Ordinary General Chapter of the Legionaries of Christ

CHAPTER COMMUNIQUÉ

2026

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Abbreviations

AL	*Amoris laetitia*, Post-Synodal Apostolic Exhortation, Francis, 2016
c.	Canon
CCC	*Catechism of the Catholic Church*, Second Edition, Libreria Editrice Vaticana, 1997
CCG2014	*Communiqué of the General Chapter of the Congregation of the Legionaries of Christ*, 2014
CCG2018	*Communiqué of the Extraordinary General Chapter of the Congregation of the Legionaries of Christ*, 2018
CCG2020	*Communiqué of the Ordinary General Chapter of the Congregation of the Legionaries of Christ*, 2020
CIC	*Codex iuris canonici* (Code of Canon Law), 1983
CLC	*Constitutions of the Congregation of the Legionaries of Christ*, 2020
CN	*Complementary Norms of the Constitutions of the Congregation of the Legionaries of Christ*, 2020
CV	*Christus vivit*, Post-synodal Apostolic Exhortation, Francis, 2019
CVV	*Christus vita vestra. Ratio institutionis of the Congregation of the Legionaries of Christ*, 2020
EG	*Evangelii gaudium*, Post-Synodal Apostolic Exhortation, Francis, 2013
EN	*Evangelii nuntiandi*, Apostolic Exhortation, Paul VI, 1975
ET	*Evangelica testificatio*, Apostolic Exhortation, Paul VI, 1971

FLC	*Fraternal Life in Community*, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL), 1994
Ibid.	Latin *ibidem*, "in the same place"
LG	*Lumen gentium*, Dogmatic Constitution on the Church, Second Vatican Council, 1964
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
RL	*Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation*, 2019
RRCF	*Regulations of the Regnum Christi Federation*, 2019
SaCh	*Sapientia Christi*, *Ratio studiorum of the Congregation of the Legionaries of Christ*, 2021
SAO	*The Service of Authority and Obedience*, CICLSAL, 2008
SRCF	*Statutes of the Regnum Christi Federation*, 2019
VC	*Vita consecrata*, Post-Synodal Apostolic Exhortation, John Paul II, 1996

ADDRESS OF POPE LEO XIV

Address of Pope Leo XIV to participants in the General Chapter of the Legionaries of Christ

Thursday, February 19, 2026
Consistory Hall

In the name of the Father, and of the Son, and of the Holy Spirit.

Peace be with you.

Your Eminence, Your Excellency, dear brothers:

I am pleased to receive you in the final phase of your General Chapter. 1
As in the life of every religious institution, this is a time of grace, because it constitutes a privileged moment of community discernment and listening to the Holy Spirit, which continues to guide your history and to support the mission entrusted to your congregation, in fidelity to the charism received as a gift from God to the Church as a whole.

It is also an opportunity for you to recognize yourselves as heirs to 2
a charism which, through different paths and historical expressions — sometimes painful and not without crises — gave rise to the Congregation of the Legionaries of Christ, united by the same spiritual roots and a common apostolic passion. This shared memory does not look only to the past, but also urges us to constant renewal in the present, faithful to the Gospel.

The charism is a gift of the Holy Spirit. Every institute and each 3
one of its members are called to embody it, personally and in the community, in a continual process of deepening their identity that situates and defines them within the Church and society. This journey, in turn, constitutes a valuable contribution to the Church as a whole and, in a special way, to the spiritual family of *Regnum Christi*.

The diversity of forms, styles and accents in living out the charism 4
received does not weaken unity, but enriches it, like the "polyhedron, which reflects the convergence of all its parts, each of which preserves

its distinctiveness."[1] For this reason, one must not fear plurality, but rather welcome it and discern it, and enable it to express itself so as to respond more transparently and faithfully to God's call. Just as in a family every member has his or her own identity and mission, so too among you the plurality of gifts manifests the fruitfulness of the Spirit and strengthens the common mission.

5 As has been recalled, charism is a gift of the Holy Spirit; it is He who distributes his gifts (cf. *1 Cor* 12:11), and he does so for the renewal and edification of the Church. As Saint Paul says, "To each is given a particular manifestation of the Spirit for the common good" (*1 Cor* 12:7). For this reason, charisms should be received with gratitude and consolation.[2] Remember, therefore, that you are not masters of charisms, but their custodians and servants. You are called to give your lives so that this gift may continue to be fruitful in the Church and in the world. Therefore, this Chapter invites you to continue to ask yourselves how to live today, with creative fidelity, the charismatic intuition that gave rise to your religious family.

6 A General Chapter is also a moment to evaluate the progress made and to discern, with the help of the Holy Spirit, the path to be traveled. For this reason, you have considered the exercise of governance and authority in the institute as one of the central themes. Authority, in religious life, is not understood as domination, but as spiritual and fraternal service to those who share the same vocation. Its exercise must be manifested in the "'art of accompaniment' which teaches us to remove our sandals before the sacred ground of the other (cf. *Ex* 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life."[3] Authority in religious life likewise serves to animate community life, focusing it on Christ and guiding it toward the fullness of life in him, avoiding any form of control that does not respect the dignity and freedom of people.

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[1] EG 236.
[2] Cf. LG 12.
[3] EG 169.

