" are lay members or branch members who collaborate in the direction of the section and the formation of its members. They are principally dedicated to spiritual direction, preaching, imparting formative activities, directing teams or groups, or directing apostolic activities.</p> <p>§2. They are subject to the section director in their ordinary responsibilities. It must be ensured that they receive adequate training and accompaniment in carrying out their function.</p>
<p>Chapter 5. Participation of Regnum Christi laypeople in the governing bodies of the Federation</p>	<p>Chapter 5. Participation of the Lay Members of Regnum Christi in the governing bodies of the Federation</p>
	<p><i>Article 1. Elections and participation in the General and Territorial Conventions</i></p>
<p>Participation and co-responsibility of the Regnum Christi laypeople</p> <p>37. The nature of the Movement, and the specific vocation of Regnum Christi laypeople to fully live the charism and participate co-responsibly in the life and mission of Regnum Christi, calls for them to participate in the governing bodies of the Federation. Through these Regulations, the Movement provides a means for the Regnum Christi laypeople to exercise their responsibility in defining their own way of living the charism and of contributing their specific gifts to the life and mission of the Movement.</p>	<p>Participation and co-responsibility of the Lay Members of Regnum Christi</p> <p>37. Given the specific vocation of the lay members to fully live the charism and participate co-responsibly in the life and mission of Regnum Christi, the <i>Statutes of the Regnum Christi Federation</i> establish that the lay members must participate in the direction of the Federation and in defining their own way of living the charism. This Rule of Life establishes the concrete way of exercising this participation.</p>
<p>Complementary norm for DSRCF 71</p> <p>38. The delegates of the Regnum Christi laypeople to the General Convention are elected by and from among the delegates of the Regnum Christi laypeople to the territorial conventions. The number of seats given to the associated faithful in the General Convention is defined by the regulations of the General Convention.</p>	<p>Complementary norm for DSRCF 65</p> <p>38. The delegates of the Lay Members of Regnum Christi to the General Convention are elected by and from among the delegates of the lay members to the Territorial Conventions. The number of seats given to the lay members in the General Convention is defined by the Regulations of the General Convention.</p>
<p>Complementary norm for DSRCF 2§4</p>	<p>Complementary norm for DSRCF 55</p>

<p>39. In order to enact the consultation presented in number 2 §4 of the Statutes of the Federation, the delegates of the Regnum Christi laypeople make up a college in the General Convention for the following acts:</p> <p>1.º To express their view on changes to the numbers of the Statutes of the Federation that refer specifically to the associated faithful.</p> <p>2.º To deliberate on the changes in chapters 1, 2, 3 and 4 of these Regulations that describe the way in which the Regnum Christi la live the charism. The proposal of the Regnum Christi laypeople in this matter will be approved or not-approved in a joint vote by the entire assembly, which includes the delegates of the branches and the delegates of the Regnum Christi laypeople. If the proposal is rejected by the assembly, the Regnum Christi laypeople can present their proposal again with changes that they discuss among themselves.</p> <p>3.º To deliberate with the same method about other eventual normative documents that fall under the authority of the General Convention and deal specifically with the life of the Regnum Christi laypeople.</p>	<p>39. §1 In order to enact the consultation presented in number 57 § 2 of the <i>Statutes of the Regnum Christi Federation</i>, the delegates of the Lay Members of Regnum Christi make up a college in the General Convention in order to express their opinion.</p> <p>§2 In the approval or modification of their own Regulations by the General Convention, they participate with a deliberative vote, together with the members of the federated branches (See SRCF 57§3). This same method is followed for the approval or modification of other possible normative documents that deal specifically with the life of the Lay Members of Regnum Christi.</p>
<p>Complementary norm for DSRCF 74</p> <p>41. The delegates of the Regnum Christi laypeople to the territorial convention are elected by and among the Regnum Christi laypeople in the localities according to the specific regulations approved by the respective territorial director with the consent of their council.</p>	<p>Complementary norm for DSRCF 69</p> <p>40. The delegates of the Lay Members of Regnum Christi to the Territorial Convention are elected by and from among the Lay Members of Regnum Christi of the territory according to the specific regulations approved by the Territorial Directive College of Regnum Christi, having heard the opinion of the Territorial Plenary Council.</p>
<p>Artículo 2: Elección y colaboración de los laicos con la presidencia general y territorial</p>	<p>Article 2. Election and collaboration of the Lay Members of Regnum Christi with the General and Territorial Directive Colleges of Regnum Christi</p>
	<p>Complementary norm for DSRCF 88 §2</p> <p>41 §1. The General Plenary Council includes six lay members elected by, and from among, the lay delegates participating in the General Convention.</p> <p>§2. If one of them later renounces this responsibility, the General Directive College of Regnum Christi names a substitute, having listened to the other lay participants of the General Plenary Council.</p> <p>Temporary provision</p> <p>For the period between the approval of the Statutes of the Federation by the Holy See and</p>

