THE CONSTITUTIONS OF THE CONGREGATION OF THE LEGIONARIES OF CHRIST

Department of Institutional Publications of the Legion of Christ

All rights reserved © Legionarios de Cristo, 2021

Contest

Foreward 7

A Brief Historical Introduction 9

Decree of Approval 2014 15

Decree of Approval 2020 17

Abbreviations 19

Part I
The Nature, Purpose and Spirit of the Congregation

Chapter 1. The Nature and Purpose of the Congregation 21

Chapter 2. The Spirit of the Congregation 24

Chapter 3. The Evangelical Counsels 28
Art. 1. The evangelical counsels in general 28
Art. 2. The life of poverty 29
Art. 3. The life of chastity 32
Art. 4. The life of obedience 34
Art. 5. The Congregation's proper vow 36

Chapter 4. Fraternal Life in Community 36

Chapter 5. The Spiritual Life and Path to Holiness 40

Part II
The Stages of Life in the Congregation

Chapter 6. The Preparatory Stages 47
Art. 1. Apostolic schools 47
Art. 2. Vocation discernment and candidacy 49

Chapter 7. The Novitiate 50
Art. 1. Admission to the novitiate 50
Art. 2. The Novitiate 52
Art. 3. The director of novices and the assistants 54
Art. 4. The formation of novices 55

Chapter 8. Religious Profession 57

Chapter 9. Studies in the Congregation 61

Chapter 10. Internship 63

Chapter 11. Priestly Ordination and Ministry 64
Art. 1. Priestly ordination 64
Art. 2. Priestly ministry and ongoing formation 66
Art. 3. The spiritual renewal 67

Chapter 12. The Sick, the Elderly and the Deceased 68

Chapter 13. The Departure and Dismissal of Religious 69

Part III
The Government and the Administration of the Congregation

Chapter 14. General Criteria 71
Art. 1. Authority in the Congregation 71
Art. 2. The assignment to a territory and personnel assignments 72

Chapter 15. The General Chapter 73
Art. 1. The purpose, procedures and participants 73
Art. 2. Announcement, territorial assemblies, and convocation of the general chapter 75
Art. 3. The election of the general government 76
Art. 4. General chapter resolutions 77

Chapter 16. The General Government 78
Art. 1. The general director 78
Art. 2. The general council 81
Art. 3. The vicar general 85
Art. 4. The general procurator 86
Art. 5. The general administrator 87
Art. 6. The general secretary 88
Art. 7. The general dean of studies 89

Chapter 17. The Territorial Government 90
Art. 1. Defining a territory 90
Art. 2. The territorial director 90
Art. 3. The territorial council 92
Art. 4. The territorial administrator 96
Art. 5. The territorial secretary 97
Art. 6. The territorial dean of studies 97

Chapter 18. The Local Government 98
Art. 1. The components of a territory: houses, directorates and works of apostolate 98
Art. 2. The local superior 100
Art. 3. The local superior's council 102
Art. 4. The directors of works of apostolate 102

Chapter 19. The Administration in the Congregation 103

Part IV
The Obligation of Proper Law

Chapter 20. The Obligation of Proper Law 107

Foreward

This book contains a Spanish-English bilingual edition the text of the *Constitutions of the Congregation of the Legionaries of Christ* approved in the original Spanish on October 15, 2020, by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL).

At a given moment in history, God inspires the founding of a religious life institute. Over time, as it develops, stable lines of doctrine and spirituality, of a style of consecrated life and apostolic action take shape. The constitutions aim "to protect more faithfully the proper vocation and identity of each institute" (CIC c. 587). For those who profess the evangelical counsels in a religious congregation, the constitutions are the expression of a gift of God described in an official text and rule of life and of apostolic action.

When approving constitutions, the Church exercises her role as discerner of charisms and engages her authority as interpreter of the Gospel. Constitutions do not displace the Gospel; they lead to the Gospel and help understand and specify its demands. For religious, their way of being followers of Christ is described in their institute's constitutions; these apply the Gospel to their daily life. Religious can and should turn frequently to the constitutions to find in them God's will for each moment and circumstance.

Constitutions define in broad strokes the nature, purpose, spirit, and character of a congregation (See CIC c. 578). They also contain the fundamental norms regarding the governance of the institute, the discipline of members, incorporation and formation of members, and the proper object of the sacred bonds (See CIC c. 587 § 1), suitably joining together spiritual and juridical elements without multiplying norms unnecessarily (See CIC c. 587 § 3).

Therefore, an institute's other norms are collected suitably in codes containing provisions that can be reviewed appropriately and adapted according to the needs of places and times (See CIC c. 587 § 4).

The *Complementary Norms* included in this book — of universal value for the entire Congregation — further define how the *Constitutions of the Congregation of the Legionaries of Christ* are to be interpreted and applied. They are part of proper law which all members are obliged to observe (See CLC 234).

> Legionaries are to conform their lives to Christ, the supreme rule of a religious, as set forth in the Gospel and expressed in these *Constitutions* (CLC 237).

A Brief Historical Introduction

The Constitutions

Knowledge of the history of the current text of the *Constitutions of the Congregation of the Legionaries of Christ* can help better contextualize and understand it.

There have been six prior editions of the *Constitutions*, approved by Church authorities in 1948, 1965, 1970, 1983, 1994, and 2014. Except for the first edition, the others were approved by the Holy See's Congregation for Religious and Secular Institutes (more recently, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life – CICLSAL).

The 1948 edition

The first approved text of the *Constitutions* dates back to 1948. It took effect on June 13, 1948, the date of the canonical establishment of the Congregation. In this edition, the Congregation's principal defining elements are already present, along with a description of the formation, religious life, and apostolate according to the spirit of the Congregation.

The 1965 edition

An original of the 1965 edition of the *Constitutions* is kept in the General Historical Archives of the Legion. This bound volume contains the original *Decree of Praise* (*Decretum laudis*) signed by Cardinal Ildebrando Antoniutti, and the *Constitutions* type-written on official paper with the Holy See's watermark.

This text was approved for seven years, as recorded in the *Decree of Praise*, dated July 1, 1965.

While this edition retains the essential elements and contents of the 1948 edition, there is a substantial structural rearrangement producing a more linear, straightforward version. This edition closely follows the canons of the 1917 *Code of Canon Law* and is sparse in spiritual motivations. These developments gave the text a tone and characteristics that would serve as a basis for subsequent editions.

The 1970 edition

Fulfilling the directives of the motu proprio *Ecclesiae Sanctae* (August 6, 1966) on the post-conciliar renewal of religious life, the Legion of Christ held an extraordinary general chapter spanning two sessions: Rome 1968 and Dublin 1969.

Following the Holy See's general indications, a task assigned to the general chapters of all institutes of religious life was the revision of their constitutions.

This revision did not make essential changes in the *Constitutions*. There are only 25 new numbers, some taken directly from the Council texts, and only a few minor changes to the existing numbers.

This edition of the *Constitutions* came into effect toward the end of 1970.

The 1983 edition

The founder was unsatisfied with the 1965 edition of the *Constitutions*, which was confirmed without substantial changes in 1970. With some Legionary priests' help, he worked for years, especially at the beginning of the 1980s, on a new edition.

This text was more developed, markedly enriched spiritually and motivationally, amply detailed in its regulations, bringing back some numbers of the 1948 edition. The *Regnum Christi Statutes* (1979 edition) were a relevant source for some sections

of the constitutional text. This edition also incorporated, in summarized form, the norms of the 1980 *Chapter Communique*.

In a letter to Cardinal Eduardo Pironio, prefect of the Congregation for Religious and Secular Institutes, requesting the approval of the *Constitutions*, the founder explained his mindset regarding this edition's content and style. He stated that, believing it to be God's will, he included in the third part of the *Constitutions* the fundamental principles of the Congregation's spirituality, followed by prescriptive elements that he considered beneficial in preserving the discipline, fervor, perseverance, unity and charity in the Legion. He requested that this choice, unusual in constitutional law of religious institutes, be respected.

Noting this request, and given the detailed nature of the text that did not follow what was established by canon 587 §§3 and 4 of the *Code of Canon Law* promulgated on January 25, 1983 (even though the 1917 *Code* remained in effect until November 26, 1983), the CICLSAL decided to turn to Pope John Paull II to request a dispensation from this norm. The dispensation was granted, as explicitly mentioned in the corresponding decree, and the *Constitutions* were approved definitively — no longer *ad experimentum* for a limited time — on June 29, 1983.

The 1994 edition

A few years later, on May 7, 1989, the founder wrote the Holy Father through the CICLSAL to request further changes to the constitutional text. The CICLSAL answered on June 2, 1989, that it would postpone considering these changes until after the next general chapter.

The general chapter participants (in the fall of 1992) requested approval of the founder's adjustments of the constitutional text. A copy of the letter signed by all of them is kept in the archives. This request was presented on December 16, 1993. The CICLSAL approved the new text on March 2, 1994.

The process of revising the Constitutions (2010-2014)

The revision of the *Constitutions* began in the summer of 2010 and lasted through the beginning of 2014.

The revision of the 1994 *Constitutions* was first mentioned in the Holy See's press release of May 1, 2010. Point six announced the establishment of a commission to study the *Constitutions*. Pope Benedict's June 16, 2010 letter, naming Archbishop Velasio De Paolis CS the pontifical delegate, detailed this directive. The Secretariat of State's decree on June 9, 2010, gave additional indications.

The pontifical delegate presided over the Central Commission for the revising of the constitutional text. Other members were Fr Gianfranco Ghirlanda SJ, Fr Agostino Montan CSI, and four Legionary priests — later increased to seven — and two secretaries.

The Commission began its work on December 10, 2010. It established a working plan that forecast a three-year community study period, later reduced to two and a half years (January 2010 - June 2013). Community study began in February 2010. Territorial Commissions were also established. During this period, the pontifical delegate and his assistants gave a series of conferences to help all Legionaries grasp more deeply and interiorize various aspects of religious life: theology, canon law, spirituality, principles of discernment and the exercise of authority, among other topics.

Following the methodology established by the pontifical delegate, the Central Commission began in the summer of 2011 to review all the input and the proposed amendments sent in by territories, communities, and individuals. Various working drafts were crafted, including an almost complete reworking of the text in 2013. The pontifical delegate established criteria for this draft text: respect the nature and identity of a constitutional text, observe the Church's regulations and praxis, and keep the constitutions to the essential elements (see CIC 578 and 587; *Letter to Legionaries from the pontifical delegate*, June 20, 2013).

Within this framework, the pontifical delegate transferred other material to the secondary codes of proper law (at that time referring above all to the *Directory*, that is, the current *Complementary Norms*), or to other handbooks or spirituality books. From a canonical point of view, the standard criteria, from which Pope John Paul II had in part dispensed in 1983, guided this review.

Pope Francis, in a letter to Cardinal Velasio de Paolis, dated June 19, 2013, confirmed in general terms the approach taken in revising the *Constitutions*.

The 2014 edition

The 2014 General Chapter reviewed the text proposed by the Central Commission, made the changes they felt were needed, and presented it to the Holy See for approval. This edition of the *Constitutions* was approved on October 16, 2014. The parts mentioning the Regnum Christi Movement were not approved, pending the definition of its canonical nature and, more specifically, its relation to the Legion of Christ.

The 2020 edition

The canonical nature and structure of Regnum Christi was the specific topic of the two sessions of the General Chapter and the Regnum Christi General Assembly held in 2018, which led to the canonical establishment of the Regnum Christi Federation on May 31, 2019.

The General Chapter, held in January and February of 2020, could then revise the *Constitutions* text to specify the relation between the Congregation and Regnum Christi, add some norms on governing the apostolate, make minor adjustments and edit the text.

The current 2020 constitutional text is the arrival point of a long journey of more than 70 years, especially of the revision process that began in 2010. In his message to the General Chapter of the Legionaries of Christ and the General Assemblies of the Consecrated Women

and Consecrated Laymen, Pope Francis described the journey: "The new *Constitutions* and *Statutes* are truly "new," both because they reflect a new spirit and a new view of religious life consistent with the Second Vatican Council and the directives of the Holy See, and because they are the product of three years of work in which all your communities have been involved and which has led to a change of mentality. It was an event that brought about a real conversion of heart and mind" *(Speech, February 29, 2020)*.

Disciplinary and organizational aspects and more-detailed regulations are now in secondary codes. So, it is expected, and desired, that the current text remain essentially stable over time.

The constitutional text contains the principles needed for the Legion's charism to be lived, safeguarded and developed in different circumstances of time and place. It is the basis and the permanent reference for Legionary identity that becomes incarnate in each member and in the Congregation spread throughout the world and across time.

CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Prot. n. R. 111-1/2014

Reverendo Direttore,

la presente è in riscontro alla Sua Preg.ma del 9 ottobre 2014 con la quale, facendo seguito alle *Osservazioni* di questo Dicastero, ha inoltrato il Testo Costituzionale che le ha recepite.

Questa Congregazione per gli Istituti di vita consacrata e le Società di vita apostolica, dopo attento studio, approva le Costituzioni dei "Legionari di Cristo" secondo il Testo presentato, salvo quanto segue:

- non vengono approvati i disposti dei nn. 1, 2° ; 16; 112; 130 § 2, in quanto si riferiscono al Movimento *Regnum Christi*, la cui natura giuridica rimane tuttora da definirsi;
- l'art. 198 § 2 viene approvato, ma con la seguente formulazione: "*El administrador territorial sea un sacerdote, miembro del Instituto, al menos de treinta años de edad*", ed eliminando il contenuto della parentesi quadra.

Auspico vivamente che l'osservanza delle Costituzioni sia per i "Legionari di Cristo" un aiuto prezioso nella realizzazione del loro impegno apostolico, in fedeltà al carisma.

Nonostante qualsiasi disposizione contraria.
Dal Vaticano, 16 ottobre 2014, Memoria di S. Margherita M. Alacoque

✠ José Rodríguez Carballo, O.F.M.
Arcivescovo Segretario

P. Sebastiano Paciolla O.Cist.
Sottosegretario

Reverendo P. EDUARDO ROBLES - GIL, L.C.
Direttore Generale
Legionari di Cristo

CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Prot. n. R. 111-1/2020

DECRETO

La Congregación de los *Legionarios de Cristo* ha corroborado, durante el Capítulo General, el nuevo texto de las Constituciones elaborado con la participación activa de los miembros del Instituto, actualizado y enriquecido con los más recientes documentos de la Iglesia referentes a la vida consagrada. El Superior General ha presentado al Dicasterio el nuevo texto solicitando la aprobación.

Después de estudiar atentamente el documento, en el que se han introducido algunas puntualizaciones, la Congregación para los Institutos de vida consagrada y las Sociedades de vida apostólica, con el presente Decreto, aprueba el nuevo texto de las Constituciones según el ejemplar redactado en lengua española que se conserva en su Archivo.