In the same way, one of the fundamental tasks of religious governance is the promotion of fidelity to the charism. Therefore, it is necessary to reinforce a style of governance characterized by mutual listening, co-responsibility, transparency, fraternal closeness and community discernment. Good governance, instead of focusing everything on itself, promotes subsidiarity and the responsible participation of all the members of the community. 7

Consecrated life, called to be adept at communion, creates spaces where the Gospel is translated into tangible fraternity. In these days, without doubt, you have had a genuine experience of communion between brothers of diverse cultures and backgrounds, different generations, and between those who exercise responsibility for governing and those who serve daily in communities and missions. 8

Your mission consists of offering this visible witness of mutual listening and the common pursuit of God's will, both for your communities and for those whom you meet on the way as you fulfill your mission. 9

"Missionary unity should not be understood as uniformity."[4] It is not a matter of eliminating differences, but of having the capacity to harmonize diversity to the benefit of everyone, accepting divergences as wealth and discerning together the paths that the Lord proposes to us. 10

This process requires the humility to listen, the inner freedom to express oneself sincerely, and the openness to accept common discernment. It is an inherent requirement of every vocation lived in community. 11

The Church today is experiencing an intense call to synodality, that is, to walk, listen and discern together. The General Chapter is, by its very nature, a synodal exercise in which all are called to offer their experience and sensitivity in order to build the future of the institute together. 12

[4] Pope Leo XIV, Message for the 100th World Mission Day, January 25, 2026.

13 Dear brothers, I urge you to continue to live with an attitude of prayer, humility and inner freedom. Do not pursue particular or regional interests, nor seek mere organizational solutions, but above all the will of God for your religious family and for the mission that the Church has entrusted to you.

14 May this Chapter open you to a time of hope. The Lord continues to call and send, to heal and purify; therefore, your task is to discern how to respond faithfully to the present that God places in your hands.

15 Entrusting this new stage of your congregation to the maternal protection of Our Lady of Guadalupe, I cordially impart my Apostolic Blessing. Thank you.

CHAPTER DOCUMENTS

Communiqué of the 2026 General Chapter

Let Us Persevere in Running the Race, Keeping Our Eyes Fixed on Jesus

The Path of the Chapter

1. From January 20 to February 27, 2026, sixty Legionaries of Christ gathered in Rome to celebrate our Fifth Ordinary General Chapter. Like the first Christians, we felt surrounded by a *great cloud of witnesses* (cf. Heb 12:1). Indeed, we were not alone: Legionaries, Regnum Christi members, and members of the entire great family that is the Church accompanied us by their prayers. We felt alongside us the presence of those who have gone before us in faith: the saints, our patrons and protectors, the Roman martyrs, as well as our brothers and sisters who now sleep in the Lord. Above all, we lived united in Christ under the loving gaze of the Father, the company of the Holy Spirit, and the intercession of the Virgin Mary, Queen of the Apostles.

2. As Christians, we must not face life with a passive attitude. The letter to the Hebrews invites us to participate in a very personal race: "Let us […] persevere in running the race that lies before us while keeping our eyes fixed on Jesus" (Heb 12:1–2). Therefore, this *Communiqué* is not simply a report; it is born of the testimony of those of us who have contemplated the goal together, felt the weight of fatigue and the temptation to stop, but have regained the strength to continue by fixing our eyes on Jesus. We now wish to share this experience with our brothers throughout the world.

3. We have lived these weeks as a true synodal exercise: walking and praying together, listening to one another, and discerning under the guidance of the Spirit. Not all of it has been easy. We have had to face difficult questions, to acknowledge wounds that have not yet healed, to accept that there are some crosses that will continue to

accompany us, to leave behind our own certainties and points of view in order to understand those of others, and to watch over the good of the whole Legion. We have experienced the power of the Spirit, the joy of fraternal life in which both unity and diversity shine, the richness that Legionaries of different generations contribute through dialogue, the passion for Regnum Christi and the Legion, the zeal for the mission, and the commitment to go out to encounter our brothers and sisters.

Moments of Grace

4. Before the Chapter, Bishop Brian Farrell, LC, Secretary Emeritus of the Dicastery for Promoting Christian Unity, led us in spiritual exercises that prepared our hearts for the work ahead of us. He invited us to renew our faith, to seek "more," to go "further," to serve and love the Church with passion.

5. The Mass of the Holy Spirit in the Basilica of Our Lady of Guadalupe on January 20 marked the official opening. During the Mass, Fr. John Connor, LC, who, as general director, presided over the Eucharist celebration along with his councilors, reminded us that at the Chapter "we do not come only to speak; we come to offer ourselves to God" and exhorted us to arrive "with hearts open to listen and do what God wants." The priests of the communities in Rome concelebrated with us.

6. On the Feast of the Presentation of the Lord and the World Day for Consecrated Life, many of the Chapter Fathers participated in the Mass in St. Peter's Basilica with Pope Leo XIV. It was a moment of ecclesial communion and an opportunity to renew our consecration in the presence of the Successor of Peter.

7. February 4–5 were central moments of the Chapter: We elected Fr. Carlos Gutiérrez López as general director, and we gave him Frs. Hernán Jiménez Barrera, Michael Brisson, Miguel Cavallé Puig, Robert Presutti, Adolfo Güémez Suárez, and David Daly as general councilors. Fr. José Cárdenas Jiménez was re-elected as general administrator.

