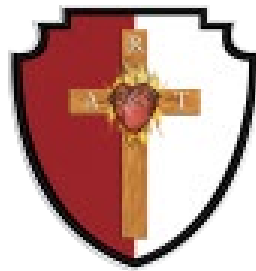


Thy Kingdom Come!



REGNUM CHRISTI
CONSECRATED WOMEN

**CONSTITUTIONS OF THE
SOCIETY OF APOSTOLIC LIFE
“CONSECRATED WOMAN OF
REGNUM CHRISTI”**

¡Venga Tu Reino!

CONSAGRADAS DEL
REGNUM CHRISTI

DIRECTORA GENERAL

Acto de gobierno DG CRC 005-2022
Clas. I.2

DECRETO

La directora general de la Sociedad de Vida Apostólica “Consagradas del Regnum Christi”, Nancy Nohrden,

- recibida la petición el de Katheleen Murphy, directora territorial de Norteamérica, el 18 de noviembre de 2021 (Prot. DT NA CRC 0650-2021) para solicitar la aprobación de la traducción al inglés de los textos de las Constituciones de la Sociedad en su versión *ad experimentum* aprobada por la Santa Sede el 12 de mayo de 2021;
- habiendo consultado a la Congregación para los Institutos de Vida Consagrada y las Sociedades de Vida Apostólica sobre la autoridad competente para la aprobación de traducciones a otros idiomas del derecho propio;
- realizadas las debidas revisiones al texto presentado;
- con el consentimiento del consejo general dado con la resolución n. 007-2022 del 5 de enero de 2022;

APRUEBA


el texto en inglés de las Constituciones de la Sociedad de vida apostólica “Consagradas del Regnum Christi”, según el ejemplar que se anexa a este decreto.

Dado en Sterling, 15 Lakeshore Drive, 7 de enero de 2022



Nancy Nohrden

Nancy Nohrden
Directora general


Lourdes Santos Fernández
Secretaria general

CHAPTER I

NATURE, PURPOSE AND SPIRIT

Art. 1. Nature

Nature

1. §1. The Society of Apostolic Life "Consecrated Women of Regnum Christi" is a Society of pontifical right, whose members assume the evangelical counsels, constituted according to the norms of the Code of Canon Law¹, with Constitutions approved by the Holy See.
§2. The Society is federated with the Religious Congregation of the Legionaries of Christ and the Society of Apostolic Life of the Lay Consecrated Men of Regnum Christi. Together with them and the laity, who are individually associated with the Federation, it forms part of Regnum Christi, a spiritual family and an apostolic body, that shares the same charism.
2. The members of the Society are women who, freely responding to a divine vocation, consecrate themselves to God in the lay state by assuming the evangelical counsels of chastity, poverty, and obedience through private vows. They dedicate themselves entirely to the service of the Church and all people according to their charism and live fraternal life in common.
3. §1. A person is admitted to the Society at the moment in which the competent major director accepts her request for admission to the Candidacy.
§2. A person is incorporated into the Society at the moment she makes temporary vows.
§3. A person definitively joins the Society at the moment she makes her final vows.
§4. On the part of the members, admission and incorporation bring with them the obligations and rights determined by proper law, and, on the part of the Society, the attentiveness to guide its members towards the fulfillment of their own vocation, in accordance with proper law².

¹ c. 731-746

² c. 737

Art. 2. Purpose

Specific Purpose

4. §1. The purpose of the Society is to give glory to God and make the Kingdom of Christ present in the hearts of people and in society, by the sanctification of each Consecrated Woman and through personal and communal apostolic action.
- §2. The Consecrated Woman lives this purpose through her lay consecration, being a sign of the Kingdom in the midst of temporal realities, by:
 - 1°. the spousal consecration to Christ through the evangelical counsels, being a reminder in the world of Christ's way of living and acting;
 - 2°. the witness and proclamation of the merciful love of Christ to all people through her spiritual motherhood, with the ardent soul of an apostle;
 - 3°. an evangelizing action that, based on a reading of the signs of the times, seeks to be an ever-timely response to the needs of the world and of the Church.

Art. 3. Mission and Apostolate

Basis of the Mission

5. The mission of the Consecrated Women, like that of every baptized person and member of the Church, is to participate in the mission of Christ, sent by the Father to announce the Good News of the Kingdom, to reconcile mankind with God and recapitulate all things in him.

Mission of the Consecrated Women

6. The mission of the Consecrated Women is to make present the mystery of Christ who goes out to meet people in the concrete realities of their lives, reveals the love of his heart to them, gathers them together and forms them as apostles, Christian leaders, sends them out, and accompanies them as they collaborate in the evangelization of people and of society.

To Make the Kingdom of Christ Present

7. "*Caritas Christi urget nos*": The experience of the personal love of Christ generates in each Consecrated Woman the interior urgency to give herself

to the mission through prayer and the offering of her life, undertaking those actions that most contribute to making the Kingdom present. Thus she:

- 1°. seeks that Christ reign in the hearts of people through the progressive development of baptismal grace in them;
- 2°. collaborates with the Holy Spirit by forming and accompanying people so that they may be configured to Christ and learn to build their life and the society in which they live, according to Him;
- 3°. seeks that Christ reign in society, being an apostle inserted in temporal realities and the different social environments, ordering and enlightening them based on the criteria of the Gospel through the witness of her life and apostolic action;
- 4°. is always a bearer of the Gospel and of the charism of the Society;
- 5°. promotes and builds communion and collaboration among the federated institutes of the Regnum Christi Federation and gives her specific contribution, as a woman, in the life of the Church and society.

The Apostolate of the Consecrated Women of Regnum Christi

8. The mission is an essential part of the identity of the Consecrated Women and permeates their being and action. The apostolate they carry out should be an expression and concrete reflection of this mission and should be adapted to the needs of the world, the Church, and the Regnum Christi Federation.

Style and Areas of Evangelization

9. §1. The Consecrated Women offer the Church a style of evangelization according to their charism, without excluding any type of apostolate. They carry out their work of evangelization especially through the proclamation of the faith and the spread of Catholic doctrine; the formation and education of children, adolescents, and young people; the formation of women and of consecrated persons; the promotion of marriage and the family; vocation ministry; the evangelization of professional environments, culture, and the mass media; the promotion of social justice and the practice of the works of mercy.
- §2. The Society assumes as its own the common mission of the Federation and of Regnum Christi, committing itself actively in their works, especially in the formation of the associated lay members.

Apostolic Fruitfulness

10. Aware that the Kingdom of Christ is a gift and cannot be built by human strength alone, a Consecrated Woman seeks to remain in communion with Christ in his Church, as the branch is united to the vine (Jn 15:5) and allows the Holy Spirit to be the protagonist of her mission. She is aware that prayer, participation in the cross of Christ, gratuitous service to others and the witness of an authentically Christian life must precede and accompany every apostolic action.

Principles of Apostolic Action in the Society

11. §1. The Consecrated Women, moved by the desire to make the Kingdom of Christ present so that it may renew society, and aware that God counts on the free collaboration of each person to carry out his plan of salvation, adopt some principles which guide the choice of apostolic activities and the way they are carried out.
§2. These principles are reflected in the Statutes of the Regnum Christi Federation.

Art. 4. Spirit

Christ-centeredness

12. The spirituality of the Society is eminently Christ-centered. A Consecrated Woman lives from an experience of the personal, real, passionate and faithful love of Christ. She fixes her gaze on the heart of Christ the King who came to this world to establish his Kingdom among all people and in society, revealing the merciful love of his heart manifested from the Incarnation to the culminating moment of the cross and resurrection. She allows herself to be penetrated by the love of Christ, conforming herself to his sentiments, thus associating herself with the work of redemption.