	the time of the next General Convention, the General Directive College of Regnum Christi will be responsible for appointing the lay members who will participate in the General Directive College of Regnum Christi and the laypeople who participate in the General Plenary Council.
<p>Complementary norm for DSRCF 86 5°</p> <p>42. §1. Two lay members are part of the general committee. They are the two lay members who obtained the most votes in the election of the international council.</p> <p>§2. If one of them does not accept their position as part of the general committee, or later renounces this position, the substitute will be the layperson who obtained the next highest number of votes. A tie is broken according to who has been incorporated in the Movement for the longest time.</p>	<p>Complementary norm for DSRCF 75 §3</p> <p>42§1. The two lay members who participate in the General Directive College of Regnum Christi are named by the General Directive College of Regnum Christi from among the six lay members who participate in the General Plenary Council.</p>
	<p>Complementary norm for DSRCF 92 §3</p> <p>43. The lay members participate in the Territorial Directive College of Regnum Christi are appointed by this same College, after opportune consultation with the local directors. The term is for three years and can be renewed once.</p>
<p>Complementary norm for DSRCF 103 3°</p> <p>43. Regnum Christi laypeople are part of the territorial committee. They are nominated by the territorial director, with the consent of the members of the branches who make up the territorial committee.</p>	<p>Complementary norm for DSRCF 104 §2</p> <p>44. In addition to the two lay members who participate in the Territorial Directive College of Regnum Christi, one or more other lay members are also summoned to the Territorial Plenary Council by the Territorial Directive College of Regnum Christi, after a suitable consultation with the local directors.</p>
<p>Complementary norm for BEGRC 104</p> <p>44§1. Regnum Christi laypeople who hold the positions of general committee member, territorial committee member or local director cannot be employed by the Federation or any of its works.</p> <p>§2. The Federation should cover the expenses associated with the exercise of their office.</p>	<p>Conflict of interest</p> <p>45. When lay members participating in the General or Territorial Directive Colleges of Regnum Christi and their respective Plenary Councils have a conflict of interest in discussed matters, they should abstain; or they may be recused by the General or Territorial Directive Colleges of Regnum Christi.</p> <p>Expenses for those who assist the Directive Colleges</p> <p>46. The Federation should cover the expenses associated with the exercise of those who participate in the General and Territorial Directive Colleges of Regnum Christi.</p>

Second Part. Regnum Christi diocesan priests and seminarians	Second Part. Diocesan priests, Deacons and Seminarians of Regnum Christi
<p>45§1. Regnum Christi diocesan priests and Regnum Christi diocesan seminarians are diocesan clergy and seminarians who personally accept the call to live their priestly vocation according to the charism.</p> <p>§2. Regnum Christi diocesan priests and seminarians associate individually to the Federation, according to these Regulations.</p> <p>§3. They participate in the spirituality, the means of sanctification and the spiritual and apostolic resources that Regnum Christi offers.</p>	<p>47§1. Diocesan priests, deacons and seminarians of Regnum Christi are diocesan clergy and seminarians who personally accept the call to live their priestly vocation according to the Regnum Christi charism.</p> <p>§2. Diocesan priests, deacons and seminarians of Regnum Christi associate individually to the Federation, according to this Rule of Life.</p> <p>§3. They participate in the spirituality, the means of sanctification and the spiritual and apostolic resources that Regnum Christi offers.</p>