8. On February 7, we celebrated the Eucharist with all the communities of Rome at the International College. Our new general director reminded us in his homily that the true struggle for Christ to reign in our hearts takes place in prayer.

9. The General Chapter coincided with the general assemblies of the Consecrated Women and the Consecrated Lay Men of Regnum Christi. On February 9, the Consecrated Women hosted a fraternal dinner at their house in Castel di Guido for the Chapter Fathers and the delegates of both assemblies. It was an opportunity to reaffirm our desire to walk together, to collaborate in the mission, and to appreciate the particular expressions of the charism that are proper to each vocation and enrich our family.

10. On Ash Wednesday, we had a retreat day to help us undertake our Lenten journey. It was a day with a special sense of penance and reparation, as well as a commitment to our own conversion and personal and institutional reconciliation.

11. On the morning of February 19, Pope Leo XIV received us in audience in the Hall of the Consistory. It was the first time since 1992 that the Successor of Peter had received a General Chapter of the Legionaries of Christ. We listened to him with emotion: "It is also an opportunity for you to recognize yourselves as heirs to a charism which, through different paths and historical expressions — sometimes painful and not without crises — gave rise to the Congregation of the Legionaries of Christ, united by the same spiritual roots and a common apostolic passion."[5] He also pointed out that the charism is a gift of the Spirit to the Church, that we are "custodians, not masters" of this gift, and that "diversity […] does not weaken unity, but enriches it." He reminded us that authority requires the "art of accompaniment" and exhorted us to let "the Chapter open us to a time of hope" and to live it with "prayer, humility, and inner freedom." Furthermore, he imparted

[5] Pope Leo XIV, Address to participants in the General Chapter of the Legionaries of Christ, February 19, 2026.

his Apostolic Blessing to us and to all Legionaries.

12. That same day, during the Eucharistic Hour, we prayed litanies, asking the Lord for light and inner freedom to leave behind everything that has not been in accordance with his truth in our lives and to renew our yes to Christ and to our charism, which has its *raison d'être* in the service of the Church.[6]

The Nature of This Communiqué

13. This *Communiqué* aims to share with the entire Legion what we have experienced, prayed, discussed, and decided as a General Chapter. To understand its scope, it is important to recall what our *Constitutions* establish as the Chapter's principal tasks: to assess the state of the Congregation, to elect the new government, to take the most opportune measures to safeguard its spirit, to foster its development, to promote its mission, and to engage its most important challenges.[7] It is not meant to be exhaustive, but rather to share the main guidelines that the Lord has inspired in us for our journey as a Congregation. It is recommended to read it in its entirety and interpret the different parts in light of the whole Chapter document, in order to avoid partial interpretations. Each part takes on meaning in light of the whole, united by a single thread: Christ, the center, standard, and example of our life and mission.

14. The Chapter received 292 proposals from the territorial assemblies, 442 individual contributions from Legionaries, and some contributions from others outside the Legion. We have had the opportunity to read them and address many of them in our discussions. Others, by their nature, must be addressed in the territories or through community projects. Thank you to all who participated with your reflections: Your voice has enriched our discernment.

[6] Cf. CLC 14.
[7] Cf. CLC 130 § 1.

The Path Traveled These Six Years

15. The Chapter began with the presentation of the report by the general director and his team, as well as the reports of the territorial directors. We were able to delve deeper into these reports through "conversations in the Spirit" in small groups, the same method used at the 2021–2024 Synod and at the first consistory of Pope Leo XIV. This approach stimulated profound conversations, receptive listening, and a sincere appreciation for what God is doing in the hearts of our brothers and sisters.

16. The six-year period from 2020 to 2026 was marked by great challenges, though never by the absence of the blessings that God continues to bestow. COVID-19 put our capacity for adaptation and fraternal closeness to the test: The limitations imposed by social distancing became, paradoxically, an opportunity for remarkable apostolic and communal creativity.

17. On the other hand, the period of government that is concluding has been marked by important organizational changes: the implementation of the new governing structures of the Common Works[8] and of the Regnum Christi Federation.

18. Some of the focal points of this government have been the implementation of the *ratio institutionis,* the perseverance of the Legionaries, their spiritual and human growth, and their generous dedication to the mission of forming apostles, Christian leaders in the service of the Church. With trust in God, new paths for vocational promotion have been explored, with great care taken to ensure authentic discernment.

19. Promoting safe environments, preventing abuse, and providing support to victims have become essential elements ingrained in our

[8] Cf. *Explanatory Note prior to nos. 42–45 of the Statutes*: The Common Works are the set of works owned jointly by the three federated institutions. As such, they participate in the life and mission of Regnum Christi.

internal culture. At the same time, the experience of these years has revealed mistakes made in these processes that have caused suffering. We have begun implementing urgent improvements, particularly in our commitment to prevention and providing respectful and compassionate support to victims of abuse, recognizing that we can and must always improve. Offering better accompaniment to those accused and to those found guilty who are serving their sentences continues to be a necessity.

20. We have tried to repropose, with passion and evangelical authenticity, our mission within Regnum Christi and ECYD sections, in the educational and university fields, in preaching the Gospel, in formation in prayer, in accompaniment, and in family ministry. Over these years, Legionaries have dedicated themselves to parishes; the formation of priests, seminarians, and consecrated persons; the media; Christian charitable works; working with the most needy; and countless other initiatives in union with other members of Regnum Christi and pastoral agents in the Church.