Contemplative and Ardently Evangelizing

13. At the foot of the cross, from the Eucharist and nourished by the Word, the Consecrated Woman derives the contemplative spirit that moves her and gives her life. From the open side of Christ, she gathers the treasures of the Kingdom which she feels called to bring to others. Together with Mary, her Mother, she becomes a witness of God’s love and a herald of the resurrection. From this experience, lived and contemplated, a style of self-giving arises and is nourished which leads her to preach the love of Christ and to collaborate passionately with the Holy Spirit in making the Kingdom

present, making the experience of St. Paul alive in the world: “*Caritas Christi urget nos.*”

Charity

14. The Consecrated Women have a specific calling to imbue all the dimensions of their lives with Christ’s charity and with his humanizing and merciful gaze towards all people. Seeking to form a humble heart like Christ’s, they live charity through attentive service, understanding, and joyful, detached and loving self-giving for the good of their brothers and sisters. As an expression of this same charity, they seek to live and build unity and family spirit in the Regnum Christi Federation and in the Church.

The Loves of Regnum Christi

15. The spirituality of the Society is expressed in the loves that the members of the Regnum Christi Federation share and are inspired by: Christ and what he loves: the Father who sends him; 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 gives his life; and the Regnum Christi spiritual family, as a way to make his Kingdom present in our hearts and in society.

Love for Mary

16. The Virgin Mary models in each of her daughters, virginity, spousal love and spiritual motherhood, and teaches them to welcome the action of God in their souls, so that they may be transformed into Christ. The Consecrated Women find in Mary a mother, friend, and companion on their journey of following Christ, and, for this reason, they have a tender, filial, and close relationship with her. She is a model of virtues to imitate, above all her humility in serving others, her loving availability, and her docility to the Father’s plan.

Love for the Church and the Pope

17. The life and mission of the Consecrated Women only has meaning in the heart of the Church and for the Church. For this reason:

- 1° they love her deeply, feeling in solidarity with her sorrows and joys, and they give themselves to her, in a spirit of service and with a profound awareness of their mission within her;
- 2° they adhere to the Supreme Pontiff, seeking to know, live and spread his Magisterium;
- 3° they respect and support the orientations and pastoral plans of the

bishops, as the successors of the apostles. They participate with interest in their initiatives and collaborate with the local Church in a spirit of service by offering their charism.

Patrons

18. The Society, dedicated to the Sacred Heart of Jesus and Our Lady of Sorrows, recognizes St. John the Evangelist and St. Paul the Apostle as their patrons. They invoke St. Joseph, spouse of Mary, and St. Michael, the Archangel, as special protectors.

CHAPTER II

LIVING THE EVANGELICAL COUNSELS

Art. 1. The Evangelical Counsels

The Evangelical Counsels

19. §1. Responding to the call of God, the Consecrated Women assume the evangelical counsels of poverty, chastity and obedience freely and out of love. They consecrate themselves totally and exclusively to God in a closer following of Christ who, virgin and poor, redeemed and sanctified mankind through his obedience to the Father, until death on the cross.

§2. In this way they are conformed to Christ, for the glory of the Father, as a living memory in the world of his way of living and acting, and they consciously and lovingly dedicate their entire lives to service of the Lord, the Church, their brothers and sisters, and Regnum Christi.

§3. This consecration makes the Kingdom of God present, revealing the ultimate meaning of temporal realities, manifesting the face of Christ in the daily life of men and women, and makes real the full apostolic availability of the Consecrated Women.

A Chaste Life³: Object and Benefits

20. The Consecrated Women of Regnum Christi, by assuming the evangelical counsel of chastity, make present in the world the pure and universal way of loving with which one loves in the Kingdom of Heaven. To this end:

- 1° They consecrate themselves totally and definitively, with an undivided heart, to the supreme love of Christ, being a source of fruitfulness in the Church.
- 2° They free their hearts for a total dedication to all people, thus enjoying full affective and real availability at the service of the Kingdom.
- 3° They make present the beatitude of the pure in heart, and invite others, with their witness of joy and fulfilment to the contemplation and hope of future goods.
- 4° They voluntarily embrace the observance of perfect continence in celibacy and the exercise of the virtue of chastity as befits their condition.

³ c. 599

A Life in Poverty⁴: Object and Benefits

21. §1. The Consecrated Women promise God voluntary poverty for love of Christ, seeking to have him as their only treasure. To this end:

- 1° They seek to live, in spirit and in fact, the poverty of Christ, who being rich, became poor in order to enrich us all.
- 2° They channel their heart's desires to spiritual goods and the treasures of heaven, placing themselves in the hands of the providence of their heavenly Father.
- 3° They seek to live a temperate life, being detached from earthly goods, using and disposing of them with the limitation and dependence described in the proper law.

§2. Thus, poverty lived out of love, keeps the soul open to God and to others, and is a source of joy and interior freedom.

Particular Expressions

22. As an expression of the charism, the Consecrated Women also live poverty by means of:

- 1° Moderation, simplicity and dignity on the personal and community level.
- 2° The good use of time, as a gift received for the service of the Kingdom, conscious of the fleeting nature of life;
- 3° gratuity in the gift of self, placing their gifts and talents at the service of others;
- 4° the use of temporal goods as gifts of God, to the extent that they serve the purpose and mission of the Society, using the means at their disposal to make the Kingdom present.

Sustainability and Co-responsibility

23. §1. Each Consecrated Woman is co-responsible for the sustenance of her community, for the development of the Society and the Regnum Christi Federation. She lives the communion of goods, is subject to the common law of work, and shares in the common standard of living of the community.

§2. The Society sees to it that Consecrated Women have the means necessary for their sustenance and lead a life that enables them to fulfill the purpose of their vocation⁵.

⁴ c. 600

⁵ c. 670

Regarding the Administration of Personal Material Goods

24. With a spirit of poverty and being responsible for the demands of her vocation:

§1. The Consecrated Woman retains the ownership of her goods and the right to acquire, possess, administer and dispose of them.

§2. Before making final vows, the Consecrated Woman makes a will that is civilly valid, according to current legislation in her country of origin.

§3. All that a Consecrated Woman receives, earns, or obtains because of the Society, she acquires for the Society⁶.

A Life of Obedience⁷: Object and Fruits

25. The Consecrated Women, by assuming the evangelical counsel of obedience:

1° freely and lovingly offer the total surrender of their will to God, aware of its redemptive value, like Jesus Christ obedient unto death on the cross;

2° following the example of Jesus Christ with his Father, live filial obedience motivated by faith, trust, and love;

3° contract the obligation to obey their directors, who act as legitimate instruments of God, when they mandate something according to the Constitutions.

How to Live Obedience

26. The Consecrated Women seek to live obedience with availability, a spirit of service, initiative in community life and the mission, and freedom of conscience.

27. The relationship between the director and the Consecrated Woman is characterized by mutual trust and listening, openness, and discernment.

Obedience to the Pope

28. The Consecrated Women obey the Supreme Pontiff as the supreme authority of the Church, by virtue of their vow of obedience⁸.

⁶ c. 741 §2

⁷ c. 601

⁸ c. 590 §2

Art. 2. The Specific Promises of the Society

The Specific Promises

29. The person who consecrates her life to God in the Society ought to make these specific promises on the same day she makes her vows of chastity, poverty, and obedience, and in the presence of the competent director, namely:

1° to live the mission of making the Kingdom of Jesus Christ present with an attitude of service, humility, and availability.

2° to live the spirit of communion in the Society, the Regnum Christi Federation, and in the Church, by bearing witness of charity in word and in deed with those who live and work at her side.