Este Dicasterio confía vivamente que los Legionarios de Cristo, den gloria a Dios y busquen que Cristo reine en la vida de sus miembros, en el corazón de los hombres y de la sociedad, entregándose con generosidad y pasión a la salvación de las almas por medio de la oración y el testimonio de una vida centrada en Él.

Sin que obste cualquier otra disposición en contra.
Ciudad del Vaticano, 15 de octubre de 2020.

João Card. Braz de Aviz
Prefecto

✠ José Rodríguez Carballo, OFM
Arzobispo Secretario

Abbreviations

AA	*Apostolicam Actuositatem*, Decree on the Apostolate of the Laity, Second Vatican Council, 1965.
CD	*Christus Dominus*, Decree Concerning the Pastoral Office of Bishops in the Church, Second Vatican Council, 1965.
CDRL	*The Contemplative Dimension of Religious Life*, Sacred Congregation for Religious and for Secular Institutes (SCRIS), 1980.
CIC	*Codex Iuris Canonici (Code of Canon Law)*, 1983.
CLC	*Constitutions of the Congregation of the Legionaries of Christ*, (See CICLSAL, R.111[-1]/2020, October 15, 2020).
CICLSAL	*Congregation for Institutes of Consecrated Life and Societies of Apostolic Life*.
CVV	*Christus Vita Vestra*, *Ratio Institutionis of the Congregation of the Legionaries of Christ* (March 20, 2017).
EE	*Essential Elements in the Church's Teaching on Religious Life as Applied to Institutes Dedicated to Works of the Apostolate*, SCRIS, 1983.
EM	*Eucharisticum Mysterium*, Instruction on Worship of the Eucharistic Mystery, Sacred Congregation of Rites, 1967.
ET	*Evangelica Testificatio*, Apostolic Exhortation, Paul VI, 1971.
FLC	*Fraternal Life in Community*, Congregation for Institutes of Consecrated Life and Apostolic Life (CICLSAL), 1994.
GCC2014	*General Chapter Communique of the Congregation of the Legionaries of Christ* (October 27, 2014).
GILH	*General Instruction of the Liturgy of the Hours*, 1971.
LG	*Lumen Gentium*, Dogmatic Constitution on the Church, Second Vatican Council, 1964.
MR	*Mutuae Relationes*, Directives for the Mutual Relations Between Bishops and Religious in the Church, Sacred Congregation for Bishops and SCRIS, 1978.
OT	*Optatam Totius*, Decree on Priestly Training, Second Vatican Council, 1965.
PC	*Perfectae Caritatis*, Decree on the Adaptation and Renewal of Religious Life, Second Vatican Council, 1965.
PDV	*Pastores Dabo Vobis*, Post-Synodal Apostolic Exhortation, John Paul II, 1992.
PI	*Potissimum Institutioni*, Directives on Formation in Religious Institutes, CICLSAL, 1990.
PL	*Patrologia latina*, J. P. Migne.
PO	*Presbyterorum Ordinis*, Decree on the Ministry and Life of Priests, Second Vatican Council, 1965.
RD	*Redemptionis Donum*, Apostolic Exhortation, John Paul II, 1984.
RHP	*Religious and Human Promotion*, SCRIS, 1978.
SAO	*The Service of Authority and Obedience*, CICLSAL, 2008.

SC	*Sacrosanctum Concilium*, Constitution on the Sacred Liturgy, Second Vatican Council, 1963.
SCae	*Sacerdotalis Cælibatus*, Encyclical on the Celibacy of the Priest, Paul VI, 1967.
SRCF	*Statutes of the Regnum Christi Federation*, (See CICLSAL, FX. 2-1/2019, May 31, 2019).
TN	Translator's note.
VC	*Vita Consecrata*, Post-Synodal Apostolic Exhortation, John Paul II, 1996.

Part I
The Nature, Purpose and Spirit of the Congregation

Chapter 1. The Nature and Purpose of the Congregation

> *All those called by God to the practice of the evangelical counsels and who, faithfully responding to the call, undertake to observe the same, bind themselves to the Lord in a special way, following Christ, who chaste and poor (see Matthew 8:20; Luke 9:58) redeemed and sanctified men through obedience even to the death of the Cross (see Philippians 2:8). Driven by love with which the Holy Spirit floods their hearts (see Romans 5:5) they live more and more for Christ and for his body which is the Church (see Colossians 1:24). The more fervently, then, they are joined to Christ by this total life-long gift of themselves, the richer the life of the Church becomes and the more lively and successful its apostolate.* — PC 1.

The nature of the Congregation and its belonging to Regnum Christi

1 The Congregation of the Legionaries of Christ:

1. is a clerical religious institute of pontifical right composed of priests and candidates for the priesthood[1];
2. belongs constitutively to the spiritual family and apostolic body of Regnum Christi;
3. is part of the Regnum Christi Federation, which is regulated by its own statutes.

The purpose of the Congregation

2 §1. The purpose of the Congregation is to give glory to God and strive to have Christ reign in the lives of its members, in the hearts of people and in society.[2]

---

[1] See CIC cc. 589 and 593.
[2] See CIC c. 573.

§2. Therefore, in fidelity to the Holy Spirit and these *Constitutions*,

1. Legionaries seek holiness by following Christ in professing and practicing the evangelical counsels,[3] living fraternal life in common[4] and undertaking ardent apostolic action;
2. they give themselves generously and passionately to the salvation of souls, serving and building up the Church through prayer, witness of life, and apostolate.[5]

3 As the name *Legionaries of Christ* expresses, life in the Congregation entails for a Legionary the total gift of self to God and others within a united, organized body. Experiencing Christ's love, a Legionary understands and feels the urgent need to:

1. center his entire existence on Christ through a real, personal, manly and passionate love for him;
2. live authentic charity, as Christ lived and preached it in the Gospel; (*TN: Even though the Spanish uses the present tense, the past tense is commonly used in English to reference Christ's actions in the Gospel)*
3. proclaim to all people God's merciful love and bring them to a redemptive encounter with Christ.

The mission of the Congregation

4 In their mission of forming apostles, Christian leaders at the service of the Church, Legionaries make present the mystery of Christ gathering the Apostles around him, revealing to them the love of his heart, forming them and sending them out to collaborate with him in building up his Kingdom (see Mark 3:13-14; Matthew 10:5-10; 28:18-20).[6] Consequently, Legionaries should:

1. bring others to live out their baptismal calling to the full, by fostering the spiritual growth, the integral formation and the apostolic outreach of men and women, among them the Regnum Christi associates, who are called to develop and

[3] See CIC cc. 573 §2, 575, 576 and 607.
[4] See CIC c. 602.
[5] See CIC cc. 673 and 675; EE II, 23-27; VC 25.
[6] See VC 72.

exercise their leadership at the service of Jesus Christ who transforms the personal, family, professional and social life of all people;

2. establish, together with them, the institutions and undertake the actions that most contribute in depth and extent to building up the Kingdom of Christ in society, and in this way respond to the needs of the universal and local Church, in communion with their bishops and according to the charism of the Congregation;
3. exercise their pastoral ministry principally in the fields of spreading the faith; education; evangelization of the family, of culture and of the media;[7] youth work; clergy formation and the promotion of justice, charity and solidarity with the neediest; along with the spiritual care and formation of the Regnum Christi associates.

Participation in the local Church

5 §1. In their apostolic activities, Legionaries are part of the local Church's pastoral ministry.[8]

§2. Considering the good of Church and the mission of the Congregation, the territorial director, with the consent of his council and the previous authorization of the general director, can approve that a parish be entrusted to the territory.

§3. Legionaries do not ordinarily undertake the spiritual care of communities of consecrated life, except those of Regnum Christi. The territorial director with the consent of his council can authorize exceptions.

The international character of the Congregation and its expressions

6 As part of its identity and to better accomplish its mission in different countries and cultural settings:

1. respecting the proper competence of the territories, houses

[7] See VC 98 and 99.

[8] See CIC cc. 677 §1 and 678; CD 35; MR 22, 36 and ff; VC 48-50.

and works of apostolate, the Congregation is centrally organized, which allows it to freely avail itself of all its members;

2. except for grave reasons, communities are to be comprised of members of different nationalities in order to foster unity, be a visible sign of the communion of Gospel life and the universality of the Kingdom of God, achieve greater personal enrichment, and enhance their apostolic efforts by living together and by the interplay of different cultural traditions.

Patrons

7 The Congregation is dedicated to the Sacred Heart of Jesus and Our Lady of Sorrows, acknowledges Saint John the Evangelist and Saint Paul the Apostle as its heavenly patrons, and invokes Saint Joseph, spouse of Mary, and Saint Michael the Archangel as its special protectors.

Chapter 2. The Spirit of the Congregation

> *The evangelical basis of consecrated life is to be sought in the special relationship which Jesus, in his earthly life, established with some of his disciples. He called them not only to welcome the Kingdom of God into their own lives, but also to put their lives at its service, leaving everything behind and closely imitating his own way of life. … This special way of "following Christ," at the origin of which is always the initiative of the Father, has an essential Christological and pneumatological meaning.* — VC 14

Christ-centeredness

8 Christ-centeredness constitutes the fundamental and specific characteristic of the Legionary spirit. Therefore, aided by God's grace, Legionaries should strive to make Christ Jesus the center, standard and example of their lives as religious, priests and apostles. They ought to seek to know, love and experience him intimately,

above all in the Gospel, the Eucharist and the Cross, and strive to imitate him in a special way through self-giving to their neighbor.

Devotion to the Sacred Heart

9 In the devotion to the Sacred Heart of Jesus, a Legionary has a privileged path to form a meek and humble priestly heart and to spread Christ's Kingdom throughout the world (see Matthew 11:28-30). In Christ's Heart, he encounters God's merciful love which moves him to embrace the cross in his own life, make reparation for sins and give himself in service to others.

Charity, the heart of the Legion's spirit

10 The heart of the Legion's spirit is charity, which entails universal, considerate self-giving to one's neighbor. Therefore, Legionaries are to foster a creative, self-sacrificing attitude of service, treat others with goodness and simplicity, learn to be merciful with their neighbor's weakness, praise what is good, reject envy and avoid backbiting and gossip.

The Kingdom of Christ

11 Building up the Kingdom of Christ is the ideal that inspires and directs the Congregation.[9] Its motto "Thy Kingdom Come!" (Matthew 6:10) expresses this longing. Therefore, Legionaries should:

1. in their personal lives, delve into the richness of their baptismal consecration so that Christ reign in their lives through their progressive transformation into him;
2. allow Christ's love for mankind to imbue their very selves and seek to have him reign in the hearts of all people;
3. in light of eternity and reflecting on the brevity of life, ponder the value of each soul and the urgency of the mission.

[9] See AA 2.

Contemplative and evangelizing

12 A Legionary has a contemplative and evangelizing spirit:[10]

1. by their contemplative nature, Legionaries seek prayer, union with God, silence and reflection, and give pre-eminence to God's action in their sanctification and in their apostolate;[11]
2. by their evangelizing nature, they give themselves with passionate love and zeal to the task of announcing the Kingdom and bringing the light of the Gospel to the whole world.

Love and docility to the Holy Spirit

13 The Holy Spirit, consoler and delightful guest of the soul, is the craftsman of our transformation into Christ and sustains us in the mission of building up the Kingdom. Therefore, Legionaries should foster an intimate relationship with the Holy Spirit, pray for his gifts and for an increase in the theological virtues, and be docile to his inspirations in order to walk the path of God's will faithfully.[12]

Love for the Church and the Pope

14 Since the Church is the Mystical Body of Christ and the presence of his Kingdom in the world, the Legion of Christ has meaning only within the Church, for the sake of the Church and by reason of the human and supernatural mission of the Church.[13] Therefore, Legionaries are to:

1. love the Church passionately, identify with her joys and sufferings, give themselves to the Church in an attitude of service and live deeply aware of their mission within her;
2. adhere to the Roman Pontiff with filial love, study and spread his teachings, put into practice not only his com-

[10] See PC 5e, 8b and 8c; CDRL 4-7.
[11] See CIC c. 663 §1.
[12] See PI 19.
[13] See OT 9; MR 14b; RD 14 and 15; PI 21-25; VC 29-34 and 46.

mands but also his directives, promote his initiatives and courageously defend the charism of his primacy and magisterium;

3. in a spirit of faith, respect the bishops as successors of the Apostles, collaborate with them, and live in fraternal communion with the presbyterate.

Love for Mary

15 Mary is the consummate example and most eloquent witness of the new creature arising from the redemptive power of Christ and was given to us as our mother while she stood by the cross (see John 19: 25–27).[14] Therefore Legionaries ought to:

1. love her tenderly as sons and grow in devotion to her, expressed especially by imitating her virtues;[15]
2. entrust their apostolic life to her because, as Mother and Queen of the Apostles, she took part in a unique way in the Savior's work and is an example of the maternal love which should animate all those in the Church who cooperate in the redemption of mankind.[16]

Love for one's vocation

16 Aware that Christ has loved them first and called them to follow him, Legionaries are to hold their vocation in the highest regard. They should grow in love for it and, to live it to the full, embrace wholeheartedly the Legion and Regnum Christi, and their spirit, style of self-giving and specific apostolate. A Legionary ought to consider himself a living, active part of this large family, contributing his particular gifts to the mission entrusted to it.

---

[14] See SC 103; RD 17; PI 20; VC 28.
[15] See LG 67.
[16] See LG 65.

Esprit de corps and communion

17 Gathered into one large family by Christ and united by a common vocation, Legionaries should foster esprit de corps and oneness of heart. They should promote communion and collaboration among the components of Regnum Christi.[17]

Chapter 3. The Evangelical Counsels

> *The faithful of Christ bind themselves to the three counsels either by vows, or by other sacred bonds, which are like vows in their purpose. By such a bond, a person is totally dedicated to God, loved beyond all things. In this way, that person is ordained to the honor and service of God under a new and special title. … The evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way. … From this arises their duty of working to implant and strengthen the Kingdom of Christ in souls and to extend that Kingdom to every clime. This duty is to be undertaken to the extent of their capacities and in keeping with the proper type of their own vocation.* — LG 44

Art. 1. The evangelical counsels in general

18 Through the profession of the evangelical counsels of poverty, chastity and obedience by public vow:[18]

1. Legionaries consecrate themselves to God more intimately, following Christ who, virgin and poor, redeemed and sanctified the world by his obedience to the Father, even to the death of the cross;[19]
2. they seek to conform their hearts to Christ's and make the Kingdom of God present in the world;
3. they dedicate their entire lives consciously and eagerly to serve the Lord, the Church, the Congregation, Regnum Christi and all God's children.

---

[17] See FLC 10.
[18] See CIC c. 607 §1; LG 44; VC 20-22.
[19] See LG 44 and 45; RD 7-10; (TN: PC 1).