21. The care of our elderly and sick brother Legionaries, an area where we are aware that we must dedicate ourselves even more, deserves a special mention.

22. Together we have been able to sense the progress on the path of conversion, purification, and renewal that we have traveled, hand in hand with the Church, with special intensity since 2006. We have evaluated, serenely and from Christ's perspective, the progress made and the tasks still pending, in order to live an increasingly evangelical exercise of authority and religious obedience, as well as the development of fraternal life, our priestly and religious identity, the mission of the Legionary, and the practice of poverty.

23. Within this framework, the Chapter Fathers were able to review the situation of the educational projects in which we collaborate with the other federated institutions. We noted that the process of implementing the new structure of government, though not without its difficulties, has been positive overall. As a result of this assessment, we decided to

renew our commitment to continue carrying out these shared projects together, incorporating the lessons learned over the past six years.

24. In the administrative sphere, we have received a detailed report on the Congregation's financial situation, which has also been thoroughly examined by a Chapter committee. We have found that the situation is stable, there is order and responsibility in the management of material assets, and a significant reduction in debt has been achieved. To those who serve in this vital and sometimes underappreciated area, we express our deepest gratitude on behalf of the entire Legion.

25. In summary: These have been six years of intense work, learning, purification, and hope. Even amid mistakes and wounds to heal, we feel God's guiding hand, and we gratefully contemplate the dedication of so many brothers, trusting that Christ can make all things new. Challenges remain, yes, but we face them with hope.

Acknowledgments

26. As a Congregation, we wish to give glory to God the Father for his faithfulness and mercy that sustain us. We place in Mary's hands the gifts received during this Chapter so that they may bear their full fruit in time.

27. We give thanks to Pope Francis for his accompaniment during his pontificate and to Pope Leo XIV for receiving us in audience and for his words of fatherly affection. We renew our fidelity to the Successor of Peter in the Church.

28. We express our deepest gratitude to Fr. John Connor, who served as general director for six years with dedication, leadership, and foresight during challenging times. Illness prevented him from fully carrying out his duties in recent months, a circumstance we have experienced with sorrow. His example has edified us with preaching that springs from life itself more than from words. We accompany him with our prayers. Along with him, we also thank the outgoing councilors: Frs. Jesús

Villagrasa, Rafael Ducci, Pedro Barrajón, and Gerardo Flores, and the entire team at the General Directorate.

29. We thank the Consecrated Women, the Lay Consecrated Men, and all the members of Regnum Christi for having accompanied us with their prayer, witness, and fraternal collaboration.

30. Special mention must be made of the communities of Rome—particularly the General Directorate and the Community of Theology—who generously and selflessly attended to every detail of the Chapter. Their quiet service has been a moving testament to charity.

31. Finally, we thank all Legionaries: novices and religious in formation who look to the future with enthusiasm and hope; the priests who dedicate their lives to the mission, amid difficulties known to God; and our elderly and sick brothers whose offered suffering becomes a source of grace for the entire Legion. We also remember those who have left the Congregation, whom we continue to love as brothers, and of course, the Legionaries who have gone to the Father's house in these past six years. To everyone, thank you.

Preface: A Framework for Walking in Truth

"Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world." (Jn 17:17–18)

32. A General Chapter is a synodal journey in which participants, in an atmosphere of prayer and mutual listening to discern God's voice in their brothers and sisters, seek to enter more fully into the truth of which the Lord speaks, as a service to the entire Congregation. Therefore, this Chapter has sought above all to offer a faith-based interpretation of the Legion of Christ today.

33. Truly, an apostolic body does not live solely on structures or decisions, but on the faith-based narrative that gives meaning to its experiences and guides its steps. A General Chapter should not only produce directives, but also foster spiritual discernment that leads us to recognize the history we are embodying today as the Legion of Christ and where the Lord is leading us.

34. This path begins with gratitude to God for the good fruits he has allowed us to bear (all that is good in us comes from him); joy for the gift of the Church, our Mother; and the gift of fraternity and friendship we have found within the Legion. By examining our history, with its lights and shadows, in the light of faith, we do not seek to justify the past or close off questions, but rather to offer a shared, honest, and verifiable interpretation of recent history, one that allows us to embrace the truth of what we have experienced and to situate ourselves more realistically in the present moment.

35. This reading is situated within our Church and the contemporary sociocultural environment, marked by profound transformations: changes in the understanding of the person and of relationships, the fragility of institutions, technological acceleration, secularization, cultural pluralism, and a crisis in the transmission of faith. In our societies, many of them post-Christian, faith is no longer based

on cultural consensus, but is lived as a proposal, a witness, and a service. The Church is also experiencing visible tensions: between fidelity to tradition and the need for renewal, between authority and co-responsibility, between safeguarding the deposit received and the search for new expressions. The Legion does not experience these challenges apart from the ecclesial body. All that we have gone through cannot be interpreted solely as an institutional anomaly, but as part of broader processes that today challenge consecrated life and the priestly ministry as a whole.