CHAPTER III

FRATERNAL LIFE IN COMMON

Theological Basis

30. §1. The Consecrated Women of Regnum Christi, aware that fraternal life in community is a gift of the Holy Spirit and a means of perseverance in the vocation, seek to be a living reflection of Trinitarian communion and a prophecy of eschatological unity. Therefore, in their deepest values, motivations, and ways of organizing themselves, they seek to make visible the gift of communion on which the Church is founded.

§2. The bonds of communion which unite the Consecrated Women are eminently spiritual because they are born from sharing the same vocation and charism in the Society. These bonds make them true sisters in Christ, rooted in a profound and authentic supernatural charity, which leads them to live as the first Christian communities, with one heart and one soul.

§3. The exclusivity proper to a virginal love for Jesus Christ is the source of fruitfulness in love and enables the Consecrated Women to establish deep and mature fraternal relationships with others and to be able to love all persons fully.

*Life in Common*⁹

31. Fraternal life in common is expressed in a style of life resulting in rights and obligations for which all feel co-responsible:

- 1° living in the same house, under the authority of a director;
- 2° sharing the charism and misión;
- 3° being spiritually united by personal and community prayer;
- 4° with common norms and goods.

32. The competent director, with the consent of her council and for a just cause, can permit a Consecrated Woman to live outside a house of the Society for a determined period of time as established in the Rule of Life. In such cases, she shall be assigned to a community, to whose director she shall report.

⁹ can. 740

How to Live Fraternal Life

33. The Consecrated Women live fraternal life rooted in an authentic spirituality of communion, aware that it is a task that demands abnegation, realism, joy and the desire to build. For this reason:

- 1° They help each other in the pursuit of holiness and the imitation of Jesus Christ;
- 2° They see each other as sisters, bearing with one another in their joys, sufferings, and weaknesses. They are attentive to their desires and needs, giving space for the development of true and deep friendships;
- 3° They learn to build fraternal relationships where deep communication, attentive listening, and open dialogue reign, as well as the sincere acceptance of others, mercy and forgiveness, valuing each one as she is;
- 4° They help one another with universal service and self-giving.

Fraternal Life and Mission

34. The Consecrated Women live their mission of making the Kingdom of Christ present as a responsibility that is shared by all, knowing that their witness of charity and communion in the community has in itself a great evangelizing power. They live this missionary communion with a profound awareness of being sent by Christ.

35. The apostolate in the Society forms part of its very nature. Accordingly, the entire life of Consecrated Women should be filled with an apostolic spirit; and all their apostolate should be pervaded by their consecration. Fraternal life is to be organized in such a way that it favors and stimulates the mission.

Fraternal Correction

36. The Consecrated Women mutually help each other in the journey of transformation in Jesus Christ and in building community life by the evangelical practice of fraternal correction. Whoever considers it necessary to correct another proceeds with authentic charity, with purity of intention and in truth, so as not to omit what in conscience should be pointed out, and with gentleness, so as not to hurt or humiliate.

Internationality

37. As an expression of the unity and universality of the Church, care should be taken to ensure that communities be international and intercultural.

Internationality and interculturality are a source of enrichment and foster respect and esteem for diverse cultural heritages.

Official Language

38. The Society adopts Spanish as its official language in order to preserve and increase communion among Consecrated Women throughout the world and throughout the length of time.

Consecrated Women who are Elderly or Sick

39. §1. In old age and in sickness, the Consecrated Women live their consecration and mission united to the suffering Christ, conscious of the redeeming value that suffering has for the salvation of souls. For this reason:

- 1° The community values, integrates and accompanies them, with appreciation for their dignity and the mission that they continue to have within the Society;
- 2° Directors and communities consider the solicitous attention to the spiritual, physical, psychological, and material needs of the elderly and sick as a primary duty of charity, providing them with the care they need;
- 3° The Consecrated Women, with gratitude and charity, pay special attention to the elderly Consecrated Women who have spent their life and energy at the service of the Kingdom of Christ in the Society, treating them with patience, respect and understanding, valuing them, and asking for their advice mindful of the wisdom and experience life has given them.

§2. There is no stipulated age for retirement from active life in the Society. With due prudence and discernment, directors offer the elderly and sick Consecrated Women opportunities to continue collaborating in some apostolate appropriate to their situation and possibilities.

Deceased Consecrated Women

40. The Consecrated Women offer prayers and sacrifices, especially the Eucharistic Sacrifice, on behalf of deceased Consecrated Women, so that those who have died with Christ may be definitively united to their Lord and possess the Kingdom of God in fullness.

CHAPTER IV

THE SPIRITUAL LIFE

Introduction

41. The Consecrated Woman conceives the spiritual life as a progressive development of the gift of the indwelling of the Holy Trinity, which leads her to be configured to Christ. Accordingly, she lives it as a dynamic relationship of love with God which is nourished by the sources of grace and strengthened by the exercise of the virtues; and, which permeates and harmonizes all areas of her personal and apostolic life.
42. The means of spiritual growth seek to keep the spirituality of the Society always alive and operative in the hearts of the Consecrated Women, that is, the living and personal relationship of love with the heart of Christ the King, which impels them to make his Kingdom present for the glory of God.

Eucharistic Life

43. Since the Eucharistic sacrifice is the source of the Christian life, the culmination of the action by which God sanctifies the world in Christ and of worship that people offer to the Father, the Consecrated Women
 - 1° participate daily in the Eucharistic celebration;
 - 2° make the Eucharist the spiritual center of their community and of their own lives. They offer fervent and devoted worship through adoration and visits to the Eucharist, where Christ, full of grace and truth, orders habits, forges character, nourishes virtues, consoles the afflicted, strengthens the weak and invites all those who draw near to imitate him.

Liturgical Life

44. The Consecrated Women prepare their entire person to welcome the saving action of God through active, conscious and fervent participation in the liturgy, the primary and indispensable source of the genuine Christian spirit. They are nourished by it for their spiritual life and apostolic charity, and in communion of faith with the Church, they live the various periods of the liturgical year, the solemnities and feasts of the Church, with a profound sense of the mystery being celebrated.

Life of Grace

45. Through the life of grace, the Consecrated Women are united to Christ as a branch to the vine, in a special relationship of intimacy with him. They are mindful that in their spiritual growth as well as in the fruits of their apostolic action, the action of grace united to the free and loving collaboration of each person comes first.

Theological Virtues

46. The theological virtues constitute the source of the interior and apostolic life of the Consecrated Women. The living of these virtues enables them to walk in the light of a living and operative faith, a joyful and unwavering hope, and an ardent and generous charity in self-giving to others.

Life of Prayer

47. The contemplation of divine things and assiduous union with God in prayer is the first and principal duty of every Consecrated Woman¹⁰. She lives communion with him in daily prayer, on a personal and community level, nourishing her interior life with the practices of the spiritual life set down in the Rule of Life.

Docility to the Holy Spirit

48. The Holy Spirit, the artisan of holiness, is the one who engenders the life of Christ in the soul and makes it fruitful in its spiritual and apostolic life. For this reason, the Consecrated Woman seeks to maintain an attentive listening to his voice and simple docility to his action so that, enlightened and strengthened by him, she may discern his voice, walk faithfully along the path of God's will and give herself in service to all people, her brothers and sisters, so that Christ may reign in them.

Knowledge of Sacred Scripture

49. The Consecrated Women listen to and meditate on the Word of God, the primary source of spirituality for their life and prayer on their day-to-day path. Sacred Scripture is also a source of union of mind and heart in the community, and the inspiration for continual interior renewal and apostolic creativity.

Sacrament of Penance

50. The sacrament of penance is the place where the Consecrated Woman experiences the triumph of the merciful love of Christ over sin as a way to

¹⁰ c. 663 §1

establish his Kingdom in her own heart. This reconciling encounter with God and the Church fosters conversion, interior renewal, and the progressive identification with Jesus Christ. Accordingly, a Consecrated Woman tries to receive this sacrament frequently, with a profound attitude of faith, repentance, and simplicity.