Art. 2. The life of poverty

> *Religious should diligently practice that voluntary poverty which is recognized and highly esteemed especially today as an expression of the following of Christ. … By it they share in the poverty of Christ who for our sake became poor, even though he was rich, so that by his poverty we might become rich (see 2 Corinthians 8:9; Matthew 8:20).* — PC 13

The object of the vow

19 By professing voluntary poverty out of love for Christ:[20]

1. Legionaries consecrate themselves to live like Christ who, although rich, became poor so as to enrich us with his poverty (see 2 Corinthians 8:9). They direct their hearts toward spiritual goods and the treasures of heaven (see Matthew 6:19-21), placing themselves in the heavenly Father's providential hands (see Matthew 6:19-34; Luke 12:22-31);
2. they commit themselves to a radical, affective and effective detachment from all material goods and to proper dependence on their legitimate superior regarding the use of these goods. They also commit to a simple lifestyle personally and in community;
3. they therefore by vow renounce their right to use and administer goods without permission.

The fruits and spirit of a life of poverty

20 §1. Legionaries should love poverty, which keeps the soul open to God and others; creates a spiritual environment favorable to interior docility, prayer, dialogue and cooperation; nourishes hope; engenders justice and mercy; increases love; and bestows serenity and joy.

§2. As pilgrims in this world, they should entrust all concern for temporal goods to God. Above all, they are to practice self-detachment, casting aside anxieties, preferences or ambitions that could

[20] See CIC c. 600; PC 13; ET 16-22; PI 14; RD 12; VC 89 and 90.

hinder the Congregation from availing of their lives and abilities or provoke inner conflict.

The personal living of poverty

21 The following are ways poverty and detachment are lived in the Legion:

1. no one is allowed to use anything as his own, except the crucifix he receives on the day of his profession;
2. no one should ask for or keep money for personal use without permission. All are to give an account of their expenses.

The living of poverty in community

22 §1. In their communities, all Legionaries should live with the simplicity and moderation proper to religious life.

§2. All are subject to the common law of work and should take care of the goods held in common.[21]

§3. The territories, communities, and works of apostolate should tend to each other's needs and according to their possibilities contribute to the needs of the Church and the poor.

Use of time

23 In light of eternity, time is a gift God gives to each person to carry out their mission on earth. In the Legion, the good use of time is considered part of the virtue of poverty.

Tending to the members' needs

24 The Congregation should supply its members with the means necessary for their lives, formation and apostolate.[22] Nevertheless, everyone, both superiors and their community members, ought to consider they have a shared responsibility to support

[21] See PC 13.
[22] See CIC c. 670.

their communities, as well as the development of the Legion and Regnum Christi.

Personal poverty, use of resources on the apostolate

25 In their personal and community life Legionaries should give witness to Gospel poverty and moderation, to simplicity and dignity. This applies especially when carrying out the mission involves the use of major resources, fundraising or interaction with circles of social prominence and affluence.

The administration of one's material goods

26 §1. Every professed member of the Congregation retains the ownership of his goods and the ability to acquire others, but he cannot administer them personally. Therefore, before first profession, he should cede the administration of his goods to whomever he prefers, freely making disposition for their use and revenue. Moreover, at least before perpetual profession, he is to make a will which is to be valid also in civil law.[23]

§2. A religious needs written permission from the major superior to change these dispositions for a just cause or to place any act whatsoever in matters regarding the administration of his temporal goods.[24]

§3. Whatever a religious acquires through his ministry or by reason of the Congregation, and whatever accrues to him in any way by reason of pension, subsidy or insurance, is acquired for the Congregation.[25]

§4. With written permission from the general director, a priest can renounce his goods either partially or totally. This donation should be made in a form valid, as far as possible, even in civil law.[26]

---

[23] See CIC c. 668 §1.
[24] See CIC c. 668 §2.
[25] See CIC c. 668 §3.
[26] See CIC c. 668 §4.

Art. 3. The life of chastity

> *The chastity "for the sake of the Kingdom of heaven" (see Matthew 19:12) which religious profess should be counted an outstanding gift of grace. It frees the heart of man in a unique fashion (see 1 Corinthians 7:32-35) so that it may be more inflamed with love for God and for all men. Thus it not only symbolizes in a singular way the heavenly goods but also the most suitable means by which religious dedicate themselves with undivided heart to the service of God and the works of the apostolate.* — PC 12

The object of the vow

27 By professing the evangelical counsel of perfect chastity for the sake of the Kingdom of heaven:[27]

1. religious consecrate themselves totally, definitively and exclusively to the one, supreme love of Christ;
2. they voluntarily embrace the obligation of perfect continence in celibacy and remain firmly committed to the interior and exterior practice of the virtue of chastity;[28]
3. they express Christ's spousal love for the Church and attain in their spiritual fatherhood the full, affective and real availability for the service of the Kingdom, inviting others to contemplate and hope for the goods of the world to come.[29]

The beauty and fruits of chastity

28 Religious ought to regard living this high ideal as a gift of God's love — a sign and catalyst of love for God and a special expression of love and self-giving to others — and a source of authentic personal fulfillment and distinct spiritual fruitfulness.

---

[27] See CIC c. 599; PC 12; ET 13-15; PI 13; RD 11; VC 88 (TN: see SCæ 14).
[28] See CIC c. 599.
[29] See PO 16; SCæ 26; PDV 29.

Affective maturity and priestly interaction with others

29 As a solid basis for living chastity faithfully and joyfully, religious should seek to grow in human and affective maturity through education for love, formation of conscience and the right use of freedom.[30] Following the Lord's example, they are to treat everyone with the goodness, dignity and respect proper to a celibate apostle.[31] Therefore, they should:

1. interact with women prudently and discreetly, holding in high regard their dignity and the important role they play in the family, the Church and society;
2. be friendly but not inappropriately familiar when interacting with children and adolescents, especially with those whose formation has been entrusted to them;
3. avoid friendships that limit the interior freedom proper to a consecrated person or lead them to give preference to some and exclude others.

The means to live chastity

30 To live chastity faithfully, a Legionary can rely on:[32]

1. the help of grace, prayer, silence and peace of soul, the frequent reception of the sacraments, devotion to Mary and St. Joseph, frankness with their superiors, and spiritual direction;
2. community life, fraternal and universal charity, and generous self-giving to the apostolate;
3. the practice of Christ's counsel on vigilance and purification of the heart, mortification, integrity of life expressed through the custody of the senses, mature, responsible use of the media, and avoidance of all occasions of sin;
4. natural means, such as contemplation of nature, good use of time, and necessary rest and exercise.

---

[30] See PI 39-41; FLC 37; PDV 44.
[31] See CIC c. 277 §2.
[32] See PC 12; PI 13.

Art. 4. The life of obedience

> *In professing obedience, religious offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God's salvific will. After the example of Jesus Christ who came to do the will of the Father (see John 4:34; 5:30; Hebrews 10:7; Psalm 39:9) and "assuming the nature of a slave" (Philippians 2:7), learned obedience in the school of suffering (see Hebrews 5:8), religious under the motion of the Holy Spirit, subject themselves in faith to their superiors who hold the place of God. Under their guidance they are led to serve all their brothers in Christ, just as Christ himself in obedience to the Father served his brethren and laid down his life as a ransom for many (see Matthew 20:28; John 10:14-18). So they are closely bound to the service of the Church and strive to attain the measure of the full manhood of Christ (Ephesians 4:13).* — PC 14

The object of the vow

31 By professing the evangelical counsel of obedience:[33]
1. religious offer to God the full surrender of their will as a sacrifice of themselves made in love, uniting themselves fully, firmly and constantly like Christ to God's salvific will;
2. they take upon themselves the duty to obey legitimate superiors who stand in the place of God when they command according to these *Constitutions*.

32 By their vow of obedience Legionaries are also bound to obey the Roman Pontiff as their highest superior and therefore should obey him with filial respect and love[34].

How to live obedience

33 §1. Legionaries ought to contemplate and meditate often on Jesus Christ's submission to the will of his heavenly Father (see John 4:34) and strive to live a supernatural, prompt, joyful, per-

[33] See CIC c. 601; PC 14; ET 23-29; PI 15; RD 13; VC 91; SAO 5-11.
[34] See CIC c. 590 §2.

severing and heroic obedience, entailing both understanding and execution, equally encompassing all their superiors.

§2. A Legionary's obedience should never be blind, but rather motivated and carried out with awareness and love, combining in an attitude of simplicity both dependence and responsible initiative.

34 Legionaries ought to develop a trusting relationship with their superiors and respectfully obey their commands even if they are difficult or unpleasant, making an offering of themselves and putting all the powers of their intellect and will, as well as the gifts of nature and grace, into fulfilling the commands, knowing that in this way they build up the Mystical Body of Christ and the Congregation.[35]

35 When a religious deems it necessary to give further input regarding a superior's command or refusal, after taking it to prayer, he may humbly and respectfully express his difficulties, remaining open to accept in faith the superior's decision.[36]

How to exercise authority

36 Since they are to give an account to God for the men entrusted to them, superiors are to:[37]

1. exercise their authority — abiding by universal and proper law — in a spirit of service to the community and their brothers reflective of God's love for them, and supporting their authority with the witness of a holy life, seek at all times to discern God's will, to which they themselves are subject;[38]

[35] See PC 14.
[36] See ET 27 and 28; SAO 27.
[37] See CIC cc. 618 and 619; PC 14; RD 13.
[38] See SAO 12.

2. treat their community members as sons of God, respecting the individual, showing concern for each one, listening to their input, and fostering in them both the dynamism of personal initiative and sacrificial obedience;[39]
3. strive to build a community of brothers in Christ, in which God is sought and loved before all things.

Art. 5. The Congregation's proper vow

37 §1. On professing the evangelical counsels, a Legionary also makes a proper vow not to undertake any action in order to obtain or keep, either for himself or for others, government positions or assignments in the Congregation.

§2. This vow, lived out of love for Jesus Christ, fosters self-detachment, total availability at the service of the Kingdom of Christ, and the harmony, peace and progress of the communities and of the entire Congregation.

Chapter 4. Fraternal Life in Community

> *Experts in communion, religious are, therefore, called to be an ecclesial community in the Church and in the world, witnesses and architects of the plan for unity which is the crowning point of human history in God's design. Above all, by profession of the evangelical counsels, which frees one from what might be an obstacle to the fervor of charity, religious are communally a prophetic sign of intimate union with God, who is loved above all things. Furthermore, through the daily experience of communion of life, prayer and apostolate — the essential and distinctive elements of their form of consecrated life — they are a sign of fraternal fellowship.*
> — RHP 24, cited in FLC 10

Fraternal life in community

38 §1. Fraternal life in community, a reflection of the communion of the Trinity and of the Church, is an essential dimen-

[39] See SAO 13c.

sion of religious life. The witness of Christ's life with his Apostles and of the first Christian community inspires Legionary life in common.[40] Therefore, observing common life, religious are to live in their own religious house and are not to be absent from it except with the permission of their superior.[41]

§2. Legionaries should value fraternal life as a shared path toward holiness and as a means to help each other grow in fervor. All ought to feel mutually responsible for building up charity and family spirit, sharing in each other's joys and bearing each other's sufferings and weaknesses.[42]

§3. Under the direction of the superiors and respecting what is proper to each stage of life in the Congregation, all members are to contribute to and evaluate together the state of the community, above all in the following areas: prayer in common, the common apostolic mission, growth in trust and friendship, mutual support and forgiveness, and rest and exercise.

The spirit of the community

39 §1. Legionaries should foster a community spirit in which they harmonize a strong prayer life and religious discipline — rooted in faith and in love for Jesus Christ — with an engaging apostolate that leaves no room for laziness, assuring sufficient time to study, rest and exercise, and enjoy time together as brothers.

§2. Community members ought to hold in high esteem the mission of those who exercise authority in the life of the Congregation and of the community. Superiors, on their part, governing in truth and charity, should practice and foster among all members, communication, candid conversations, and the sharing of spiritual goods.[43]

---

[40] See CIC c. 602; PC 15; EE 18-22; PI 26–28; VC 42-45; FLC 60.
[41] See CIC cc. 608 and 665 §1.
[42] See FLC 21-35.
[43] See VC 43; FLC 47-50; SAO 17.

Norms of religious life

40 To give witness to their consecration, foster fraternal life in common and grow in their love for God, Legionaries are to make their own the norms of their religious life and live them faithfully and maturely under the guidance of their superiors.

The cloister and silence

41 Aware that they are in the world but not of the world (see John 17:16), Legionaries should observe the cloister and foster in the house an environment that favors silence, union with God, the practice of virtue, study and common life.[44]

Fraternal correction

42 Fraternal correction in the spirit of the Gospel favors the practice of virtue, spiritual progress and community life. When a religious believes it necessary to correct another, he should do so with authentic charity and purity of intention. When corrected, a religious ought to receive the correction with humility and gratitude.

Going out of the house

43 Valuing the gift of their consecration to God and humbly recognizing their own weakness and the dangers of the world, when going out of the house, Legionaries are to carefully use the necessary means — both traditional and those proper to the Congregation — to protect and bear the witness of their fidelity.

The habit and clerical dress

44 §1. The habit of the Legionaries is the black cassock and band cincture.[45]

---

[44] See CIC cc. 667 §1; ET 46; EE 31; VC 38.
[45] See CIC c. 669 §1; PC 17; VC 25.

§2. Following the tradition of religious life and the current norms of the Church, and to give witness to others of their consecration to God, Legionaries should wear the habit or other clerical dress, in accordance with proper law and the circumstances of time and place.

Dealings with one's family

45 Legionaries should stay close to and show gratitude toward their families, particularly their parents and siblings. Mindful of their gift of self to God, they ought to pray for their family and elevate their love for them to the supernatural realm, where the definitive and most complete meaning of natural family bonds lies. They should be detached from their family and build a relationship that does not compromise their religious life or apostolate. Let them joyfully offer to God the sacrifices that their consecration implies and abstain from involvement in their family's temporal affairs.

The media

46 §1. Given the influence the media have on people's minds, hearts and customs, Legionaries ought to value their potential for evangelization. Therefore, whenever possible, they are to foster their use as instruments of apostolate, and also acknowledge their usefulness for formation, continued education, information and, occasionally, community entertainment.

§2. Nevertheless, they should be aware that indiscriminate personal or community use of the media is a serious hindrance to faithfully living their religious commitments.[46]

§3. The competent superior, in accordance with the pertinent norms, should regulate use of the media in line with stages of life. He is to respectfully accompany each religious to help him form his own conscience.

[46] See CIC c. 666.

Chapter 5. The Spiritual Life and Path to Holiness

The contemplative dimension is the real secret of renewal for every religious life. It vitally renews the following of Christ because it leads to an experiential knowledge of him. This knowledge is needed for the authentic witness to him by those who have heard him, have seen him with their own eyes, have contemplated him and have touched him with their own hands (see 1 John 1:1; Philippians 3:8).
The more open religious are to the contemplative dimension, the more attentive they will be to the demands of the Kingdom, intensely developing their theological depth, because they will look on events with the eyes of faith. This will help them to discover God's will everywhere. Only those who live this contemplative dimension will be able to see the salvific plan of God in history and to accomplish it in an effective and balanced way. — CDRL, conclusion

Authentic piety

47 §1. Bearing in mind that contemplation of divine realities and assiduous union with God in prayer are the first duties of a religious and a special source of apostolic fruitfulness,[47] Legionaries should base their spiritual life on a deep faith and on filial attitudes of adoration, love and trust. They should live their spiritual practices with fervor and deep personal conviction, not being satisfied with mere external fulfillment, nor basing their interior life on fickle moods.