36. This ecclesial perspective does not diminish the unique nature of the Legion's experience. The current phase cannot be adequately understood if it is reduced to a moral, legal, or structural crisis. The inner narrative that for decades gave cohesion, direction, and shared meaning to Legionary life was also affected: a narrative that unified mission, identity, and future, that offered apostolic dynamism and generated real fruits, but that needed profound purification. The events linked to the founder, which caused great suffering to many people, affected the understanding of authority, obedience, spiritual mediation, institutional trust, and the way of transmitting the charism. This reality decisively marked the process we experienced, without exhausting or defining the entire history of the Legion.

37. The Church's intervention was an act of discernment and pastoral care. The Legion embraced this path in obedience, recognizing the Church's authority to purify, safeguard, and reaffirm a charism in need of profound revision. In this process, the Church did not deny the fruits of goodness and evangelizing fruitfulness that had emerged, but rather sought to place them within a horizon of fuller truth. The duration and depth of the process are explained by this complexity. It was not simply a matter of correcting deviations or reforming structures, but of navigating the collapse of an institutional narrative, with unprecedented spiritual, communal, and apostolic consequences. Accepting this truth does not mean reducing the history of the Legion to a wound, but rather distinguishing more clearly between the gift received and its deformations, so that the charism can be lived with greater truth

and freedom. In biblical terms, it is the experience of the people in the desert: God remains present, but they no longer walk with the same certainties (cf. Ex 16–17; Hos 2:16). The loss of certainties is not a sign of the Father's absence, but often the place where the covenant is renewed.

38. During this time, real tensions have emerged within the Legion: between tradition and renewal, between autonomy and unity, between its own identity and belonging to Regnum Christi, between fraternal life and apostolic dynamism, between healing very real wounds and responding to new needs. These tensions are not inherently negative: They are fruitful tensions and spaces for discernment that call for greater evangelical fidelity.

39. Scripture shows that God acts from assumed fragility: Abraham, *himself as good as dead* (Heb 11:12); Moses, *slow of speech and tongue* (Ex 4,10); David, the *youngest of his brothers* (1 Sam 16:11); and Paul with *a thorn in his flesh* (2 Cor 12:7). Likewise, the Lord does not rebuild the Legion by relying on its institutional strength, but by leading it to a more conscious dependence on his grace.

40. The core of the charism remains alive. It does not depend on specific historical forms or closed models, but on an ever more transparent configuration with Jesus Christ, who *did not come to be served but to serve* (Mk 10:45). We walk attentive to his work with us because the fundamental narrative of the life of every person and work in the Church is: "*My Father is at work until now, so I am at work*" (Jn 5:17). As codified in our *Constitutions*, we strive to have Christ reign and to give glory to God[9] by living a true Christ-centeredness;[10] in our mission, we make present the mystery of Christ who gathers, reveals, forms, and sends others to collaborate with him in building up his Kingdom.[11]

41. As Pope Leo XIV reminded us in his audience with the Chapter

[9] Cf. CLC 2.
[10] Cf. CLC 8.
[11] Cf. CLC 4.

Fathers, this path leads through humility, inner freedom, and an authority understood as spiritual and fraternal service, remembering that we are not masters of charisms, but their custodians and servants.[12] In continuity with this ecclesial call, we know that purification is not a parenthesis, but a constitutive stage of future fruitfulness.

42. We already see many signs of this reconfiguration: a clearer awareness of ecclesial co-responsibility, a search for more evangelical forms of governance and exercise of authority, more explicit attention to individuals, a more realistic review of formation and apostolic priorities, a more humble acceptance of one's own limitations, and care and protection for the most vulnerable. These signs do not yet constitute a complete synthesis, but they point in a direction. Progress and resistance coexist. Some wounds still require time, listening, and processes of reconciliation that cannot be improvised.

43. We are aware that the Legion is not called to carry out its mission "in spite of" the painful events of the past, but precisely through them, because "the Lord […] has acted and continues to act in and through these mysterious events."[13] The crucial question is not what we leave behind, but to what we are being led now. And this purpose is not self-referential: Purification prepares us to better serve the Church, the faithful, and those most in need of hope, with more evangelical apostolic works and a more transparent priestly presence.

44. At this historic moment, a strong desire is emerging among many Legionaries for a clear, demanding, and exciting apostolic horizon of testimony that gives meaning to their personal commitment and gives their lives evangelical fruitfulness. The horizon that is taking shape is that of a more paschal Legion: more centered on Christ, more fraternal, more ecclesial, and more available for the mission that the Spirit entrusts to the Church today. This directly challenges our decisions in areas such as formation, governance, fraternal life, and apostolic priorities, so that

[12] Cf. Pope Leo XIV, Address to participants in the General Chapter, 5.
[13] Fr. John Connor, LC, Letter on Our History, September 15, 2025.

Easter may become visible in the concrete way we exercise authority, accompany others, and reach out to those who live far from the faith.

45. This reading does not replace the moral judgment or historical responsibility that has already been assumed, nor does it seek to close off the Congregation's discernment. Rather, it aims to offer a common framework, a shared "spiritual grammar," that allows us to recognize God's action in history and to guide present decisions with greater truth. In this sense, this spiritual grammar needs to be progressively translated into verifiable criteria: primacy of the person, truth and transparency, ecclesial co-responsibility, institutional sobriety, and missionary boldness.