Devotion to Mary

51. As Mary is the creature who is most conformed to Christ, devotion to her configures Consecrated Women to him in a special way. In particular, in praying the rosary, Mary proposes the mysteries of her son in order to learn from her how to contemplate the beauty of Christ’s face.

The Interior Life

52. The interior life is necessary for union with God. For this reason, the Consecrated Women seek to encounter and contemplate God in prayer, the sacraments, the world, other people, circumstances, silence, and solitude, which is freely assumed.

The Ascetical Life

53. The Holy Spirit requires the collaboration of people to form and bring about growth in the interior life. For this reason, any serious commitment in the spiritual life has an implicit ascetical dimension since we are disciples of the Crucified One whom we follow in order to share ever more consciously in his passion, death and resurrection. In the Consecrated Women, this ascetical life is expressed by exercising the virtues which, by the action of grace, frees them interiorly from those tendencies that prevent them from reaching the fullness of Christ to which they are called.

Spiritual Direction

54. The Consecrated Women appreciate and value spiritual direction as a necessary means for their spiritual growth.

§1. Through it they learn to discern and recognize the voice of God and respond to him with loving adherence.

§2. They go with confidence to their spiritual director, moved by faith and love, in a climate of freedom and respect, to receive appropriate accompaniment.

Chaplains of the Houses

55. The chaplains for houses of formation and apostolate are Legionaries of Christ. In carrying out this mission, they should take into account c. 567 §2 of the Code of Canon Law.

CHAPTER V

THE STAGES OF LIFE AND FORMATION

Art. 1. Formation

The Purpose of Formation

56. The formation of Consecrated Women has as its purpose their transformation into Christ and their preparation as apostles of the new evangelization, according to their identity and specific mission.

General Principles

57. The general principles that guide the formation of the Consecrated Women are, among others: formation that is personalized, gradual and on-going, integral and integrating; based on love, truth, beauty and freedom. It is a formation that keeps up-to-date and includes a profound knowledge of the human person and his or her circumstances.

Dialogue with the Director

58. As a means of accompaniment and formation:

§1. The Consecrated Women have dialogue with their director or corresponding formator, according to the frequency set in the Rule of Life for each stage of consecration;

§2. The dialogue is an encounter in the light of faith about fundamental aspects of the life of consecration according to the charism;

§3. With confidence, the Consecrated Women approach their directors, to whom they can open their hearts freely and voluntarily. Nevertheless, directors and formators, should in no way induce them to manifest their conscience to them¹¹.

Art. 2. The Candidacy

The Course Prior to the Candidacy

59. §1. Before entering the Candidacy, the persons who feel called to consecration in the Society should have a course on vocational discernment.

§2. In this course prior to the Candidacy, through dialogue with the person, an effort is made to bring to light a possible call of God and to see if she

¹¹ c. 630 §5

meets the requirements for beginning the Candidacy, in conformity with number 61 of these Constitutions.

Admission to the Candidacy

60. The territorial director has the authority to admit a person to the Candidacy, with the opinion of her council, and having heard the opinion of the director of the course prior to the Candidacy and the director of the Candidacy.

61. §1. By universal¹² and proper law, the necessary requirements for admission to the Candidacy are:

- 1° knowledge and practice of the faith: sacramental life, spirit of prayer, knowledge of Catholic doctrine and morality;
- 2° knowledge and initial identification with the charism of Regnum Christi;
- 3° affective and emotional maturity consonant with one's age: capacity for self-giving, openness to others and integration with one's own sexuality;
- 4° good health and psychological balance which allows them to assume the demands proper to consecration in the Society;
- 5° good intellectual ability.

§2. To corroborate a candidate's suitability, consult experts in what corresponds to them, while respecting the individual's right to privacy.

62. By universal law, the following are admitted to the *Regnum Christi* candidacy invalidly¹³:

- 1° one who has not yet reached the age of seventeen;
- 2° a spouse, while the marriage continues to exist;
- 3° one who has concealed, or at that moment is bound by, a sacred bond to an institute of consecrated life, to a society of apostolic life, or an association of the faithful that has some form of consecration, except analogously what is contemplated in can. 684 of the Code of Canon Law;
- 4° one who enters the Society induced by force, grave fear, or deceit; or she whom the director admits, having been induced in this same way.

¹² c. 642

¹³ c. 643

63. In addition to considering the impediments set down by universal law, the following are not to be admitted to the Candidacy¹⁴:

- 1° those with habitual behaviors that impede the fulfilling of obligations that derive from consecration in the Society;
- 2° Those who have not obtained a high school diploma;
- 3° Those who have debts they cannot pay¹⁵ or who have commitments which could involve the Society in lawsuits or problems.

Duration of the Candidacy

64. §1. Whoever, at the end of the course prior to the Candidacy, asks for admission to the Society and is admitted, begins a period of formation of two years called the Candidacy.

§2. Extraordinarily, the general director, with the consent of her council, can reduce the duration of the Candidacy for a candidate, but it must never last less than twelve months.

The Director of the Candidacy

65. The formation of the candidates is reserved to the director of this stage under the authority of the major directors.

Objective of the Stage

66. The Candidacy has as its purpose to have a better understanding of the vocation to consecration in the Society, to experience the Society’s way of life and identify with its spirit; and, on the part of the Society, to verify the intention and suitability of the candidate.

Formation during the Candidacy

67. §1. During the Candidacy, candidates are to receive an eminently Christ-centered formation, devoting themselves principally to:

- 1° the personal and profound knowledge of Jesus Christ, Sacred Scripture, and the spiritual life, particularly through living the liturgy, prayer, and the practice of the human and Christian virtues;
- 2° seeking to grow in the knowledge and appreciation of the divine vocation and of the evangelical counsels, as well as getting to know the spirit and purpose of the Regnum Christi Federation and the Society;
- 3° learning to value and live fraternal life in common and the observance of discipline in the living of the consecration;

¹⁴ c. 643 §2

¹⁵ c. 644

4° growing in knowledge of the human person and of oneself.

§2. The formators should see to it that the candidates seek to fulfill the objectives of this stage without being distracted by other studies, work, or absorbing apostolic missions that disperse or interfere with the dynamics proper to this stage.

Art. 3. The Stage of Temporary Vows

Admission to Making Temporary Vows

68. §1. At the end of the Candidacy, the candidate who requests it voluntarily and is considered suitable, shall be admitted by the general director, with the consent of her council, to temporary vows for three years; otherwise, she leaves the Society.

§2. The territorial director, with the consent of her council, can extend the time of the Candidacy for a maximum of six months if there is doubt about the suitability of a candidate.

69. According to universal and proper law, for the validity of temporary vows it is required that the candidate¹⁶:

1° is at least eighteen years old;

2° has completed the Candidacy;

3° has been freely admitted by the general director with the consent of her council;

4° makes her vows explicitly and not because of force, grave fear, or deceit;

5° makes the vows in the presence of the general or territorial director, or, in exceptional cases, the director of the house.

Objective of the Stage

70. The objective of the stage of temporary vows is the verification and consolidation of their vocation and the preparation to make final vows. This stage has two moments: one period dedicated to studies, which needs to be integrated with the person’s spiritual, apostolic and community life; and another period where the Consecrated Woman is introduced into the life of the apostolate, with closer accompaniment.

¹⁶ c. 656

Studies

71. The studies undertaken during this stage should respond to the charism and mission of the Society. They are ecclesial or civil university studies in philosophy, theology and sciences related to the mission.