§2. Superiors, through their personal witness and encouragement, are to promote the spiritual life of the community and help the members to faithfully live their spiritual practices.[48]

Knowledge of Scripture

48 Legionaries ought to acquire "the supreme good of knowing Christ Jesus" (Philippians 3:8) (TN: Varying from the Spanish, in accordance with the New American Bible translation) by daily

[47] See CIC cc. 663 §1 and 675 §2; PC 6; EE 28-30; FLC 12 and 13.
[48] See SAO 13b.

contact with Sacred Scripture. Since ignorance of Scripture is ignorance of Christ,[49] they are to approach Sacred Scripture with a listening heart especially through the liturgy, spiritual reading and attentive study. They should turn the reading of Scripture into a prayer, entering into conversation with God, since we hear him when we read his Word.[50]

The liturgy

49 §1. As nourishment for their spiritual life and apostolic charity, Legionaries should welcome God's salvific action into their lives through an active, conscious and fervent participation in the liturgy, the primary and indispensable source of genuine Christian spirit. In communion of faith with the Church, they should commemorate the mysteries of redemption which are made present during the seasons of the liturgical year[51].

§2. Through the Liturgy of the Hours, priests and deacons ought to prolong throughout the hours of the day the praise and thanksgiving they offer in the Celebration of the Eucharist, knowing that this song of praise is truly the voice of the Church addressed to her Bridegroom; moreover, it is the very prayer that Christ himself, together with his Mystical Body, addresses to the Father.[52]

The sacrament of Penance

50 §1. The sacrament of Penance, an encounter with the merciful love of God and of reconciliation with him and with the Church, furthers the needed conversion of heart and is a source of interior renewal and ever greater identification with Jesus Christ. Therefore, Legionaries should approach this sacrament frequently, in a spirit of faith, penance and simplicity, having first prepared themselves by the daily conscience examen, an attitude of repentance and a purpose of amendment.[53]

---

[49] See *Dei Verbum* 25: Saint Jerome, *Commentary on Isaiah*, Prologue, PL 24 and 17.
[50] See Saint Ambrose, *De officiis ministrorum*, I, 20, 88; PL 16 and 50; VC 94.
[51] See ET 47.
[52] See SC 84; GILH 26.
[53] See CIC c. 664.

§2. Superiors are to recognize the due freedom of their members regarding the sacrament of Penance, without prejudice however to the discipline of the institute.[54]

§3. In accordance with the norm of proper law, superiors are to be concerned that suitable confessors are available, to whom the members can confess frequently.[55]

The Eucharist

51 The Eucharistic Sacrifice is the center of Christian life and the summit of both the action by which God sanctifies the world in Christ and men worship the Father. Therefore:

1. priests should celebrate the Eucharist devoutly and reverently, as befitting so great a mystery, so that the witness of their faith helps everyone participate more deeply in it; they should ready themselves with recollection and fervent prayer, and afterward give thanks to God for so great a gift;
2. as far as possible, religious should participate in the Celebration of the Eucharist daily, offering not only the Host through the hands of the priest, but also together with him. Their participation culminates in the pure, holy reception of Communion.[56]

52 Legionaries are to make the Eucharist the spiritual center of the community and offer him devout, earnest worship. They should seek to spend a prolonged time in daily adoration and frequently visit Christ in the Eucharist who, full of grace and truth, instills good morals, forges character, nourishes the virtues, consoles the sorrowful, strengthens the weak, summons to imitation and sanctifies those who draw near to him.[57]

---

[54] See CIC c. 630 §1.
[55] See CIC c. 630 §2.
[56] See CIC c. 663 §2; ET 48.
[57] See EM 6 and 37; SC 10; CDRL 9; (TN: *Mysterium Fidei* 67).

The spiritual practices

53 §1. A Legionary ought to make his life a perpetual liturgy, offering himself to God in his daily work with a simple, generous faith (see 1 Corinthians 10:31; Romans 12:1). He should live communion with God through personal and community prayer. Therefore, a Legionary is to look with filial devotion to benefit from the spiritual practices, predominantly the following:[58]

1. dialy:
   - morning and night prayers ordinarily in community;
   - an hour of mental prayer;
   - spiritual reading (for those not required to pray the Liturgy of the Hours);
   - conscience examen;
   - Rosary;
2. periodically:
   - Eucharistic Hour on Thursdays;
   - Way of the Cross;
   - spiritual talk;
   - practical examen;
   - monthly spiritual retreat;
   - annual spiritual exercises in accordance with the spirit of the Congregation.

§2. Applying the principle of graduality, proper law regulates these and other spiritual practices in line with the stages of a Legionary's life.

54 Religious in formation should do month-long spiritual exercises once, normally during temporary vows.

The primacy of grace

55 On the path to holiness Legionaries should always acknowledge the primacy of grace which frees them from the bonds of

[58] Cf. *CIC*, c. 663 §§3-5.

sin and leads them to the fullness of Christ.[59] They should collaborate with God's grace and make use of the means that the Legion offers for their spiritual and human growth.

The theological virtues, humility and self-denial

56 §1. Legionaries should make the theological virtues the source of their interior life, basing it on the practice of profound humility.

§2. Out of love for Christ and in accord with the Gospel rule of dying in order to have life (see John 12:25), they should deny themselves primarily in the living of charity and obedience, fidelity to their consecration, and self-giving on the apostolate.[60]

An upright conscience

57 Legionaries ought to live openly before God and always follow a well-formed conscience. They are to cultivate sincerity and authenticity, seeking consistency between who they are and who they profess to be. They should be loyal and true to their word.[61]

The human personality of a Legionary

58 In response to the summons to put on Christ, the new man, a Legionary should diligently pursue an integral and harmonious human formation, developing the virtues and values that ensure a man of integrity.[62]

Spiritual direction

59 Motivated by the desire to know and embrace God's will and to grow spiritually, Legionaries ought to seek spiritual direction from an experienced priest:[63]

---

[59] See PI 19.
[60] See PI 36-38, ET 31.
[61] See PDV 44.
[62] See PI 33-35; OT 11; PDV 43 and 44.
[63] See PI 63; CDRL 11.

1. given the nature of the novitiate, novices should have the director of novices as their spiritual director and meet with him weekly; in particular cases and as an exception — by grant of the general director with the consent of his council — a candidate can make the novitiate in another house under the direction of an experienced religious who acts in the place of the director of novices;[64]
2. religious in formation are to choose a spiritual director either from among those named by the territorial director or another priest with the approval of their rector or superior;
3. priests should choose a spiritual director and inform their rector or superior.

Dialogue with the superior

60 §1. Our religious, moved by faith and love for Jesus Christ, are to approach their superiors with trust, to whom they can freely and on their own initiative open their hearts.[65] In this way, they can receive the appropriate accompaniment according to the specific needs of each stage of their life.

§2. Superiors are forbidden to induce the members in any way to make a manifestation of conscience to them.[66]

[64] See CIC c. 647 §2.
[65] See CIC c. 630 §5.
[66] See CIC c. 630 §5.

Part II
The Stages of Life in the Congregation

Chapter 6. The Preparatory Stages[67]

Art. 1. Apostolic schools

> *The Church looks after these seeds of vocations sown in the hearts of children by means of the institution of minor seminaries, providing a careful though preliminary discernment and accompaniment. In a number of parts of the world, these seminaries continue to carry out a valuable educational work, the aim of which is to protect and develop the seeds of a priestly vocation so that the students may more easily recognize it and be in a better position to respond to it. The educational goal of such seminaries tends to favor in a timely and gradual way the human, cultural and spiritual formation which will lead the young person to embark on the path of the major seminary with an adequate and solid foundation.* — PDV 63

The establishment of apostolic schools

61 When feasible, apostolic schools[68] should be established. In them adolescents can mature in their calling — with the help of proven, qualified formators and the support of their families — in an environment adapted to their age and characterized by true inner freedom. If called to religious and priestly life in the Legion, they can decide to follow Christ in it with generosity and purity of intention.

The spiritual formation

62 §§1. Apostolic school formators should endeavor to instill in the students a passionate love for Christ, a tender, filial love for

[67] See CIC c. 597 §2; PI 42-44.
[68] See OT 3; for diocesan minor seminaries, CIC 234 §1; PDV 63.

Mary, a steadfast, generous love for the Church and the Pope, and a growing love for the Legion and Regnum Christi.

§2. Although students are not members of the Congregation, the formators ought to welcome them as part of the Legionary family.

§3. To facilitate a harmonious human, psychological and affective development, students should maintain a healthy relationship with their family and opportune interaction with other adolescents of their age, and gain a suitable, healthy experience of the ordinary affairs of daily life.

§4. Formators are to help the students value and practice the human and Christian virtues proper to their age, such as sincerity, strength of character, generosity, a well-formed conscience, piety and purity, as well those virtues prized most by the Congregation, such as charity, obedience, trust in one's formators and love for souls.

§5. The formators should initiate the students, in a timely age-appropriate manner, into the life of prayer and relationship with God.

Personal accompaniment and discernment

63 §1. Since this stage is a time in which the seeds of a vocation are discerned and developed,[69] the apostolic school formators should:

1. do their best to accompany and care for each student in a family atmosphere of joy, friendship and discipline;
2. help the students know the faith and make it their own, embracing their commitment as Christians so as to make a firm decision regarding their next step in life, either entering the novitiate or choosing another path;
3. recommend for admission to the novitiate only those who feel called by God, have the necessary traits[70] and freely request it, so that it can be reasonably expected that they will persevere in the Legion.

[69] See OT 3.
[70] See OT 6; PI 43.

§2. If it is judged that a student does not show proper suitability or signs of a vocation, the formators should speak prudently and clearly with him and, in agreement with the family, opportunely guide him to serve God in another way.

Art. 2. Vocation discernment and candidacy

> *Other "institutions" need to be provided, as for example vocation groups for adolescents and young people. While they lack the quality of permanence, such groups can offer a systematic guide, in a community context, with which to check the existence and development of vocations.* — PDV 64

The stages for discerning and preparing

64 §1. In addition to the apostolic school, the Legion offers to those who show interest in the vocation two stages for discerning and preparing for a possible entry to the novitiate:

1. prior to candidacy — an adjustable period of accompaniment and formation, especially involving Regnum Christi;
2. candidacy — a program ordinarily held in the novitiate house without being part of the novice community and with its own formation plan; exceptionally, it may be held in another house of the Congregation.

§2. During these stages the young men should be placed under the spiritual guidance of a prudent, experienced priest.

The aims of candidacy

65 To help the candidates make an informed, firm and free decision about entering the Legion, the formators are to:

1. explain the nature of religious and priestly life;
2. introduce the candidates to the life, spirit and apostolate of the Congregation and Regnum Christi;

3. help them to begin adapting both spiritually and psychologically, and adequately leave behind worldly lifestyle and habits;
4. help them acquire the attitudes necessary to enter the novitiate.

Chapter 7. The Novitiate[71]

> *The purpose of the novitiate, by which life in an institute begins, is to give the novices a greater understanding of their call from God, and indeed of their call to that institute. During the novitiate, the novices are to experience the manner of life of the institute and form their minds and hearts in its spirit. At the same time their resolution and suitability are to be tested.* — CIC c. 646

Art. 1. Admission to the novitiate

The requirements

66 §1. Any male Catholic free from any impediment, endowed with a right intention and able to carry out the commitments of life in the Congregation and exercise one of its apostolates can be admitted to the Congregation.[72]

§2. Therefore, to be admitted to the novitiate, a candidate should have or be able to develop the following traits:

1. the intellectual ability for the university studies required for ordination;
2. a strong, steadfast will; prudence in making commitments; and determination, courage and constancy in keeping them;
3. integrity, a balanced psychology and good health;
4. discretion, affability, good social skills, sincerity and loyalty;
5. the generosity and willingness to live community life and the spirit of the Congregation, and to carry out its apostolate.

---

[71] See PI 45-53.
[72] See CIC cc. 597 §1 and 642.

The impediments

67 In addition to the impediments established in universal law,[73] by norm of these *Constitutions*, the following are not to be admitted to the novitiate:[74]

1. those currently or previously belonging to another religious institute, society of apostolic life, secular institute, or community similar to religious life, even if only as a novice, excluding the members of the Society of Apostolic Life of the Consecrated Laymen of Regnum Christi;
2. anyone over forty years old;
3. anyone inclined to strange devotions that tend to error and deviation;
4. anyone who has or had deep tendencies, habitual behaviors or illnesses that could prevent them from carrying out the obligations of religious life or the clerical state;
5. diocesan clerics and seminarians;
6. those who have not yet obtained their high school diploma or the equivalent.

The right to admit

68 The right to admit to the novitiate belongs to the territorial director, having heard the opinion of his council. The territorial director should be very careful to admit only candidates who have the traits needed to begin life in the Congregation and who seem called by God to it.[75]

The right to dispense from an impediment

69 Only the general director with the consent of his council can request from the Holy See a dispensation from the impediments to admittance established in universal law. Only the general di-

[73] See CIC c. 643 §1.
[74] See CIC c. 643 §2.
[75] See CIC cc. 641 and 642.

rector with the consent of his council can dispense from the impediments established in proper law. The general director should not take these impediments lightly however, but rather, weigh them carefully and prudently, as the discernment of vocations and the good of the Congregation demand.

The beginning of the novitiate

70 §1. Candidates admitted to the novitiate are to do spiritual exercises before entering.

§2. The novitiate begins with the conferral of the habit according to the *Ritual of the Congregation*. An official written record that testifies to the starting date must be drawn up.

Art. 2. The Novitiate

Purpose of the novitiate

71 During the novitiate, novices ought to discern, delve into and develop their vocation; forge a personal, passionate love for Jesus Christ; acquire the habits proper to religious life; and embrace wholeheartedly the spirit and discipline of the Congregation.[76] The novices are to prepare themselves in this way for their consecration to God through the profession of the evangelical counsels.

The requirements for validity

72 §1. To be valid in accordance with universal law, the novitiate must:

1. begin after the candidate turns seventeen;
2. last twelve months;
3. be done in a novitiate house.[77]

[76] See CIC c. 646.
[77] See CIC c. 648 §1.

§2. In particular cases and as an exception — by grant of the general director with the consent of his council — a novice can make the novitiate in another house under the direction of an experienced religious who acts in the place of the director of novices.[78]

§3. In accordance with universal law, the territorial director can permit a group of novices to reside for a certain period of time in another house of the Congregation designated by him; this does not interrupt the novitiate.[79]

73 Without prejudice to the prescripts of no. 72, §2 and §3 of these *Constitutions* and of universal law:[80]

1. an absence from the novitiate house which lasts more than three months, either continuous or interrupted, renders the novitiate invalid.
2. an absence which lasts more than fifteen days must be made up.