46. Indeed, when Christ rose from the dead, he greeted his Apostles with peace and showed them his wounds. These wounds reveal human evil. But Jesus does not center his identity around them: He does not reproach them, he does not play the victim, but rather he embraces history and in himself redeems and resurrects it. His attitude is not defensive; it is missionary. He looks at his Apostles and entrusts the Kingdom to them. He makes them understand that he has already conquered, that the last word does not belong to sin, nor scandal, nor human weakness, nor adverse circumstances, but to his living presence among us. This is how the Legion is called to live its Easter: showing the world its wounds and inviting, in the name of Christ, the proclamation that where evil has closed the doors to the future, the power of the Resurrection reveals new paths full of hope.

47. On this path, the Legion does not advance alone, nor does it rely solely on its own strength. It is the Holy Spirit who continues to guide the personal and institutional journey, working in the conscience of each Legionary and in the discernment of the entire body. Trusting in his action, we continue our pilgrimage through history alongside the other vocations with whom, within Regnum Christi, we share the same charism, open to being led, purified, and sent forth, with the certainty that God continues to work in the midst of his people.

48. This *Chapter Communiqué* takes this passage from the letter to the Hebrews as a framework around which to develop the reflections that we, the Chapter Fathers, offer to the Congregation as the fruit of our prayer, dialogue, reflection, and discernment:

> *"Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God."* (Heb 12:1–2)

Part One:
Keeping Our Eyes Fixed on Christ

49. Having considered the context in which God places us today, the first and most essential thing is to fix our gaze on Christ. As the letter to the Hebrews tells us: "*keeping our eyes fixed on Jesus, the leader and perfecter of faith*" (Heb 12:2). Without him at the center, nothing has meaning. With him, everything comes alive. In this section, we share some reflections on Christ-centeredness and how it is embodied in the vocation and life of the Legionary.

Christ, Center of Our Life

50. We recognize that Christ is the center from which everything springs and toward which our whole life converges. With him, even weariness is transformed into an offering and the cross into a paschal journey. Christ's words, *"Without me you can do nothing"* (Jn 15:5), are more than a warning; they are an invitation to remain at the source of all fruitfulness.

51. Like the disciples on the road to Emmaus, we too have experienced moments of bewilderment and weariness. During the journey of renewal, perhaps we have given in to the temptation to look too much at ourselves. But the Lord has drawn near to us, has walked with us, has opened the Scriptures to us, and has set our hearts on fire (cf. Lk 24:13–35). And like Thomas, who touched the open side of the Risen One, we too have been invited to place our hand in his wounds and acknowledge: *"My Lord and my God!"* (Jn 20:28). Christ is not an idea we accept, but a living person who seeks us, saves us, and sends us out.

52. Returning to Christ means allowing him to take the initiative in our lives. It means letting him come to meet us—personally and as a community—and ask us the necessary questions, as he did with the

disciples on the road to Emmaus: *"What are you discussing as you walk along?"* (Lk 24:17). It means listening to his Word until our hearts burn within us and our feet are ready once again for the mission. When Christ truly takes first place, everything else falls into place: Prayer ceases to be a duty and becomes a fruitful encounter; fraternal life is purified of selfishness; the apostolate regains its original freshness.

53. This Christ-centeredness is not an abstraction, but the most concrete attitude of all. It is evident in the importance of the Eucharist in our lives, in our silence that allows us to hear the Word, in our willingness to embrace the cross with the Lord, and in the attention and care with which we encounter Christ in our brothers and sisters. As religious, it is expressed in a special way for us in the evangelical counsels, which configure us to Christ, poor, chaste, and obedient. It is manifested in the way our decisions reflect that he is the ultimate criterion of our will and our actions. As our *Constitutions* remind us, the Legionary is called to "center his entire existence on Christ through a real, personal, manly and passionate love for him."[14] It is not enough to speak of Christ; it is necessary to allow ourselves to be configured by his heart.

54. Christ-centeredness is the fundamental and specific characteristic of Legionary spirituality. In St. John we contemplate the disciple who believes in the love of Jesus, remains faithful, rests his head on the Lord's chest (cf. Jn 13:23), and discovers in the pierced side the fount of life (cf. Jn 19:34). In St. Paul we see the apostle configured from within by the Lord: *"I live, no longer I, but Christ lives in me"* (Gal 2:20). In both, contemplation and mission, intimacy with the Lord and missionary boldness, are harmonized. We ourselves wish to place ourselves in this same school, called to let Christ truly be our life: *"Christus vita vestra"* (Col 3:4).

55. At the end of this *Communiqué*, we offer a broader thematic document on Christ-centeredness as a final exhortation, the fruit of the Chapter's reflections. It is not just another text among others, but a

[14] CLC 3.

meditation on the heart that beats in every page of this *Communiqué*. We invite every Legionary, every community, to read it carefully, to allow themselves to be challenged by it, and to let it rekindle the fire of their first love. Because only when Christ is truly the center does everything else—identity, formation, mission, communion—find its unity, its place, and its meaning.

Living Our Legionary Vocation

A Thirst to Fully Live Our Identity

56. In reviewing the personal and assembly contributions, we have observed a thirst for authenticity, a desire to live our identity more fully, aided by our own texts that root us in a deeper fidelity to the charism and the Gospel. The Legionary's spirituality strengthens his identity, allowing him to flourish in his own charism through the full richness of his personality, in internal and external communion with his brothers. An indicator of the maturity of an institution like ours is when, rather than focusing on reflections about its own identity, it thinks, acts, writes, and preaches based on that identity.