Admission to the Renewal of Temporary Vows

72. At the end of the period for which the temporary vows were made, the Consecrated Woman who voluntarily requests it and is considered suitable, is admitted by the general director, with the consent of her council, to the renewal of the temporary vows for another three years or, exceptionally, to final vows. Otherwise, she is to leave the Society¹⁷.

Art. 4. The Stage of Final Vows

Admission to Final Vows

73. §1. At the end of the second period of temporary vows, the Consecrated Woman who voluntarily requests it and is considered suitable is admitted by the general director with the consent of her council, to making final vows, or she shall leave the Society.

§2. The general director, with the consent of her council, can advance the time for making final vows, for serious cause, but not by more than three months, considering the prescriptions of number 74 2° of these Constitutions.

§3. If it seems fitting or if doubts exist about the suitability of a Consecrated Woman, the general director, with the consent of her council, can extend the period of temporary vows in accordance with what is established in the Rule of Life¹⁸.

74. By universal law, for the valid emission of final vows, it is required, in addition to the requisites indicated in numbers 69 3°, 4°, and 5° of these Constitutions, that¹⁹:

- 1° the Consecrated Woman must be at least twenty-one years of age;
- 2° she must have previously made temporary vows for at least three years.

¹⁷ c. 657 §1

¹⁸ c. 657 §2

¹⁹ c. 658

Preparation for Final Vows

75. Making final vows entails a ratification of the commitment contracted with God and with the Society and the definitive incorporation into the Society. For this reason, the Consecrated Woman dedicates herself to an intense period of interior preparation before taking this step, according to what is established in the Rule of Life.

Art. 5. The Life of Apostolate

Beginning the Life of Apostolate

76. At the end of the period of studies, the Consecrated Woman begins full-time apostolate. Beginning the apostolate at any other moment depends upon the judgment of the general director.

On-going Formation

77. §1. In order to continue configuring themselves to Christ and respond better to God’s call, the Consecrated Women follow a path of continual growth and deepening of their vocation.

§2. On-going formation is an attitude toward life which allows the Consecrated Woman to continue her integral formation with maturity, learning to discover formative opportunities in the events of life.

§3. On-going formation is also continued by other means of formation, such as post-graduate degrees and other means that allow the Consecrated Women to understand and respond to the demands of evangelization in a secularized world.

Spiritual Renewal

78. It is appropriate for the Consecrated Woman to have periods in her life for renewal and spiritual growth, in a climate of silence and interior freedom, and without the constraints of apostolic life.

CHAPTER VI

SEPARATION FROM THE SOCIETY

Living Outside the Society

79. The general director, with the consent of her council, may grant to a permanently incorporated Consecrated Woman, for grave cause, an indult to live outside the Society, for a maximum of three years. The exercise of her rights and obligations not compatible with her new condition is suspended, and she remains under the care of the directors. She loses the right to passive voice and active voice.
80. Living outside the Society may be imposed by the Holy See on a Consecrated Woman, at the request of the general director, with the consent of her council, for grave cause, and observing equity and charity.

Departure from the Candidacy

81. §1. A candidate may freely leave the Society.
§2. The territorial director, having heard the opinion of her council, as well as the director of the Candidacy and her council, may determine that a candidate leave the Candidacy.

Withdrawal from the Society by a Consecrated Woman

82. Whoever decides to ask for an indult of departure from the Society should ponder her motives before God, accompanied by the director of her community and counseled by her spiritual director, so that her decision may be prudent and mature, seeking above all the will of God in her life.
83. A Consecrated Woman who, after having made temporary vows but before their expiration, for a grave cause decides to leave the Society, presents a signed letter to the general director asking for an indult of departure²⁰. The general director, with the consent of her council, has the authority to grant it.
84. At the expiration of her temporary vows, a Consecrated Woman may freely leave the Society²¹.

²⁰ c. 742

²¹ c. 688 §1

85. A Consecrated Woman who, after making her final vows, for very grave reasons, decides to leave the Society, presents a signed letter to the general director asking for an indult of departure²². The general director, with the consent of her council, has the authority to grant it.
86. The indult of departure legitimately granted and made known to the Consecrated Woman carries with it the cessation of the rights and obligations deriving from the incorporation, as well as the dispensation from the vows²³.

Expulsion of the Consecrated Women

87. For the expulsion of a member, whether definitively incorporated or not, canons 694-704, and the provisions of the Rule of Life and the Manual of Procedures are to be observed, subject to the exceptions.

Transition to another Society or Institute of Consecrated Life

88. §1. The general director, with the consent of her council, is the one who grants permission for a definitively incorporated Consecrated Woman to transfer to another Society of Apostolic Life. In the meantime, the exercise of rights and obligations in her own Society is suspended, but without prejudice to the right to return to it before her definitive incorporation in the new Society²⁴. Likewise, it pertains to the general director, with the consent of her council, to authorize the transition of a person from another Society of Apostolic Life to the Society.
- §2. For the transition from an Institute of Consecrated Life to the Society of Apostolic Life, or vice versa, consent of the Holy See is required²⁵.

Other dispositions

89. §1. In everything that concerns the departure or expulsion of a Consecrated Woman, the directors, observing the prescriptions of universal law and proper law, are to proceed with understanding, charity, and maternal solicitude.
- §2. Whoever legitimately leaves the Society or is expelled has no right to demand anything for any kind of service rendered in the Society. Nevertheless, the Society observes equity and evangelical charity with the Consecrated Woman who leaves it²⁶.

²² c. 743

²³ c. 743

²⁴ c. 744 §1

²⁵ c. 744 §2

²⁶ c. 702

Re-admission

90. A candidate who has left the Candidacy may be readmitted to the same with the approval of the territorial director, with the consent of her council. It must be ensured that the time of Candidacy be as stipulated in number 64 of these Constitutions.
91. Whoever, at the end of the Candidacy or after having made vows has legitimately left the Society, may be readmitted by the general director with the consent of her council, without the need to repeat the Candidacy. It is up to the general director to determine the appropriate probationary period prior to making temporary vows and their duration before making final vows²⁷.

²⁷ c. 690 §1

CHAPTER VII

GOVERNANCE AND ADMINISTRATION

Art. 1. Authority in the Society

92. In order to build profound communion in the Society and help to fully live the charism received from God, the authority exercises its service by applying the following principles of governance:

- 1° participation: favoring the duty and the right of the Consecrated Women to contribute to the Society’s life and mission at the different levels;
- 2° information: with due prudence and respect for persons, offering in a timely manner the elements that enable participation and living of the charism;
- 3° co-responsibility: fostering a responsible living of the charism received according to one’s specific task;
- 4° subsidiarity: recognizing the relative autonomy of each person in her respective area of life and mission. For this purpose, encouraging a harmonious and ordered articulation in establishing a hierarchy of faculties and competencies.

General Assembly

93. The general assembly is the collegial and representative body of the Society that ought to be constituted in such a way that it is a true sign of its unity in charity. While it is in session it possesses supreme authority in the Society according to universal and proper law.

Major Directors

94. §1. The general director has authority over the entire Society, the territories, houses, the apostolic works of the Society, and the Consecrated Women, according to universal and proper law.

§2. The territorial director has authority over all Consecrated Women, houses and works of the Society in the territory according to universal and proper law.

§3. The general director and the territorial directors, who receive ordinary authority by virtue of the office they have received, are considered major directors²⁸.

²⁸ c. 620

Directors

95. §1. The directors of the Consecrated Women are, in addition to the general director and the territorial directors, the directors of houses of formation and apostolate. All of them should have their own council, whose collaboration they should avail themselves of in the exercise of their office, in accordance with the norms of universal law and proper law²⁹.

§2. The directors are to fulfill their function and exercise their authority according to universal and proper law³⁰.

§3. The directors, appointed for a specific term, are not to hold positions of government for a long and uninterrupted period of time³¹.