The duration of the novitiate

74 §1. The novitiate ordinarily lasts two years, the first being the canonical year.

§2. Only in exceptional cases or for grave reasons, can the general director with the consent of his council exempt a novice from the second year of novitiate.

Departure from the novitiate

75 §1. During the process of discernment, jointly carried out by the novice and the director of novices:

1. a novice can freely leave the novitiate,[81] but he should endeavor to do so only after reaching the conclusion, with the accompaniment of the director of novices, that it is not God's will to continue on the path which he undertook;

[78] See CIC c. 647 §2.
[79] See CIC c. 647 §3.
[80] See CIC c. 649 §1.
[81] See CIC c. 653 §1.

2. as soon as the director of novices is certain that a novice lacks proper suitability, he should inform the territorial director and opportunely let the novice know, kindly helping him to peacefully accept serving God in another way of life.

§2. A novice can be dismissed from the novitiate by the territorial director, having heard his council.

Possible extension

76 SIf there is a doubt about a novice's suitability for first profession, the territorial director can extend the time of novitiate, but not beyond six months.[82]

Art. 3. The director of novices and the assistants[83]

The director of novices

77 §1. The director of novices, under the authority of the general director and territorial director, is in charge of the formation of the novices, so that it is illicit for anyone else to interfere in the governance of the novitiate.

§2. The director of novices has the important responsibility of accompanying the novices in their vocation discernment and initiating them into religious life in the Congregation.[84]

78 §1. The director of novices is appointed by the territorial director with the consent of his council, having obtained previous approval from the general director.[85]

§2. Only a priest who has completed at least thirty-five years of age and five years of perpetual profession can be appointed director of novices.

§3. The director of novices is not appointed for a set term.

---

[82] See CIC c. 653 §2.
[83] See PI 51 and 52.
[84] See CIC c. 650 and 652.
[85] See CIC c. 651 §1.

The principal duties of the director of novices

79 §1. The director of novices ought to patiently and steadfastly initiate the novices into the life of prayer, the spiritual practices and appreciation for interior silence, so that they learn to value and enjoy the things of God.[86]

§2. He should instruct the novices in the fundamental elements of spiritual and religious life, in the content of the evangelical counsels and in the matter of the vows — all according to Church teaching and tradition. He is to explain to them the character, spirit, purpose, discipline, history and life of the Congregation.[87]

The assistant of the director of novices

80 The director of novices relies on the help of one or more assistants, who are under his authority and whose principal obligation consists in collaborating in the governance of the novitiate and in the formation of the novices, accompanying them with great charity and with the example of their religious life.[88]

Art. 4. The formation of novices

A Christ-centered formation

81 The formation of novices is to be eminently Christ-centered. Therefore, guided by their formators, novices ought to:

1. live their day inspired by the fervent desire and firm resolve to configure themselves to Jesus Christ — knowing, loving and imitating him — especially by means of Eucharistic life;
2. make a special effort to understand and assimilate that their Christian and Legionary vocation is in essence to be apostles of God's Kingdom.

---

[86] See CIC c. 652 §2.
[87] See *Ibid.*
[88] See CIC c. 651 §2.

The spiritual, human and apostolic formation

82 Conscious of the responsibility to base their life on an objective search for God's will, novices should collaborate actively with the director, going to him with simplicity and trust to receive proper guidance and help.[89]

83 Under the guidance of the director, novices should:[90]

1. strive to increase their esteem for the divine call and know that their first duty before God and the Church is to discern if they have been called by God to serve him in the Legion of Christ;
2. dedicate themselves to knowing Christ intimately in the Gospel and the Eucharist; they should strive to follow him more closely by means of the evangelical counsels, prayer and interior life, the exercise of the virtues, Christian asceticism, self-denial, and the renunciation of disordered affections and attachments so they are able to properly exercise their freedom and initiative;
3. assimilate the spirit of the Congregation, above all by studying the *Constitutions*;
4. learn to value fraternal life in common and the observance of religious discipline so that it becomes an inner attitude;
5. take special care to acquire a solid human formation;
6. foster zeal for souls and familiarize themselves with the principles of Regnum Christi by taking part in some apostolic activities.

[89] See CIC c. 652 §3.
[90] See CIC c. 652 §2.

Chapter 8. Religious Profession[91]

> *Consecration is the basis of religious life. By insisting on this, the Church places the first emphasis on the initiative of God and on the transforming relation to him which religious life involves. Consecration is a divine action. God calls a person whom he sets apart for a particular dedication to himself. At the same time, he offers the grace to respond so that consecration is expressed on the human side by a profound and free self-surrender. The resulting relationship is pure gift. It is a covenant of mutual love and fidelity, of communion and mission, established for God's glory, the joy of the person consecrated and the salvation of the world.* —EE 5

The requirements for temporary profession

84 In accordance with universal law, for the validity of first profession the following are required:[92]

1. the person who is to make it has completed at least eighteen years of age;
2. admission has been given freely by the territorial director with the consent of his council;
3. the novitiate has been validly completed;
4. the profession is expressed and free, made without force, grave fear or malice;
5. the profession is received by a legitimate superior, personally or through a delegate, in accordance with no. 94 of these *Constitutions*.

85 Novices who are going to be admitted to religious profession should:

1. be firmly resolved to serve God, respond to his call, and renew their vows and make their perpetual profession in the Congregation;
2. identify with the Congregation's spirit and mission;
3. be suited for living religious life and carrying out some specific apostolate of the Legion, and be sufficiently solid in the practice of virtue;

---

[91] See PI 10-12 and 54-56.
[92] See CIC c. 656.

4. be well-balanced and in good physical and psychological health;
5. have sufficiently developed the traits listed in no. 66 of these *Constitutions*;
6. be promoters of unity and harmony in the community and able to work as a team, so that communication, and living and working together as brothers, come naturally to them.

Admission to first profession

86 Once the novitiate is completed, if a novice is considered suitable and freely requests admission to religious profession, he is to be admitted. The profession is made for the length of time specified in the *Ratio Institutionis*.

A free and written request

87 Novices or religious should request admission to religious profession — whether temporary or perpetual — from the appropriate major superior. This should be done in a handwritten letter, stating that they freely request it.

Renewal of vows or perpetual profession

88 §1. After careful discernment, the rector or superior is to present the territorial director with the requests of the religious wishing to renew vows or make perpetual profession, along with his own judgment, having heard his council.

§2. The right to admit to renewal of vows belongs to the major superior of the religious with the consent of his council.

§3. The right to admit religious to perpetual profession belongs to the general director with the consent of his council. These religious are to be opportunely presented by the territorial director, having heard his council.

§4. The decision regarding admission to profession should be made with due foresight. The general director or the territorial director should send the religious a rescript of acceptance.

89 §1. When the time of temporary profession has expired, the religious who requests it on his own initiative and is considered suitable, is to be admitted to the renewal of temporary profession or to perpetual profession.

§2. The total time of temporary profession is not to be less than three years[93] nor longer than nine.[94]

90 §1. Whoever wishes to leave the Congregation can freely depart from it when the time of temporary profession has been completed.[95]

§2. After a maximum of nine years of temporary profession, a religious who does not make perpetual profession must leave the Congregation.

91 §1. During temporary vows, religious should definitively complete their vocation discernment. Superiors and formators, on their part, ought to closely accompany the religious and point out to them their defects and shortcomings.

§2. Religious whose acceptance to perpetual profession is deferred due to positive doubt regarding their suitability should be informed by the rector or superior of the reasons for this decision and helped by him with special care.

The requirements for perpetual profession

92 In accordance with universal law, for the validity of perpetual profession the following are required:[96]

1. the religious has completed at least twenty-one years of age;
2. he is freely admitted by the general director with the consent of his council;
3. profession is preceded by temporary profession of at least three years;
4. the profession is expressed and free, made without force, grave fear or malice;

[93] See CIC c. 655.
[94] See CIC c. 657 §2.
[95] See CIC c. 688 §1.
[96] See CIC c. 658.

5. the profession is received by a legitimate superior, either personally or through a delegate, in accordance with no. 94 of these *Constitutions*.

The virtues required for perpetual profession

93 So that our religious can reach holiness and carry out the apostolate to which God is calling them, and to prevent mediocrity of life from entering the Congregation, those approaching perpetual profession should:

1. love Christ personally, be faithful to the Church and her teachings, and fully embrace the spirit of the Congregation both in their personal life and in their apostolic activity;
2. possess the necessary traits mentioned in nos. 66 and 85 of these *Constitutions*;
3. be men of solid interior life, motivated by living faith and apostolic zeal;
4. be exemplary in exercising virtue and living out the *Constitutions* and norms of the Congregation, thus providing reasonable hope that they will be able to be faithful in any situation or difficulty;
5. seek to avoid even small defects; if ever they are negligent, they should strive to amend their ways and accept correction and penances with faith and humility.

The right to receive religious profession

94 §1. The major superiors have the right to receive the religious profession of their members. They can exercise this right personally or through a delegated Legionary priest.

§2. Before receiving the profession, the delegate is to verify through an official document that the religious has been validly admitted to it.

The profession formula

95 The formula for religious profession of the evangelical counsels and the Congregation's proper vow is the following:

> "I *(name)*…, in the presence of the Most Holy Trinity, Our Lady of Sorrows and Saint John the Evangelist, through you, Reverend Father, promise and vow to almighty God to live for … years (for my whole life) in poverty, chastity and obedience, in accordance with the institution of religious life in the Church, as expressed in the *Constitutions of the Congregation of the Legionaries of Christ*. To fulfill these vows, I put my trust in the help of God's grace, the infinite merits of the Heart of Jesus Christ, and the intercession of the Blessed Virgin Mary and our patron saints and protectors, all of whom I humbly invoke on this day. I also promise and vow to almighty God not to undertake any action to obtain or keep, for myself or for others, government positions or assignments in the Congregation."

Chapter 9. Studies in the Congregation[97]

> *The intellectual formation of candidates for the priesthood finds its specific justification in the very nature of the ordained ministry, and the challenge of the "new evangelization" to which Our Lord is calling the Church shows just how important this formation is.* — PDV 51

General goals

96 §1. During the time of studies, a Legionary ought to keep maturing in his response to the vocation received from God, delving into the spirit of the Legion and advancing in the other areas of his integral formation.[98]

---

[97] See PI 61 and 102-107.
[98] See PI 29 and 30.

§2. The mission of a Legionary demands a solid, deep and excellent intellectual education. For this reason, each one should take responsibility for his academic formation, always bearing in mind that he is called to be an apostle of Christ.[99]

Content

97 §1. The intellectual formation of Legionaries is to be focused on acquiring a broad, solid knowledge of the sacred sciences and of general culture that is aligned to the needs of the Church and society. This formation mainly covers:

1. humanities and sciences;
2. philosophy;
3. theology, including liturgical and pastoral studies;
4. specialized studies and ongoing formation.

§2. Care should be taken that as many religious as possible obtain formal university degrees, especially in the sacred sciences.

The environment of a house of studies

98 Superiors, formators and religious in formation should foster in the house an environment of silence, prayer, study, discipline and fraternal life that helps the religious overcome the difficulties proper to the time of studies and contributes to their preparation for Holy Orders.

The approach to studies

99 To be able in their future ministry to proclaim, explain and defend Catholic teaching properly, religious in formation should undertake the study of the sacred sciences engaging their reason enlightened by faith. Thus, the truths they are studying should enhance their knowledge of Christ and their personal relationship with him, nourish their spiritual life, form life principles and help to deepen their participation in the Church.[100]

---

[99] See CIC c. 248.
[100] See OT 14; PDV 53.

An apostolic orientation

100 The entire formation of a Legionary should have an apostolic orientation and be directed to proclaiming Christ and his message.

Studies in philosophy and theology

101 With the dedication and spirit proper to a university-level education, Legionaries are to study philosophy and theology according to the Church's guidelines on academic education for priestly ordination.[101]

102 In light of the needs of the apostolate, care should be taken to have Legionaries specialize in an ecclesiastical science or another field of studies that would be helpful for their ministry. If possible, they should obtain the corresponding ecclesiastical or civil university degree.

Chapter 10. Internship[102]

> *The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd. Hence their formation in its different aspects must have a fundamentally pastoral character. … The study of pastoral theology should throw light upon its practical application through involvement in certain pastoral services which the candidates to the priesthood should carry out, with a necessary progression and always in harmony with their other educational commitments. It is a question of pastoral "experiences," which can come together in a real program of "pastoral training," which can last a considerable amount of time and the usefulness of which will itself need to be checked in an orderly manner.* — PDV 57

103 Internship, as a stage of formation, is a two- or three-year break in studies, ordinarily after the first cycle of philoso-

[101] See CIC cc. 248–256.
[102] See PI 62; CIC c. 258.

phy. The general director, having heard his council, can reduce or extend the time of internship or exempt a religious from it.

104 Religious ought to live this stage with the awareness that it is an opportunity to grow in self-knowledge, solidify their formation and assimilate in practice the apostolic principles of the Legion of Christ. They should strive to form a priestly heart as they interact with people and learn to live the evangelical counsels in the world without being of the world. They should practice and grow in apostolic zeal, militancy, responsibility, integrity and teamwork.

Chapter 11. Priestly Ordination and Ministry

Every high priest is taken from among men and made their representative before God (Hebrews 5:1)

Art. 1. Priestly ordination

Preparation for Holy Orders

105 Those who will be promoted to Holy Orders are to ponder often that by this sacrament they will be configured with Christ to make his mediation present through their pastoral ministry. They should ready their spirit to increasingly identify with Christ in order to give themselves zealously to the salvation of souls and in order to live according to the Gospel rule of self-denial: Only if a grain of wheat falls to the ground and dies, can it bear much fruit (see John 12:24).[103]

The admission to ministries

106 §§1. The right to admit religious to the ministries of lector and acolyte, and to confer them on the religious who

[103] See CIC c. 1008.

have freely requested them in writing, belongs to the territorial director, having heard his council.[104]

§2. Only those who are resolved to become priests in the Congregation and can be expected to be worthy and faithful ministers of Christ are to be admitted to the ministries.

§3. Moreover, the territorial director should have moral certainty based on reliable information that the religious are suitable for priestly ministry in the Legion, observe the *Constitutions*, practice virtue, are psychologically sound, and competent in ecclesiastical studies.

The admission to Holy Orders

107 Before presenting a candidate for the diaconate or the priesthood, the local superior and the territorial director should confirm that there are no canonical impediments and he has the requisite knowledge. They ought to again verify his suitability and right intention, making sure that he has sufficiently acquired the virtues most characteristic of the Congregation and he has not allowed worldly criteria and habits into his life.[105]

108 §1. Only religious who have made perpetual profession can be admitted to Holy Orders.