A Center of Legionary Spirituality

57. For this reason, we believe that the time is ripe to ask the general government to establish, in the ways they deem appropriate, a center of Legionary spirituality and pastoral style, which can be conceived as a center of thought that develops useful resources in this area.

Militia Christi

58. We believe this is the best way to address the various concerns that have come to the Chapter. Many assemblies have asked us to reflect on the value of militancy as a "*militia Christi*," since it is an element that we feel identifies us, but which, at least as a term, is perceived with some suspicion in certain circles within and outside the Church due to certain

conceptual associations. It is clear that developing a deeper theological and charismatic foundation for this Christian trait is necessary.[15]

Priestly Fatherhood

59. Another topic that arouses interest and enthusiasm is the development of fatherhood in our priestly vocation. It is clear that the history of the Legion carries with it a deficiency in fatherhood stemming from the abuses of its founder. This fact has far-reaching consequences in various aspects of our lives, such as our relationship with superiors, spiritual directors, the rules, and our role toward other vocations in Regnum Christi. And beyond the events of our history, we feel the need to develop this fatherhood as a gift from God the Father and an expression of our priestly ministry.

60. When we speak of identity, we are speaking above all of the relationships through which we construct it. In this case, for example, it is by learning to be children that we can become parents. Therefore, as number 57 of the *ratio institutionis*, *Christus vita vestra*, points out, a reading of our history based on faith invites us to develop our Christ-centered spirituality by more consciously incorporating a spirituality of God's fatherhood. Indeed, the message that Christ communicated to his Apostles during his life on earth is centered on the revelation of the Father. This is another of the major themes that require further exploration by the spirituality center.

61. In a culture so deeply marked by the crisis of fatherhood, which in turn tarnishes the image of God the Father, we are called to make publicly present a redeemed and healing fatherhood. A constant reminder of this truth is the ordinary way we address one another as "father."[16] This challenges us to be a humble sign of the one Father in Heaven (cf. Mt 23:9).

[15] Cf. CVV 11.
[16] Cf. CVV 296c.

Visible and External Aspect of Identity

62. A third important issue that we seem to perceive in the contributions concerns the visible and external aspect of identity. We have moved from meticulous normativity to a more conscious development of our *sensus Legionis*: a sense of religious life, of our way of life, based on great principles assimilated through conviction. For most, this has borne fruit in terms of responsibility and inner growth, while others have lived it immaturely as an occasion for every kind of indulgence. Some are disconcerted by certain outward expressions of conspicuous disparity and wish they had many aspects regulated as before, while others fear that talking about identity is an excuse to return to the old rigidity of rules.

63. We must remember that the principles we are now emphasizing are supported by certain rules that should not be discarded as rigidity,[17] but rather observed with love.

64. The *ratio institutionis* speaks of "a family resemblance," that is, that the Legionary identity, its inner physiognomy and spiritual communion are also expressed in some external forms[18] in personal presentation, the style of houses, feast days, etc.

65. We believe that the best way to live these principles in accordance with the circumstances of times and places is the community project, which promotes both the role of the superior and the co-responsibility of all the members of a community in the safeguarding and living of their own identity.

Traditions and Customs

66. A related element to this topic is the traditions of the Congregation. We Chapter Fathers received the results of the consultation process

[17] Cf. CVV 612, which in turn cites ET 32.
[18] Cf. CVV 295–296.

undertaken by the general government on this matter. We believe that the traditions and customs of the Congregation—by their very nature—cannot be contained in a closed code, as they are part of a living process. We fear that a desire for exhaustive codification could distort them, with the risk of some perceiving them as rules. Furthermore, we saw that the most important traditions are already included in the texts of our proper law. These are already sufficiently detailed to help us live a family spirit. The other traditions and customs are part of the life of the Legion and are transmitted naturally among the Legionaries from their formative years.

Liturgical Life and ars celebrandi

67. The Chapter has received a relatively high number of contributions reflecting concern for liturgical life in the Congregation. We wish to remind all Legionaries of the intrinsic efficacy and pedagogical value of the liturgy.[19] In the Legion, living the liturgy in step with the Church, with sobriety, devotion, and a sense of the sacred, has been a distinctive feature of our identity and love for Christ. In our Congregation, we do not adopt particularistic emphases nor seek novel forms of celebration, but rather we strive to remain faithful to the Church's way of celebrating, in a sober and fervent expression that safeguards the faith and makes it visible.

68. We would like to invite all Legionaries to renew their "active, conscious and fervent participation in the liturgy,"[20] deepening personally and as a community their understanding of the value of the liturgy in their lives as priests and apostles. By emphasizing the importance of the *ars celebrandi*, the Church emphasizes the value of liturgical norms, which are not mere external formalities, but rather a guarantee of the faith celebrated by the people of God. As a Chapter, we recall that each Legionary, in his own apostolate, is responsible for living and celebrating the liturgy with the distinctive characteristics and

[19] Cf. CVV 164.
[20] CLC 49.

fidelity to the Magisterium that set us apart.