§4. In order to appoint a territorial director or the director of a house, an appropriate consultation³² must be made, in the manner indicated in the Rule of Life.

Exercising Authority

96. Directors live the service of authority as Christ the Good Shepherd. Accordingly:³³

- 1° they themselves should be obedient to the will of God through an attitude of docile listening to and communion with him;
- 2° they should exercise their authority at the service of communion, with a spirit of self-giving to their sisters in such a way that they express the charity with which God loves them;
- 3° they should direct and accompany the Consecrated Women as daughters of God, showing them respect and trust, helping them fulfill the plan of God for their lives;
- 4° with a spirit of discernment, they should listen to each person with attention and respect, foster loving obedience, co-responsibility, and the development of each one’s personal charisms for their own good and that of the community, the Church and the Society, always safeguarding their authority to decide and prescribe what must be done.

²⁹ c. 596 §1; c. 627 §1

³⁰ c. 617

³¹ c. 624 §1 and §2

³² c. 625 §3

³³ c. 618; c. 619

Art. 2. The General Assembly

Purpose

97. The principal duties of the General Assembly are the safeguarding of the charism, the renewal and adaptation of the Society according to the charism, the election of the general director and her councilors, attending to matters of greater importance and the issuing of norms that are obligatory for all the Consecrated Women of the Society³⁴.

Ordinary or Extraordinary

98. The general assembly can be ordinary or extraordinary

§1. It is ordinary when convoked for the election of the general director and her council. It must meet every six years.

§2. It is extraordinary when convoked to study important and urgent matters of the Society.

Rule of Procedures of the Assembly

99. The General Assembly is governed by these Constitutions, by the Rule of Composition promulgated by the previous General Assembly, and by the Rule of Procedures which the general director, with the opinion of her council, submits for approval to the General Assembly in the preliminary sessions.

Participants and Elections

100. §1. The participants of the General Assembly attend either by reason of their office or by election.

§2. Those participating by office:

1° the current general director;

2° the general councilors;

3° the territorial directors;

4° the general financial officer;

5° the general secretary;

6° the general head of studies.

§3. The number of elected participants is greater than the number of those participating by reason of their office, according to the indications in the Rule promulgated by the General Assembly.

§4. Representatives of the other federated institutions of the Regnum Christi Federation or associated lay members, or other invited persons may

³⁴ c. 631 §1

participate with voice but without vote, as established in the Rule of the General Assembly.

Preparation for the General Assembly

101.§1. In preparing for the ordinary General Assembly, territorial assemblies are held with the objective of identifying, pondering, and preparing the proposals of each territory for the General Assembly.

§2. In the case of an extraordinary General Assembly, each territory holds an assembly or has some other appropriate means of consultation, as approved by the general director, after having obtained the consent of her council.

§3. Territorial assemblies are governed by a Rule of Procedures approved by the general director with the consent of her council.

§4. Each Consecrated Woman may send her desires and suggestions directly and freely to the General Assembly³⁵ as established in the Rule of Procedures of the General Assembly.

Participants and Elections for Territorial Assemblies

102.§1. The following are convoked to the territorial assembly by office:

1° the territorial director;

2° the territorial councilors;

3° the territorial financial officer;

4° the territorial secretary;

5° the director of the formation stage in the territory, if there is one.

§2. The number of elected participants is greater than the number of those participating by reason of their office, according to the Rule of Procedures of the Territorial Assemblies.

Resolutions of the General Assembly

103. All questions that the General Assembly analyzes and discusses are to be resolved in an atmosphere of prayer, discernment, and respectful dialogue.

§1. The resolutions of the General Assembly, if there are any, are promulgated in decrees.

§2. The decrees of the Assembly can be modified or abrogated only by successive General Assemblies.

§3. Other dispositions and exhortations which the General Assembly deems it opportune to make known to all Consecrated Women of the Society are published in communiqués of the assembly.

³⁵ c. 631 §3

§4. The General Assembly, by an absolute majority of votes, can give a mandate to the general director so that she, with the consent of her council, may decide on a particular matter and communicate it by means of a general decree.

104. §1. To approve amendments to the Constitutions, proposals must obtain a qualified majority of two-thirds of the votes in the General Assembly. All changes must subsequently be approved by the Holy See.

§2. The approval of other resolutions of the General Assembly is decided by an absolute majority vote or as established by the Rule of Procedures of the General Assembly.

Art. 3. The General Director and her Council

Election

105. The general director is elected by the General Assembly for a period of six years, with the possibility of being re-elected for another period of six years. She cannot, however, be elected for a third term.

106. §1. In electing the general director, with a spirit of unity and faith, they should seek the maximum convergence of votes for the Consecrated Woman who they in conscience consider to be suitable, for the good of the Society.

§2. The one who obtains the qualified majority of votes of the electors present is the person considered to be elected as the general director. After three unsuccessful votes, they hold a fourth vote in which the person who obtains the absolute majority is elected.

§3. If in the fourth vote nobody obtains the absolute majority, then proceed to a fifth vote, in which only the two who obtained the most votes in the fourth vote have a passive voice. If in the fourth vote there are more than two who obtained an equal number of votes, then the two who have the most years since final vows are to be presented to the fifth vote.

§4. In the fifth vote, the person who obtains the majority of the votes is elected. If the two receive the same number of votes, then the person considered to be elected is the one who has the most years of final vows. If both of them made their final vows on the same day, then the elder is considered elected.

Requirements and Qualities

107. The general director should be at least thirty-five years old with final vows for at least ten years.

108. Whoever is elected as general director:

§1. Must be known to be a woman of God, with a deep prayer life, and faithful to the Magisterium of the Church and to the specific charism, with the ability to foster unity and communion with the Church and among the federated institutions of the Regnum Christi Federation and the associated lay members;

§2. Ought to possess the qualities and virtues necessary for directing the Society, especially humility, service, charity, prudence, and fortitude; the capacity for teamwork, discernment listening and dialogue; and apostolic zeal and experience.

§3. Must have breadth of vision, ability to direct and make decisions.

§4. Should be in good health and able to fulfill her responsibilities.

Priorities

109. §1. The general director has the responsibility of directing the Society so that it will be faithful to its charism and fulfill its mission in the Church, according to God's will.

§2. Therefore, her priorities are:

1° to direct the Consecrated Women in close collaboration with the territorial directors, with closeness and solicitude, paying attention to prayer life, a good spirit, integral formation, perseverance, fraternal life in community and the living of the mission;

2° to promote the consolidation, expansion, communion, and institutional unity of the Regnum Christi Federation, and to work closely with the competent bodies of the Federation with regard to the preservation of the spirit, planning, direction, apostolate and economic health;

3° to promote the consolidation, projection and expansion of the apostolate, fostering the collaboration and co-responsibility of the territorial directors and of all the Consecrated Women in the mission of the Society;

4° to promote pastoral vocational work;

5° to carry out the indications given by the General Assembly;

6° to see to it that the territorial directors fulfill their responsibilities according to what is established in proper law;

7° to consolidate the stable patrimony mentioned in the Rule of Life,

to supervise the administration of the Society, to ensure a healthy economy and to be co-responsible for the economy of the Federation.

See

110. The see of the general director and her council should be in the city of Rome.

Resignation or Removal from Office

111. For the resignation, removal, or dismissal of the general director, the indications given in canons 187-189 and 192-196 of the Code of Canon Law are to be observed.

General Council

112. §1. The general council collaborates with the general director in the exercise of her office³⁶. They express this collaboration, above all, by giving their consent or opinion as is determined by universal and proper law.

§2. The general council of the Society is composed of five members.

§3. They should not be entrusted with other occupations that impede them from fulfilling their role responsibly.