§2. The right to accept candidates to the diaconate and later to the priesthood, granting dimissorial letters on each occasion, belongs to the general director with the consent of his council.[106]

109 To be promoted to diaconate or priesthood, the candidate must send the general director on each occasion a declaration written in his own hand and signed, testifying in his own words that, after responsible discernment, he wants to receive ordination of his own accord and freely, and to devote himself for the rest of his life

[104] See CIC c. 1035.
[105] See CIC cc. 1025 §§1 and 2, 1029.
[106] See CIC c. 1019 §1.

to ecclesiastical ministry in the Legion. In it, he should also request admission to ordination. The general director must reply in writing.[107]

Art. 2. Priestly ministry and ongoing formation

Priestly ministry

110 So that priests, sustained by the God's grace, can persevere and bear fruit in their ministry they should:

1. be accompanied in their first years of ministry by superiors who can help them to harmoniously integrate their apostolate with their prayer life and their community life, and to deal with the difficulties and challenges proper to the ministry;
2. always strive throughout their lives for holiness, which consists in a growing union with Christ, knowing that only those united to the Vine bear fruit (see John 15:1-11);
3. live their religious and priestly consecration with fidelity and authenticity, rooted in a passionate love for Christ, being like him obedient to the point to death (see Philippians 2:5-8), and so glorify the Father, and build up the Kingdom of Christ, the Congregation, and Regnum Christi;
4. remember that their main mission should be eminently priestly in the administration of the sacraments, the proclamation of the Word of God and the service to Christ in their brothers and sisters.

111 Priests who direct or help out in a work of apostolate should remember that these works, whatever their nature, are to be a leaven for the Christian transformation of individuals and society. The purpose of these works should never be merely social, philanthropic or immanent.

112 Moved by love and knowing that only God brings forth the fruits, Legionaries are to work in their ministry in

[107] See CIC cc. 1026 and 1036.

accordance with the apostolic identity, tradition and practice of the Congregation and Regnum Christi.

113 Besides being dependent on their superiors, priests should remember they are subject to the power of the diocesan bishop, whom they are bound to follow with submission and reverence in those matters which regard the care of souls, the public exercise of divine worship and the works of apostolate.[108]

Ongoing formation

114 §1.To keep perfecting in themselves the image of Jesus Christ, Legionary priests should stay on a path of personal growth through ongoing formation and the progressive integration of the spiritual, human, intellectual and apostolic dimensions of their life.[109]

§2. Ongoing formation includes delving deeper into their personal and common vocation through an ever-increasing knowledge of the Legion's mission and spirit.

§3. Given the development of ecclesial life, the constant advancement of human knowledge, and the rapid changes in society and culture, priests should analyze and study the topics that most impact their ministry, the universal and local Church, and the country where they carry out their apostolate.

Art. 3. The spiritual renewal

115 §1. After some years of ministry, Legionary priests should take a break from their apostolic work to renew their spirit. They ought to use this time to be with God in prayer, share in fraternal life, grow in their dedication as consecrated persons and restore their strength for the mission entrusted to them.

---

[108] See CIC c. 678.

[109] See CIC c. 279; OT 21 (TN: OT 21 in English is equivalent to OT 22 in Spanish); VC 69-71; SAO 13g.

§2. Keeping in mind individual needs and circumstances, spiritual renewal for a group of priests is ordinarily held in a suitable house under the guidance of an experienced priest appointed by the general director in accordance with the directives of proper law.

Chapter 12. The Sick, the Elderly and the Deceased

> *Caring for the elderly and the sick has an important place in the fraternal life. … The elderly and the sick have a great deal to give in wisdom and experience to the community, if only the community can remain close to them with concern and an ability to listen.*
>
> *More than in any activity, the apostolate consists in the witness of one's own complete dedication to the Lord's saving will, a dedication nourished by the practice of prayer and of penance. The elderly are called in many ways to live out their vocation: by persevering prayer, by patient acceptance of their condition, and by their readiness to serve as spiritual directors, confessors or mentors in prayer.*
> — VC 44

The sick and the elderly

116 §1. The sick and the elderly ought to approach their condition with patience and fortitude in union with the suffering Christ, knowing they still have a personal mission to carry out within the body of the Legion.[110]

§2. The superiors and the community should attentively look after the spiritual and material needs of the sick and the elderly, and in case of hospitalization, safeguard their religious spirit.

117 All religious should treat elderly Legionaries with great appreciation and gratitude since they have spent their lives and strength in the Legion at the service of the Kingdom of Jesus Christ.

---

[110] See FLC 68.

118 Superiors should offer elderly priests apostolic opportunities as long as they are still able.

The deceased

119 §1. Legionaries should honor the memory of their deceased brothers and offer prayers and intercessions for them, especially the Eucharistic Sacrifice, so that those who have shared death with Christ may live eternally with him.
§2. Moreover, in accordance with liturgical norms and the traditions of the Congregation, Legionaries should offer prayers and intercessions for the deceased Roman Pontiff, diocesan bishop, family members, those who belonged to Regnum Christi, and benefactors.

Chapter 13. The Departure and Dismissal of Religious

Recommendations for religious

120 Religious ought to keep in mind that various kinds of difficulties will arise in life. They should deal with them with faith and trust in God, having greater recourse to prayer, their spiritual director and superiors. They should not easily put their religious consecration in doubt. In particular, perpetually professed religious are to remember they are not to request an indult of departure from the Congregation except for the gravest of causes considered before the Lord.[111]

Recommendations for superiors

121 While observing the prescriptions of universal and proper law,[112] superiors should proceed with understanding, charity and fatherly concern in everything related to a member's departure or dismissal.

---

[111] See CIC c. 691.
[112] See CIC cc. 691-704, 1395 and 1397.

122 §1. Those who depart from the Congregation legitimately or have been dismissed from it legitimately can request nothing from it for any work done in it.

§2. Nevertheless, the Congregation is to observe equity and the charity of the Gospel toward a member who is separated from it.[113]

For a grave reason the superior can expel a religious

123 §1. In the case of grave external scandal or of most grave imminent harm to the Congregation, a religious can be expelled from the house by the territorial director or, if there is danger in delay, by the rector or superior with the consent of the respective council.

§2. If necessary, the general director is to take care to begin a process of dismissal according to the norm of law or is to refer the matter to the Apostolic See.[114]

[113] See CIC c. 702.
[114] See CIC c. 703.

Part III
The Government and the Administration of the Congregation

Chapter 14. General Criteria

Art. 1. Authority in the Congregation

The general chapter and the general director

124 §1. The general chapter, representing the entire Congregation, should be a sign and exercise of its unity in charity. It holds supreme authority in the Congregation in accordance with universal and proper law.[115]

§2. The general director, assisted by his council, holds power over the entire Congregation, the territories, houses and members, in accordance with the norm of universal and proper law.[116]

Superiors, ordinaries and councils

125 §1. Besides the general director, the following are superiors in the Congregation: territorial directors, rectors of formation houses and superiors of apostolate houses. They possess the power over their subjects and the faculties that are defined in universal and proper law.[117]

§2. The general director and the territorial director are major superiors and in accordance with universal law are also ordinaries in regard to their subjects.[118]

---

[115] See CIC c. 631 §1.
[116] See CIC c. 622.
[117] See CIC c. 596 §1; MR 13.
[118] See CIC cc. 134 §1 and 620.

§3. In accordance with universal and proper law, superiors have their own council that assists them in carrying out their function.[119]

Term lengths and consultations

126 §1. The general director is elected in the general chapter for a six-year term and can be reelected for only one consecutive term.

§2. Territorial directors are appointed for a three-year term. They can be reappointed for a second term and exceptionally for a third consecutive term.[120]

§3. Rectors and superiors are appointed for a three-year term. They can be reappointed for a second term and exceptionally for a third consecutive term.

§4. Only in exceptional cases can the same person remain a superior for more than twelve years without interruption.[121] Ordinarily there should be at least a three-year interruption before the same person can be appointed superior again.

§5. A suitable consultation is to precede the appointment of a territorial director, rector or superior of a community.[122]

Art. 2. The assignment to a territory and personnel assignments

The assignment to a territory

127 §1. Religious profession incorporates members into the Congregation. They are assigned to a territory unless they depend directly on the general directorate.[123]

§2. Having heard the respective territorial directors and with the consent of the general council, the general director can change a member's assignment from one territory to another.

---

[119] See CIC c. 627 §1.
[120] See CIC c. 624 §1.
[121] See CIC c. 624 §2.
[122] See CIC c. 625 §3.
[123] See CIC c. 654.

Personnel assignments

128 When assigning religious to any office, position or responsibility, major superiors should take into account the good of the religious and of the Congregation.

Chapter 15. The General Chapter

Art. 1. The purpose, procedures and participants

The ordinary or extraordinary general chapter

129 §1. A general chapter can be ordinary or extraordinary. It is ordinary when it is convened at the set time — the end of the general director's term. Otherwise, it is extraordinary.

§2. To convoke an extraordinary general chapter at which elections are not held, the general director must have the consent of his council and have heard the opinions of the territorial directors.

Objectives and jurisdiction

130 §1. It pertains the general chapter to:[124]

1. assess the state of the Congregation — above all from the reports of the general director and the territorial directors — and examine the most important matters proposed by the territorial assemblies or by individual members of the Congregation;
2. elect the general director, the general councilors and the general administrator, if elections are being held;
3. adopt the most opportune measures to safeguard the spirit of the Congregation, foster its development and appropriate renewal, promote the mission, engage the challenges and deal with the most important problems;

[124] See CIC c. 631.

4. if pertinent, make the necessary modifications to the *Constitutions*, which have to be presented to the Holy See for approval; modify or approve the secondary codes of proper law that fall under the jurisdiction of the general chapter; and issue directives in chapter decrees.

§2. When addressing matters related to the other components of Regnum Christi, the general chapter should coordinate with the respective proper authorities.

Procedures

131 The general chapter is governed by these *Constitutions* and the regulations approved by the general chapter itself.

Participants

132 §1. The following participants are summoned to the general chapter ex officio:

1. the current general director,
2. the previous general director,
3. the general councilors,
4. the general procurator,
5. the general administrator,
6. the general secretary,
7. the general dean of studies,
8. the territorial directors.

§2. A number of priests, elected by the religious who have made perpetual profession, participate in the general chapter. There should be more elected priests than ex officio participants. The number is computed following the general chapter regulations in such a way that it guarantees participation representative of the territories and their members.

§3. At least one priest from every territory should be elected.

§4. Religious who have made perpetual profession have active voice in electing the delegates of the territory to which they are assigned.

Art. 2. Announcement, territorial assemblies, and convocation of the general chapter

The timing of the announcement

133 One year before an ordinary general chapter — and far enough in advance for an extraordinary one — the general director, or in his absence the vicar general, should announce to the Congregation the holding of a general chapter, specifying its starting date.

The territorial assemblies

134 §1. Before an ordinary or extraordinary general chapter, each territory should hold a territorial assembly whose task is to identify, develop and prepare their proposals for the general chapter.

§2. The territorial assembly should be held far enough in advance of the general chapter that their proposals can arrive in a timely fashion.

§3. When the chapter is announced, the religious should be invited to send to the territorial assembly the observations, matters and suggestions they would like discussed at the general chapter.

§4. Nevertheless, any member of the Congregation can freely send his wishes and suggestions to the general chapter (TN: see also CIC c. 631 §3).

Participants in the territorial assembly

135 §1.The following participants are summoned to the territorial assembly ex officio:

1. the territorial director,
2. the territorial councilors,
3. the territorial administrator,
4. the territorial secretary,
5. the territorial dean of studies.

§2. A number of priests of the territory — elected by the religious in the territory who have made perpetual profession — participate in the territorial assembly. There should be significantly more

elected priests than ex officio participants. The number is computed following the pertinent regulations.

The convocation

136 §1. The general director should officially convoke an ordinary general chapter three months in advance, sending the list of participants and indicating the exact starting date and place.

§2. For a just reason and with the consent of his council, the general director can move the start of a general chapter forward or backward by three months.

Quorum for a chapter or assembly

137 The general chapter and the territorial assemblies are deemed to be validly convened if a quorum of two-thirds is present the starting day.

Art. 3. The election of the general government

The validity of elections and votes

138 For the elections of the general government to be valid, a quorum of two-thirds of the chapter participants is required.[125]

139 §1. In accordance with universal law, an election vote is null unless it is free, secret, certain, absolute and determined.[126]

§2. They are to abstain from any abuse or partiality, and are to elect those whom they know in the Lord to be truly worthy and suitable, having nothing before their eyes but God and the good of the Congregation. (TN: see CIC c. 626)

---

[125] See CIC c. 119, 1.
[126] See CIC c. 172 §1.

§3. In the elections they are to avoid any procurement of votes either directly or indirectly, whether for themselves or for others. Nevertheless, it is not prohibited to discreetly inquire about the abilities or gifts of members who seem suitable for the positions.[127]

§4. No one can licitly vote for himself.

The election of the general director

140 The first election is for the general director and is conducted according to the general chapter regulations.

Other elections

141 §1. After the election of the general director, the general chapter, presided over by the newly elected general director, should proceed to elect the general councilors and the general administrator.

§2. The first general councilor to be elected is the vicar general of the Congregation.

Art. 4. General chapter resolutions

General chapter resolutions

142 Whatever matters the general chapter studies and discusses should be dealt with in an environment of prayer, discernment and respectful dialogue.

143 §1. General chapter resolutions are approved by an absolute majority vote. Amendments to the *Constitutions* that the general chapter wants to present to the Holy See need a two-thirds majority vote for approval.

§2. The general chapter, by an absolute majority vote, can grant authority to the general director to decide with the consent of his

[127] See CIC c. 626.

council on a specific matter and to communicate the decision in a general decree.

The promulgation of decrees and communiqués

144 §1. The general chapter resolutions are promulgated by the general director in chapter decrees.

§2. Chapter decrees can be modified or abrogated only by successive general chapters.

§3. Other decisions or exhortations the general chapter thinks need to be communicated to all religious of the Congregation are published in chapter communiqués.

Chapter 16. The General Government

Art. 1. The general director

Election

145 §1. The general director is elected by an ordinary general chapter for a six-year term.

§2. When this term is over, he can be reelected for another six years. After this, he cannot be reelected again unless postulated to the Holy See for a third term. (TN: see also CIC cc. 180 ff. on postulation)

§3. A petition of postulation has to be approved by a two-thirds majority vote within the first two ballots.

The requirements and traits

146 The general director must be a priest who has completed at least forty years of age and five years of perpetual profession.

147 The one to be elected general director ought to:

1. be a man of God, of solid prayer life, exemplary in living the spirit and the virtues most characteristic of the Congregation, especially charity, and able to promote unity and fidelity to the Church;

2. possess extensive knowledge of the Congregation and experience in its apostolate, and have shown he has the traits needed to govern, especially prudence and fortitude;
3. be in good health, resistant to fatigue and able to carry out his responsibilities peacefully, effectively and constantly;
4. be widely respected in the Congregation.

The priorities

148 §1. It is the responsibility of the general director to govern the Congregation in such a way that it safeguards its spiritual patrimony and carries out its mission in the Church according to God's will.