Election

113. The general councilors are elected by the General Assembly for a term of six years. At the end of this term, they may be elected for another six-year term, but not for a third.

114. The general councilors are elected by absolute majority:

§1. After three unsuccessful ballots, a fourth vote is held with the two Consecrated Women who obtained the greatest number of votes on the third vote. If more than two have obtained an equal number of votes, the two with the most years of final vows are presented for the fourth vote.

§2. In the fourth vote, the one who obtains the greater number of votes shall be elected. If both obtain the same number of votes, the one who has more years of final vows is considered elected; if both made their final vows on the same day, the one who is older is considered elected.

Requirements and Qualities

115. §1. General councilors should be at least thirty-five years of age and have final vows for at least five years.

³⁶ can. 627

§2. General councilors should be prudent, humble, discreet, have the ability to listen and dialogue, with apostolic zeal, and have a profound knowledge of the human heart, of the Constitutions and of Regnum Christi, and be particularly gifted at teamwork.

The Vicar General

116.§1. The first councilor elected by the General Assembly is *ipso iure* the vicar general of the Society.

§2. It is important to consider for the election of the vicar general a person who can be a valuable help to the general director.

Functions of the Vicar General

117.§1. The vicar general has those faculties which the general director has delegated to her in specific matters, for a time or in a stable manner during the period of government, in accord with number 118 of these Constitutions.

§2. When the general director is impeded or when the office is vacant, the vicar general

- 1° assumes all the obligations and rights of the general director in relation to the Society and to the Regnum Christi Federation;
- 2° during her term of office, she is forbidden to make innovations in the regimen of the Society;
- 3° in case the position of general director becomes vacant, she must convoke an ordinary general assembly within three months and preside over it until the election of the new general director.

Delegation of Powers

118.§1. In order to ensure the effective functioning of the governance of the Society, the general director shall also delegate powers, as appropriate, to the other councilors or other Consecrated Women.

§2. The delegation of faculties must be made in writing so that the scope of such faculties may be clearly documented and be known to all the members of the Society.

§3. Any act that exceeds the limits of the faculties delegated by the general director is null and void.

Resignation and Substitution

119.§1. The general director, with the opinion of her council, can accept or reject the resignation submitted by a general councilor.

§2. For grave cause, a councilor may be removed from office by the general director, with the consent of the other members of her council.

§3. In the case of the resignation, removal or death of a councilor, the general director and the other councilors, with a collegial vote, elect a new general councilor by absolute majority, after having heard the opinion of the territorial directors. The new councilor will occupy the last position among them. Should the office of vicar become vacant, the second councilor will occupy this office and another councilor will be elected.

§4. The general director is to notify the Holy See of any change in the general councilors.

Meetings with Territorial Directors

120. The general director shall convoke, at least once a year, the general councilors and all the territorial directors to consultative meetings to analyze the situation of the Society, to update plans and programs of formation or apostolate, and to study other topics of interest or importance for the Society and the Regnum Christi Federation. Other persons who are invited by the general director because of their experience or competence in the topics to be discussed may attend as consultants.

Art. 4. The General Secretary and the General Head of Studies

General Secretary

121. §1. The general secretary is appointed by the general director, with the consent of her council, for a period of six years. She can be appointed for a second six-year period.

§2. The general secretary should be at least thirty-five years of age and with final vows for at least five years.

§3. She should be discreet, mature, solicitous and prudent; possess a solid doctrinal preparation and with proven experience in dealing with others, by word as well as in writing; with organizational ability; with a profound love and commitment to the Society such that she can safely be trusted with any matter referring to it. She ought to know the Constitutions and the Statutes of the Regnum Christi Federation.

General Head of Studies

122. §1. The general head of studies is appointed by the general director, with the consent of her council, for a period of six years. She can be appointed for a second six-year period.

§2. The general head of studies should be at least thirty-five years of age and with final vows for at least five years.

§3. If it seems opportune, one of the general councilors can be appointed to this position.

§4. The person taking on this role should identify with the spirit of the Society and firmly adhere to the Magisterium and to the directives of the Holy See. She should have an adequate formation, be well-balanced and upright in her judgments and, if possible, have a degree in an ecclesiastical discipline.

Art. 5. The Territory, the Territorial Director, and her Council

Territories

123. The Society is organized by territories according to its needs and the expansion of the Society. A territory is a group of several houses that have been canonically established by the general director and is under the authority of a territorial director³⁷.

124. The canonical establishment, suppression, fusion, or demarcation of a territory is determined by the general director, with the consent of her councilors, having heard the territorial directors who are implied and in communication with the other federated institutions of the Regnum Christi Federation.

125. Each Consecrated Woman is assigned to a territory, unless she depends directly on the see of the general director. The assignment to the houses is made by the competent major director, as established in the Manual of Procedures.

Appointment of Territorial Directors

126. §1. The territorial director is appointed by the general director, with the consent of her council, for a period of three years. She may be appointed for a second period of three years, and in exceptional cases, she can be appointed for a third period of three years. In this last case, the general director must obtain the consent of at least two-thirds of the general council.

§2. The territorial director should be at least thirty-five years of age and with final vows for a least ten years.

§3. In appointing the territorial director, the general director takes into account, in addition to the qualities mentioned for the general director in number 108 of these Constitutions, the following qualities:

³⁷ c. 621

- 1° adherence to the authority of the general director;
- 2° a charitable and approachable manner, a reconciling spirit, and strong relationship skills.

Priorities

127. The territorial director, in addition to the priorities of the general director mentioned in number 109 of these Constitutions, except for the differences, is responsible for the following:

- 1° directing and attentively accompanying the directors of houses;
- 2° ensuring that the directors of works of apostolate receive adequate accompaniment;
- 3° being close to the communities and the Consecrated Women, to listen to them, support them and to ensure that they have the means that will most help their formation and apostolate;
- 4° maintaining an on-going dialogue with the other levels of government and the apostolates of the Regnum Christi Federation as regards planning, apostolate, and finances;
- 5° favoring an adequate integration of the Society in the ecclesial, cultural and social context of the country or of the various countries of the territory;
- 6° fostering communion and being attentive to relations with the ecclesiastical hierarchy;
- 7° taking care of the healthy economy of the Society in the territory, assuring that the communities and apostolic works of the Society have the necessary economic support.

Territorial Council

128. §1. The territorial council collaborates with the territorial director in the exercise of her office. This collaboration is expressed, above all, by giving their consent or their opinion as is determined by universal or proper law.

§2. The territorial councilors are appointed by the general director, with the consent of her council, for a period of three years. They can be appointed for a second three-year period.

§3. Territorial councilors are to be at least thirty-five years of age and with final vows for at least five years.

§4. The general director decides the number of territorial councilors, with the opinion of her council, at the proposal by the territorial director, according to the needs of the territory. A territory must have at least two councilors.

129. The general director names Consecrated Women as territorial councilors who, as much as possible, possess the qualities mentioned for general councilors in number 115 of these Constitutions, and whose profile responds to the needs of the territory.

Territorial Vicar

130. §1. The first territorial councilor is the territorial vicar.

§2. The functions of the territorial vicar are those specified for the vicar general in number 117 § 1 and 2, 1° and 2° of these Constitutions, in the context of the territory.

131. The territorial director is governed by number 118 of these Constitutions concerning the delegation of faculties of the general director, according to the needs of the territory.

Territorial Secretary

132. §1. The territorial secretary is appointed by the general director, with the consent of her council, for a term of three years, renewable more than once. She is not to be given other responsibilities that would prevent her from fulfilling her office.

§2. The territorial secretary must be at least thirty years of age and have made final vows.

§3. She must be a discreet, mature, solicitous, and prudent person; with a deep love and commitment to the Society, so that she can be confidently entrusted with any matter concerning the Society in the territory. In addition, she ought to have organizational skills and know the Constitutions and the Statutes of the Regnum Christi Federation.

Art. 6. Houses, the Director and her Council

133. §1. The general director is responsible, with the consent of her council, to establish the houses of formation and apostolate of the Society and constitute the local communities having previously obtained the diocesan bishop's written consent.

§2. It pertains to the general director, with the consent of her council, to suppress the Society's houses of formation and apostolate, as well as to close established communities, having previously consulted the diocesan bishop.

§3. All that is said in these Constitutions and in other texts of proper law concerning local directors applies equally to those of established houses and those of constituted communities.

Appointment and Requirements of the Community Director

134. §1. The directors of the houses are appointed by the general director with the consent of her council.

§2. They must be at least thirty years of age and with final vows for at least five years.

§3. According to the type of house they direct, they are appointed:

- 1° the director of the Candidacy, for an indefinite term;
- 2° the director of Consecrated Women in the period of studies, for three years, with the possibility of being renewed more than once;
- 3° the directors of houses of apostolate, for three years and can be appointed for a second three-year term and, exceptionally, a third term in the same house.

Qualities

135. The directors should be:

- 1° women of prayer, solid in their consecrated life, prudent, mature, even-tempered, humble and knowledgeable of the human heart;
- 2° with a capacity for listening, dialogue, and discernment;
- 3° knowledgeable of the charism of the Society and with apostolic zeal.

Mission and Obligations

136. The Directors:

§1. aware of the importance of their mission³⁸:

- 1° sustain the community entrusted to them with prayer and sacrifice;
- 2° surrender themselves with love and a spirit of service to direct their communities, taking care that other apostolic responsibilities do not impede them from fulfilling their duty as director;
- 3° foster the co-responsibility of the community so that all may have their material needs met and are able to carry out the mission;
- 4° in the exercise of government, they cultivate proper dependence on the major directors.

§2. They strive to listen, to dialogue and understand, to trust each Consecrated Woman and to reach out to her.

³⁸ can. 619

§3. They foster responsibility in the Consecrated Women so that they may interiorize the principles and seek to live their consecration with coherence in all aspects and in the different moments of their lives.

§4. They watch over and encourage the development of the charism in their own locality, promote apostolic zeal and responsibility; fraternal charity; the spirit of unity and communion; teamwork, both in the community and with the other members of the Regnum Christi Federation.

Council of a House

137. The council of a house has the mission of assisting the director in the governance and motivation of the community.

138. §1. The director of a house of apostolate consisting of more than five Consecrated Women is assisted by a council formed by two Consecrated Women. In smaller communities, the entire community serves as the council of the director.

§2. The councilors are appointed by the territorial director with the consent of her council, for a period of three years, or for the duration of the director's term or that of her own mission assignment. They may be appointed for a second three-year term.

§3. Councilors should have made final vows.

139. §1. The director of the Candidacy and of the stage of studies governs with a council which generally is made up of other Consecrated Women who collaborate as formators or assistants of the stage.

§2. The councilors are appointed by the territorial director, with the consent of her council, for a period of three years or for the duration of the director's term or that of her own mission assignment. They may be appointed for a second three-year term.

§3. The councilors should have made final vows.

Art. 7. Administration of Temporal Goods

140. §1. As juridical persons, the Society, the territories, and the houses enjoy the right to acquire, possess, administer, and dispose of temporal goods, according to universal and proper law. All these are ecclesiastical goods³⁹.

§2. The general director, at the proposal of the territorial director, authorizes that a canonically established house be granted civil juridical personality.

³⁹ c. 741

Purpose of Goods

141. The principal purposes for which the goods of the Society are to be used and thus ensure its development and projection are:

- 1° the sustenance of the Consecrated Women in all that refers to their life and formation;
- 2° the fulfillment of their mission;
- 3° the needs of the universal Church and works of charity in favor of those most in need;
- 4° the promotion and development of the Society and the Regnum Christi Federation.

Spirit of Poverty

142. The spirit of poverty and fidelity to the charism should motivate the responsible use of goods, which requires a sure and efficient administration, carried out in a spirit of service.

The Administration of the Society

143. The Society assumes the administrative norms of the Regnum Christi Federation, of which it is a part, within the limits of universal and proper law.

Subordination

144. The ownership and administration of the goods of the territories and houses is subordinated to the common good of the whole Society, in such a manner that the general director with her council, for a just and proportionate cause, can dispose of the goods of any house or territory for the general needs of the Society, in accordance with what is established in the Rule of Administration.

General Obligations of the Financial Officers

145. §1. The administration of goods pertains to the general financial officer, territorial financial officers, and house administrators under the authority of the general, territorial, or community director, as the case may be, according to universal and proper law⁴⁰ and civil legislation.

§2. The general and territorial financial officers, and the house administrator should regularly render accounts of their administration to the corresponding director and help her to prepare financial reports for the competent authorities of the Society, the civil authorities, benefactors, and other persons who ought to be informed.

⁴⁰ c. 636 §1

General Financial Officer

146. The general financial officer:

§1. is elected by the general assembly by absolute majority for a period of six years. At the end of this term, she can be reelected for a second six-year term.

§2. The general financial officer should be at least thirty-five years of age with final vows for at least five years.

§3. She cannot be a general councilor.

§4. If for some reason this position falls vacant, the general director with the consent of her council appoints a new general financial officer.

§5. She must be a Consecrated Woman who is solid in her vocation, mature, prudent, patient, well-mannered, trustworthy, capable of dialogue, of facing problems and making decisions, and competent in matters of administration and in managing goods.

Territorial Financial Officer

147. The territorial financial officer:

§1. is appointed by the general director, with the consent of her council, for a period of three years. She may be appointed for a second and third three-year term.

§2. The territorial financial officer should be at least thirty-five years of age with final vows for at least five years.

§3. The qualities of the territorial financial officer are the same as those of the general financial officer according to number 146 §5 of these Constitutions. Preferably, she should also be familiar with the social and cultural realities of the territory.

Administration of Houses

148. §1. The director of the house is the one responsible for its administration.

§2. She ordinarily has the help of an administrator who is appointed by the territorial director.

§3. The administration of the houses of the Society follows the criteria established in the Rule of Administration.

Art. 8. The Historical Archive

149. All documents, of any kind, produced by the Society in the development of its activities will be stored in the general archive of the Society, instituted for this purpose. The general secretary is responsible for its different phases: current, deposit, and historical.

CHAPTER VIII

OBLIGATION OF THE CONSTITUTIONS

150. The Consecrated Women have as their supreme rule of life and way of holiness the following of Christ, as proposed in the Gospel and in the prescriptions expressed in these Constitutions⁴¹.

Codes of Proper Law

151. §1. These Constitutions regulate the government proper to the Society of Apostolic Life “Consecrated Women of Regnum Christi” at the general, territorial and local level.

§2. The Constitutions and other duly approved and promulgated rules make up the proper law and each Consecrated Woman is obliged to observe it.

§3. The approval of the Rule of Life pertains to the General Assembly.

§4. The approval of the secondary codes of the Society, such as the Rule of Administration, Manual of Procedures, the rule for the stages of formation and the like, are approved by the general director with the consent of her council.

§5. For a grave reason, the general director may ask the Holy See for a dispensation from a provision established in the Constitutions.

Obligation of the Directors

152. §1. Directors are obliged to foster the observance of the Constitutions.

§2. In particular cases, for a just and reasonable cause, the general director, the territorial directors and the directors of the houses, can temporarily dispense Consecrated Women, either on an individual basis or as a community, from observing a purely disciplinary norm of proper law.

⁴¹ c. 662

For the Kingdom of Christ
to the Glory of God