§2. Therefore, his priorities are the following:

1. to attentively foster the members' prayer life, fervor, good religious spirit, integral formation, fraternal life in common and perseverance;
2. to further the consolidation, projection and development of the apostolate;
3. to promote the pastoral work for vocations of the Legion and the other components of Regnum Christi.

149 While addressing the priorities mentioned in no. 148 of these *Constitutions*, the general director should:

1. implement the directives and guidelines issued by the general chapter;
2. ensure that everyone — especially the territorial directors, the rectors and superiors, and the formators — carry out their duties in accordance with proper law;
3. promote the consolidation, development and institutional unity of Regnum Christi, and work closely with the competent bodies in regard to preserving its spirit and to planning, apostolate and economy;

4. strengthen the stable patrimony mentioned in no. 221 of these *Constitutions*, supervise the administration of goods and promote a healthy economy;
5. promote the desirable institutional communication.

The assembly of the territorial directors

150 The general director should regularly summon the general councilors and all the territorial directors to advisory assemblies to assess the state of the Congregation, update formation and apostolate plans and programs, and study other topics of interest or importance for the Congregation. The general director can invite others as consultants on account of their experience or expertise in the topics under discussion.

Visits to the communities

151 The general director ought to visit the territories and the communities to get to know the people and the situations firsthand, show his closeness and support all the members.

Resignation, removal or deposition

152 The general director can resign from his office for a grave cause or for the good of the Congregation. In this case:

1. the general director should submit his resignation to the Holy See and follow the instructions he receives;
2. once the Holy See, or the authority designated by it, accepts the general director's resignation, the vicar general is to proceed to convoke a general chapter in accordance with proper law.

153 In the cases when the general director is to be removed from office, the general councilors should present the matter to the Apostolic See and follow the decisions and instructions they receive.

Art. 2. The general council

Description and requirements

154 §1. The general council collaborates with the general director in the governance of the Congregation. It collaborates above all by giving its consent or opinion in accordance with the prescriptions of universal and proper law.

§2. The general council comprises six members, elected by the general chapter for a six-year term. The council ceases when the general director's term is over. The councilors can be reelected for additional terms.

§3. The general councilors must be priests who have completed at least thirty-five years of age and five years of perpetual profession.

Traits

155 The general councilors ought to be exemplary in virtue; prudent; profoundly knowledgeable in regard to the *Constitutions*, the life of the Congregation and the human heart; devoted to the common good; experienced in human affairs and relationships; and especially gifted in working as a team with the general director and the other councilors.

The place of residence and other responsibilities

156 §1. The general councilors should have their residence in Rome.

§2. They should not be entrusted with other responsibilities that prevent them from carrying out their office.

The delegation of faculties

157 §§1. The general director can delegate faculties to the general councilors for a specified time or *ad casum* to help him in his governance of the Congregation.

§2. The delegation of faculties should be made known through a public document so that the scope of the faculties is clearly established and known by all the members of the Congregation.

§3. Any act that exceeds the scope of the faculties delegated to the councilors by the general director is null.

Meetings and voting

158 §1. All the general councilors must be summoned to each council meeting as established in universal and proper law.[128]

§2. Absence from council meetings must be justified.

§3. For a session to be valid, the presence of at least two-thirds of the councilors is required.

159 §§1. Whenever the consent of the council is required, the general director also votes.

§2. In these cases the general director does not have a casting vote in case of a tie.

160 §1. If the general director acts without obtaining the consent of his council when universal or proper law requires it, the act is invalid.[129]

§2. If the general director acts without hearing his councilors in cases that require only the opinion of the council, the act is invalid.

§3. Although the general director is not obliged to accept the opinion of his councilors, even if unanimous, he should not act contrary to it without a reason which is overriding in his judgment, and which he must weigh carefully before God.

§4. The general councilors are obliged to offer their opinion sincerely and if the gravity of the affair requires it to observe se-

[128] See CIC c. 127 §1.
[129] See CIC cc. 127 and 627.

crecy diligently; moreover, the general director can insist upon this obligation.[130]

Jurisdiction

161 EThe general director must obtain the consent or hear the opinion of his council in all the matters established by universal or proper law, some of which are mentioned in nos. 162-164 of these *Constitutions*.

162 In accordance with universal law, the general director needs the consent of the general council to:

1. establish, transfer or suppress a novitiate;[131]
2. grant a novice permission to do his novitiate in another house of the Congregation;[132]
3. grant a religious in perpetual vows permission to transfer to another religious institute;[133]
4. grant a religious in temporary vows an indult of departure;[134]
5. grant a religious in perpetual vows an indult of exclaustration, but not for more than three years;[135]
6. petition the Holy See to impose exclaustration on a member of the Congregation;[136]
7. readmit a novice or religious who legitimately left the Congregation.[137]

163 In accordance with these *Constitutions*, the general director needs the consent of his council to:

---

130 See CIC c. 127 §3.
131 See CIC c. 647 §1.
132 See CIC c. 647 §2.
133 See CIC c. 684 §1.
134 See CIC c. 688 §2.
135 See CIC c. 686 §1.
136 See CIC c. 686 §3.
137 See CIC c. 690 §1.

1. establish, divide, unite, suppress or delimit in another way the territories of the Congregation, following the criteria established in the *Complementary Norms*;
2. establish a house of the Congregation, with the previous written consent of the diocesan bishop;
3. suppress a formation or apostolate house, having heard the territorial director and consulted the diocesan bishop;
4. move the start of the general chapter forward or backward, or convoke an extraordinary general chapter;
5. admit members of the Congregation to perpetual profession and Holy Orders;
6. make the personnel appointments and assignments that pertain to him in accordance with proper law;
7. authorize a priest to accept an appointment as pastor, parochial vicar or the like;
8. transfer members of the Congregation from one territory to another;
9. accept a general councilor's resignation from office;
10. move the date of perpetual profession forward for a grave cause, but not by more than three months;
11. transfer the residence of the general directorate out of Rome;
12. authorize acts of ownership, alienation of goods, or any other transaction that pertains to him related to the patrimony of the Congregation, as well as contract debts beyond the amount established by proper law.

164 In accordance with these *Constitutions*, the general director needs the opinion of his council to:

1. accept the resignation of, exonerate or remove a religious from an office or position;
2. invite a religious in temporary vows to leave the Congregation, or exclude him from renewal of vows or perpetual profession;

3. decline to admit to Holy Orders a religious who has made perpetual profession;
4. dispense from the impediments proper to the Congregation for admitting a candidate to the novitiate;
5. shorten or extend internship, or dispense a religious from it.

Resignation or replacement

165 §1. With the consent of the majority of the other councilors, the general director can accept or reject a resignation presented by a general councilor.

§2. For a grave cause, a general councilor can be removed or exonerated from his office by the Holy See at the petition of the general director with the consent of the majority of the remaining members of his council.

§3. In the case of a councilor's death and in the cases mentioned in the preceding paragraphs, the general council, by collegial vote, is to elect a new councilor to assume the vacant office. The new councilor takes the last position among them, and if applicable, the second councilor assumes the office of vicar general of the Congregation.

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

Art. 3. The vicar general

Election and traits

166 §1. The first councilor elected by the general chapter is *ipso iure* the vicar general.

§2. The vicar general ought to possess traits similar to those envisioned for the general director in no. 147 of these *Constitutions*.

Role

167 The vicar general possesses the faculties that the general director delegates to him for a specified time or *ad casum* with the limits established in no. 157 of these *Constitutions*.

168 When the general director is impeded, or the office is vacant:

1. the vicar general assumes all the obligations and rights of the office of general director;
2. he is prohibited while in office from any innovation in the governance of the Congregation.

169 If the office of general director becomes vacant, it pertains to the vicar general to convoke an electoral general chapter within three months and to preside over it until the election of the new general director.

Art. 4. The general procurator

Appointment and requirements

170 §1. The general procurator is appointed by the general director with the consent of his council for a six-year term. When this term is over, he can be reappointed more than once to this position.

§2. The general procurator must have completed at least thirty-five years of age and five years of perpetual profession in the Congregation.

Traits

171 The general procurator should be a priest of solid virtue, trained in canon law and preferably also in civil law. He ought to be loyal to the Congregation, prudent, wise in the ways of men, and in addition, notable for his executive skills, sense of discretion and rectitude of intention.

Role

172 AThe general procurator is responsible for managing the legal matters of the Congregation with the Holy See according to the mind and instructions of the general director and of his council.

Art. 5. The general administrator

Election and requirements

173 §1. The general administrator is elected by the general chapter for a six-year term. When this term is over, he can be reelected more than once.

§2. He must have completed at least thirty-five years of age and five years of perpetual profession.

§3. He should be a faithful priest, with a deep interior life, competent in administration, prudent, humble, patient and helpful, skilled in human relations and experienced in business management.

§4. If for some reason this position becomes vacant, the general director with the consent of his council is to appoint a new general administrator.

174 §1. The general administrator cannot be a general councilor.

§2. Whenever a general council session deals with matters relating to the administration of goods, the general administrator ordinarily should be summoned to give his opinion.

Obligations and areas of responsibility

175 AThe ordinary administration of the goods of the Congregation pertains to the general administrator under the authority of the general director and in accordance with universal, proper and civil law.[138]

[138] See CIC c. 636 §1.

176 Besides abiding by canon 1284 of the *Code of Canon Law*, the general administrator should in particular:

1. exercise vigilance so that the goods of the Congregation are in no way lost or damaged;
2. help the general director with the increase and distribution of available goods — especially the revenue from the patrimonial assets of the Congregation — according to the established purposes;
3. assist the administrators, especially the territorial administrators, and supervise their work;
4. organize the documentation relating to the administration of the Congregation and ensure it is kept up to date;
5. conduct or oversee audits;
6. keep the general director and his council regularly informed on the state of the administration, above all through a yearly financial report.

Art. 6. The general secretary

Appointment, requirements and traits

177 §1. The general secretary is appointed by the general director with the consent of his council for a six-year term. He can be reappointed to this position for a maximum of twelve years.

§2. He must be a priest who has completed at least thirty-five years of age and five years of perpetual profession.

§3. He should be discreet, careful and prudent, with solid doctrinal formation and proven experience in human relations in both speech and writing. He ought to possess a deep love and loyalty to the Congregation, so that any of its matters can be confidently entrusted to him.

Role

178 §1. It pertains to the general secretary to help the general director in managing, documenting and archiving the Congregation's business, and in whatever the general director entrusts to him.

§2. Ordinarily, he acts as secretary of the general council meetings.

§3. The general secretary is obliged to inform the general director of each and every matter related to the Congregation that is intended for the general director.

Art. 7. The general dean of studies

Appointment, requirements and traits

179 §1. The general dean of studies is appointed by the general director with the consent of his council for a six-year term. When this term is over, he can be reappointed more than once to this office.

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

§3. The general dean of studies must be a priest who has completed at least thirty-five years of age and five years of perpetual profession.

§4. The priest who carries out the role of general dean of studies ought to be identified with the spirit of the Congregation, endowed with religious and secular culture, firmly loyal to the magisterium and directives of the Holy See, of balanced, sound judgment, and if possible, holding a degree in some field of ecclesiastical studies.

Role

180 The role of the general dean of studies is to collaborate with the general director and his council in everything related to intellectual formation, updating study programs, and the doctrinal integrity of the members and works of apostolate of the Congregation.

Chapter 17. The Territorial Government

Art. 1. Defining a territory

181 §1. The Congregation is divided into territories according to its needs and size.

§2. A canonically established territory is a grouping of several houses under the same territorial director.[139]

§3. The establishment, suppression, fusion or delimitation of a territory pertains to the general director with the consent of his council, having heard the territorial directors involved.

Art. 2. The territorial director

Appointment and authority

182 §1. For the governance of each territory the general director, with the consent of his council, appoints the territorial director for a three-year term. When this term is over, he can be reappointed for a second term and exceptionally for a third. A suitable consultation with the religious is to precede each of these appointments.

§2. The territorial director possesses power over all the members, houses, and works of apostolate of the Congregation in the territory in accordance with universal and proper law. (TN: see CIC c. 622)

The requirements

183 The territorial director should be a priest who has completed at least thirty-five years of age and five years of perpetual profession.

Traits

184 When appointing the territorial directors, the general director should take into account not only the traits men-

[139] See CIC c. 621.

tioned for a general director but also their ability to work in communion with him and with the members of their territory.

Priorities

185 Besides seconding and applying in his territory the general director's priorities mentioned in no. 148 of these *Constitutions*, it pertains to the territorial director in his governance to:

1. supervise, direct and attentively accompany the superiors and the directors of works of apostolate;
2. be close to the communities and their members in order to listen to them and encourage them;
3. get to know and constantly review the ecclesial, cultural and social context of the territory;
4. realistically assess the resources available to give continuity to the apostolates and launch new apostolic activities;
5. collaborate with those who share responsibility in the Regnum Christi Federation;
6. foster communion and manage relations with the Church hierarchy.

The personal care of the members and canonical visitations

186 The territorial director should look after the superiors and also the religious and novices of the territory, especially those most in need. Therefore, he ought to:

1. get to know the members well, looking for opportunities to speak with each of them, spend time with the communities and have firsthand knowledge of how their apostolates are going;
2. be available for all who ask to talk with him;
3. make a canonical visitation to all the houses of the territory, either personally or through a delegate, at least once a year, following the instructions mentioned in proper law.[140]

[140] See CIC c. 628 §§1 and 3.

Administrative responsibilities

187 The following are territorial director's particular responsibilities in the area of administration:

1. assure that the communities and apostolates have the necessary financial support, with due regard for the principle established in no. 229 of these *Constitutions*;
2. promote a healthy, vigorous economy that favors apostolic development and works of charity, and contributes to the central economy of the Congregation.

Art. 3. The territorial council

Definition and requirements

188 §1. The territorial council collaborates with the territorial director in the governance of the territory. It collaborates above all by giving its consent or opinion in accordance with the prescriptions of universal and proper law.

§2. The territorial council comprises four members, appointed for a three-year term by the general director with the consent of his council after a suitable consultation and having heard the territorial director's opinion. The council ceases when the territorial director's term is over. The councilors can be reappointed for additional terms.

§3. The territorial councilors must be priests who have completed at least thirty-five years of age and five years of perpetual profession.

Traits

189 As far as possible, those chosen as territorial councilors should be priests who possess the traits mentioned for general councilors in no. 155 of these *Constitutions,* and whose profile fits the needs of the territory.

The delegation of faculties

190 §1. The territorial director can delegate faculties to the territorial councilors for a specified time or ad casum to help him in his governance.

§2. The delegation of faculties should be made known through a public document so that the scope of the faculties is clearly established and known by all the members of the territory.

§3. Any act that exceeds the scope of the faculties delegated to the councilors by the territorial director is null.

The territorial vicar

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

§2. The territorial vicar possesses only the faculties that the territorial director delegates to him in accordance with no. 190 of these *Constitutions*.

§3. When the territorial director is impeded or the office is vacant,

1. the territorial vicar assumes all the obligations and rights of the office of territorial director;
2. he is prohibited while in office from any innovation in the governance of the territory.

Meetings and voting

192 §1. All the territorial councilors must be summoned to each council meeting.

§2. Absence from council meetings must be justified.

§3. For a session to be valid, the presence of at least three councilors in addition to the territorial director is required.

193 §1. Whenever the consent of the council is required, the territorial director also votes.

§2. In these cases the territorial director does not have a casting vote in case of a tie.

194 §1. If the territorial director acts without obtaining the consent of his council when universal or proper law requires it, the act is invalid.[141]

§2. If the territorial director acts without hearing his councilors in cases that require only the opinion of the council, the act is invalid.[142]

§3. Although the territorial director is not obliged to accept the opinion of his councilors, even if unanimous, he should not act contrary to it without a reason which is overriding in his judgment, and which he must weigh carefully before God.

§4. The territorial councilors are obliged to offer their opinion sincerely and if the gravity of the affair requires it to observe secrecy diligently; moreover, the territorial director can insist upon this obligation.[143]

Jurisdiction

195 The territorial director must obtain the consent or hear the opinion of his council in all the matters established by universal or proper law, some of which are mentioned in nos. 196 and 197 of these *Constitutions*.

196 §1. In accordance with universal law, the territorial director needs the consent of the territorial council to:

1. permit a group of novices to reside for a certain period of time in another house of the Congregation designated by him;[144]
2. permit a member, in the case of a lengthy absence, to live outside a house of the Congregation for a just cause, but not for more than a year, except for the purpose of caring

[141] See CIC cc. 127 and 627.
[142] See CIC c. 127 §2, 2°.
[143] See CIC c. 127 §3.
[144] See CIC c. 647 §3.

for ill health, of studies or of exercising an apostolate in the name of the Congregation.[145]

§2. In accordance with proper law, the territorial director needs the consent of the territorial council to:

1. make the personnel appointments and assignments that pertain to him;
2. admit members to temporary profession and renewal of vows;
3. carry out the acts of extraordinary administration that pertain to him according to the administration regulations;
4. establish a house of the Congregation, with the written consent of the diocesan bishop and the previous authorization of the general director.

197 In accordance with universal and proper law, the territorial director needs the opinion of his council to:

1. admit a candidate to the novitiate;[146]
2. dismiss a novice for a grave cause;[147]
3. anticipate first profession but not by more than fifteen days;[148]
4. admit religious to the ministries;
5. present the candidates for perpetual profession and Holy Orders to the general director;
6. accept the resignation of, exonerate or remove a religious from an office or position whose assignment pertains to him as territorial director;
7. invite a religious in temporary vows, during the time of profession, to leave the Congregation or exclude him from renewal of vows;
8. begin the process of dismissal of a religious.[149]

---

[145] See CIC c. 665 §1.
[146] See CIC c. 641.
[147] See CIC c. 653 §1.
[148] See CIC c. 649 §2.
[149] See CIC c. 697.

Art. 4. The territorial administrator

Appointment and traits

198 §1. The territorial administrator, proposed by the territorial director having heard the territorial council, is appointed by the general director with the consent of his council for a three-year term. He can be reappointed for several terms.

§2. The territorial administrator must be a priest of the Congregation who has completed at least his thirtieth year.

§3. The territorial administrator should be a faithful member, with a deep interior life, competent in administration, capable of working in a team, prudent, humble, patient and helpful, skilled in human relations, experienced in business management and knowledgeable about the social and cultural realities of the territory.

199 §1. The territorial administrator cannot be a territorial councilor.

§2. Whenever a council session deals with matters relating to the administration of goods, the territorial administrator should ordinarily be summoned to give his opinion.

Role and areas of responsibility

200 The ordinary administration of the goods entrusted to his care pertains to the territorial administrator under the authority of the territorial director and in accordance with universal, proper and civil law.

201 Besides abiding by canon 1284 of the *Code of Canon Law*, the territorial administrator should:

1. assist the superiors, directors, and their administrators in the efficient management of their houses, centers and works of apostolate;

2. conduct or oversee audits;
3. keep the territorial director and his council informed of the state of the administration, above all through regular financial reports.

Art. 5. The territorial secretary

Appointment, requirements and traits

202 §1. In each territory, the territorial director with the consent of his council is to appoint a territorial secretary for a three-year term. He can be appointed for additional terms for a maximum of nine years.

§2. He must be a priest who has completed at least thirty years of age and five years of perpetual profession.

§3. He should be discreet, careful and prudent, with solid doctrinal formation and proven experience in human relations in both speech and writing. He should be of one mind with the territorial director and skilled in the area of practical organization.

Role

203 §1. It pertains to the territorial secretary to help the territorial director in managing, documenting and archiving the territory's business, and in whatever the territorial director entrusts to him.

§2. Ordinarily, he acts as secretary for the territorial council meetings.

§3. The territorial secretary is obliged to inform the territorial director of each and every matter related to the Congregation that is intended for the territorial director.

Art. 6. The territorial dean of studies

Appointment, requirements and traits

204 §1. The territorial dean of studies is appointed by the territorial director with the consent of his coun-

cil for a three-year term. He can be reappointed for additional terms.

§2. If it seems opportune, one of the territorial councilors can be appointed to this office.

§3. The territorial dean of studies must be a priest who has completed at least thirty years of age and five years of perpetual profession.

§4. The priest who carries out this role must be identified with the spirit of the Congregation, firmly loyal to the magisterium and directives of the Holy See, endowed with religious and secular culture, and of balanced, sound judgment.

Role

205 The territorial dean of studies collaborates with the territorial director and his council in everything related to intellectual formation, updating study programs, and the doctrinal integrity of the members and works of apostolate in the territory.

Chapter 18. The Local Government

Art. 1. The components of a territory: houses, directorates and works of apostolate

206 §1. The formation houses of the Congregation are the novitiates, the colleges of humanities and the houses of studies. In these houses, different communities can be established as needed.

§2. The Congregation should always have a house of studies in Rome so that our religious can better assimilate the Church's universal dimension and foster their love for and obedience to the Roman Pontiff and their fidelity to the Church's magisterium.

207 §§1. The residences of communities of religious dedicated to the apostolate are called apostolate houses.

§2. The residences of the general director and the territorial director are called directorates. The general directorate should be in Rome.

§3. There are also houses for spiritual renewal, houses for the care of the elderly and apostolic schools.

208 The institutions of the Congregation through which it carries out its apostolate in accordance with no. 4 of these *Constitutions* are called works of apostolate.

209 §1. With due regard to the general director's right with the consent of his council to establish a house wherever he deems it opportune, establishing a house ordinarily pertains to the territorial director, with the consent of his council and the previous approval of the general director and his council.[150]

§2. It is always necessary to obtain the written consent of the diocesan bishop to establish a house of the Congregation.[151]

210 The general director, having heard the territorial director and consulted the diocesan bishop, can suppress a religious house with the consent of his council.[152]

211 §1. Establishing a novitiate should done through a decree of the general director, with the consent of his council.[153]

§2. The transfer of a novitiate within the same diocese or its suppression is to take place through a decree of the general director, with the consent of his council, informing the diocesan bishop.

212 §1. Each directorate or house should have an adequate number of members, as established in the *Complementary Norms*.

---

[150] See CIC c. 609 §1.
[151] See *Ibid.*
[152] See CIC c. 616 §1.
[153] See CIC c. 647 §1.

§2. In accordance with universal and proper law, each directorate or house is to have a rector or superior, assisted by a council and if necessary a vice rector or vice superior, an administrator and a secretary.

§3. Formation houses also have spiritual directors, confessors, assistants and other formators as established in proper law.

Art. 2. The local superior

Appointment and requirements

213 §1. The rectors of formation houses are appointed for a three-year term by the territorial director, with the consent of his council and the previous approval of the general director, having carried out a suitable consultation.

§2. When this term is over, they can be reappointed for a second consecutive term and exceptionally for a third.

§3. They must be priests who have completed at least thirty-five years of age and five years of perpetual profession.

214 §1. The superiors of apostolate houses are appointed for a three-year term by the territorial director with the consent of his council, having carried out a suitable consultation. When this term is over, they can be reappointed for a second term and exceptionally for a third.

§2. They must be priests who have completed at least thirty years of age and five years of perpetual profession.

Traits

215 Those who are appointed rectors or superiors should be:

1. priests who are men of prayer, exemplary in their religious life, prudent, even-tempered and knowledgeable of the human heart;

2. members who deeply know, esteem and love the Congregation;
3. members who are equipped with a solid doctrinal formation and preferably have some experience in an apostolate outside a formation house.

The mission and obligations

216 §1. Conscious of the importance of their mission for the good and perseverance of the religious, rectors and superiors should:[154]

1. sustain the community entrusted to them with prayer and sacrifice, and often offer the Eucharistic Sacrifice for the members;
2. ensure the safeguarding and increase of religious spirit with fatherly concern, and promote the faithful observance of the *Constitutions*;
3. foster brotherly charity, communion and teamwork, and promote apostolic responsibility and zeal;
4. dedicate themselves diligently to the task entrusted to them and avoid getting involved in other apostolic activities that prevent them from fulfilling their duty;
5. in their governance, foster due dependence on the major superiors and faithfully implement their guidelines.

§2. Therefore, each superior should be for his community and for each member a man of God, a teacher, a father, a friend and a brother who is able to welcome, listen, understand and above all reach out to one in need.

217 Superiors should help their religious harmonize responsibly the demands of the apostolate with community life,

[154] See CIC c. 619.

taking into account each one's apostolate program and commitments, and engaging in discussion with the apostolate directors.

Art. 3. The local superior's council

218 §1. Rectors and superiors are to have at least two councilors, appointed by the territorial director with the consent of his council, having consulted the rector or superior.

§2. The councilors must be priests who have completed at least thirty years of age.

§3. The councilors are appointed for a three-year term. When this term is over, they can be reappointed for additional terms.

219 §1. The councilors assist the rector or superior in whatever universal or proper law determines, in particular offering their opinion when the rector or superior consults them. They can also bring up whatever they deem beneficial for the religious or the community.

§2. The councilors have only a consultative vote, except in those matters prescribed in canon 703 of the *Code of Canon Law* and no. 227 of these *Constitutions*.

Art. 4. The directors of works of apostolate

220 §1. The directors of works of apostolate are appointed by the territorial director, with the consent of his council, for a period of three years, with the possibility of being reappointed. Exceptionally, a different duration may be set.

§2. Appointments to works that have their own statutes should be made according to those statutes.

221 §§1. It pertains to the directors of works of apostolate, whatever their nature, to direct them according to the

spirit and methodology of the Congregation and Regnum Christ, to effectively promote their development, keep them oriented toward achieving their proper apostolic objectives, and faithfully observe any applicable regulations, as each case warrants.

§2. They should also awaken and arouse in their collaborators a dynamic, active apostolic attitude, lest they reduce their involvment to purely administrative work.

Chapter 19. The Administration in the Congregation

The capacity to possess and administer

222 The Congregation, territories and houses, insofar as they are public juridic persons, are capable of acquiring, possessing, administering and alienating temporal goods in accordance with universal and proper law. All such goods are ecclesiastical goods.[155]

The designation of the stable patrimony

223 All movable and immovable, financial and economic goods intended through lawful designation to ensure economic security, constitute the stable patrimony. This designation of goods pertains to the general chapter or the general director with the consent of his council, having heard all the territorial directors.

The purpose of goods

224 The principal purposes for which goods of the Congregation should be used are:

1. to provide for divine worship;
2. to provide for and form the members;
3. to promote and develop the apostolate, especially Regnum Christi activities;

[155] See CIC cc. 634 §1, 635 and 1257 §1.

4. to foster vocations;
5. to contribute toward the needs of the Church and toward charitable works for the neediest.

The general obligations of the administrators

225 §1. All who administer goods should observe the norms of universal law, as well as the directives of proper law and the applicable civil laws.

§2. They should regularly report on their administration to the appropriate superior and help him prepare the respective reports for the appropriate authorities of the Congregation, the civil authorities, benefactors and others who should be informed.

A safe efficient administration

226 The sense of poverty which should inform the responsible use of goods requires a safe efficient administration.

Solidarity of the Congregation's goods

227 In accordance with no. 6, 1 of these *Constitutions*, the ownership and administration of the goods of the territories and houses are intended for the overall good of the Congregation. Therefore, in case of need, the general director, with the consent of his council and having heard the relevant authorities, can make use of these goods to ensure the formation of the members and finance needs and projects of the Congregation, always respecting the donors' intentions.

Alienation of goods

228 §1. Making acts of alienation of the stable patrimony whose value exceeds the sum determined by proper law:[156]

[156] See CIC c. 1291.

1. concerning the goods of the territory, pertains to the territorial director with the consent of his council and the approval of the general director;
2. concerning the goods of the Congregation, pertains to the general director with the consent of his council.

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

Acts of extraordinary administration

229 §1. It pertains to the general chapter to determine the acts of extraordinary administration at the general, territorial and local level in accordance with canon 1281 of the *Code of Canon Law*.

§2. In accordance with proper law, the following are competent to authorize acts of extraordinary administration:

1. concerning the goods of the Congregation, the general director with the consent of his council;
2. concerning the goods of the territory, the territorial director with the consent of his council and the approval of the general director;
3. concerning the goods of the houses, the superior with the consent of his council and the approval of the territorial director.

Budget-based administration

230 The administration of the territories, houses and works of apostolate must always follow a budget approved by the competent authority in accordance with proper law.[157]

[157] See CIC c. 1284 §3.

Financing and sustainability

231 When establishing territories or houses, or starting apostolic works or any kind of activities, their financing and sustainability must be guaranteed.

Donations involving burdens

232 Without the written authorization of the relevant major superior which requires the consent of his council, no one is allowed to accept donations that involve obligations or burdens, unless they are of little importance and of short duration.

Criteria for contracting debts

233 When contracting debts or obligations, juridical persons and members of the Congregation are to abide by universal and proper law.[158]

[158] See CIC c. 639.

Part IV
The Obligation of Proper Law

Chapter 20. The Obligation of Proper Law

Proper law

234 The *Constitutions* and the secondary codes properly promulgated comprise the proper law of the Congregation, which all members are obliged to observe.

Obligation of the Constitutions

235 The disciplinary norms contained in the *Constitutions* and other codes mark out a path of evangelical perfection in the following of Christ. Although they do not oblige *per se* under pain of sin, a Legionary has committed himself by his religious profession to follow this path.

Responsibility of the superiors

236 §1. Superiors are obliged to foster through their testimony of life and governance the observance of the *Constitutions*.

§2. In particular cases for a just cause, the general director, the territorial directors, and the rectors or superiors can temporarily dispense their members or communities from the observance of a disciplinary norm of proper law.

Rule of life

237 Legionaries are to conform their lives to Christ, the supreme rule of a religious, as set forth in the Gospel and expressed in these *Constitutions*.[159]

---

[159] See CIC 662; PC 2.

Through the Kingdom of Christ to the Glory of God