69. It is wrong to think that neglecting the norms, trivializing the chants, or unduly simplifying the liturgy will make it more accessible or fruitful for the people of God. On the contrary, beauty, lived with simplicity and authenticity, has its own power of attraction, and the sacred, when faithfully cared for, speaks profoundly to the human heart thirsting for God. Moreover, a deep experience of the liturgical celebration leads to that more complete self-giving expressed by St. Paul (cf. Rm 12:1) and expressed in our *Constitutions* as "making his life a perpetual liturgy."[21]

Identity is Expressed in the Apostolate

70. The identity of the Legionary is also expressed in all his apostolic activity. Consequently, certain defining characteristics—such as Christ-centeredness—and essential aspects of our mission—such as the formation of apostles, Christian leaders, and the principles of apostolic action of Regnum Christi[22]—must be reflected in the various apostolic initiatives of the Legionaries. This style must also be present in new forms of apostolate, such as the various types of retreats, digital evangelization through social media, and other emerging expressions. In this area, a particular challenge in recent years has been the tension between personal presentation and institutional or corporate identity in the digital sphere, which requires renewed discernment in order to express authentically, unequivocally, and responsibly who we are.

Compendium

71. Finally, some Legionaries and territorial assemblies have suggested compiling a brief and inspiring summary of what characterizes a Legionary when he allows himself to be transformed by the charism, written in language based on explicit elements of the newly approved texts. We have accepted this suggestion and propose the following text:

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[21] CLC 53.

[22] Cf. SRCF 32–39.

Christ reigns in the Legionary who:

lives as a beloved son of the Father;
makes the Eucharist the center of his day;
finds in Christ his example of a man and shepherd;
radiates the charity of his Sacred Heart;
looks at others with the eyes of Jesus;
reflects Christ's humility and mercy;
is a brother to his brothers;
prays and sacrifices himself with militancy;
gets up when he has fallen;
stands at the ready as a rank-and-file soldier;
forms apostles, Christian leaders;
walks in step with the Church;
fosters esprit de corps and communion;
makes the most of his time in light of eternity;
accompanies Mary at the foot of the cross;
lays down his life to make the Kingdom present.

Part Two:
Ridding Ourselves of Every Burden

72. When Christ occupies the first place, we realize that there are things we must leave behind. The runner who wants to reach the finish line must shake off dead weight. We too are called to Gospel detachment, to move forward by *ridding ourselves of every burden and sin that clings to us* (Heb 12:1). This does not limit us; on the contrary, it empowers our lives, allowing us to grow in the freedom of the children of God, loving and serving without reservations. In this section, we will share some reflections on fraternal life, the vow of poverty, and the evangelical exercise of authority and obedience.

Fraternal Life in Common

Congregavit nos in unum Christi amor

Fraternal Life in Christ

73. Since the Chapter of 2014 addressed at length the topic of fraternal life in common at length, we have perceived more clearly that our life is structured around three deeply interconnected dimensions: prayer life, community life, and mission. We are both contemplative and evangelizing, and the importance of living these dimensions as brothers who care for one another, welcome one another when we are weary, go out to meet one another, rejoice and suffer together, pray for one another, and share the mission, is becoming ever more evident. For "we live in community around him, [learning to be] brothers as [we] undergo 'the daily experience of communion of life, prayer and apostolate' 'with one heart and mind.'"[23]

[23] Cf. CVV 99.

Brothers in Prayer

74. The Legionary lives his communion with Christ in personal and communal prayer,[24] for "*where two or three are gathered together in my name, there am I in the midst of them*" (Mt 18:20). As religious, we are first and foremost a community gathered by the Lord. In listening to the Word, in the celebration of the Eucharist, and in the Liturgy of the Hours, Legionaries learn to recognize one another not only as companions in mission, but as children of the same Father and members of the same Body.[25] To be brothers in prayer means allowing ourselves to be gathered together by Christ.

Brothers in Common Life

75. To live our fraternal life fully in community, we draw inspiration "from the witness of Christ's life with his Apostles."[26] When he is in our midst, peace and unity are reborn (cf. Jn 20:19). Community life is the space where the gift of fraternity becomes a concrete relationship. It is not enough to share a roof or activities; we are called to share life. *"This is how all will know that you are my disciples, if you have love for one another"* (Jn 13:35). To be brothers in the community through concrete gestures of service, esteem, and appreciation that embody charity is to make his presence visible in everyday life.

Brothers in Mission

76. Jesus Christ sends us to collaborate with him in the establishment of his Kingdom. Therefore, the mission entrusted to us is a shared passion, a source of unity and authentic friendship. When the mission becomes disconnected from fraternal life, it risks becoming mere activism or personal appropriation. If, on the other hand, it is the mature fruit of a community that prays and loves one another, it is transformed into a

[24] Cf. CLC 53 § 1.
[25] Cf. VFC 12–15.
[26] CLC 38 § 1.

credible and captivating witness. To be brothers and sisters in mission is to live out our calling in such a way that it is said of us: "See how they love one another."[27]

Unity in Diversity

77. This fraternal life is rooted in a distinctive style, marked by intense apostolic activity, "in which each day of toil for the Kingdom is a precious gift from God that will never return."[28] The diversity of personalities, cultures, and ages—the very richness of our vocation—along with the limitations of our human condition, can give rise to tensions. Added to this is the weariness, fatigue, or weakness inherent in generous self-giving and a conversion that is always ongoing, as well as the times when a brother experiences periods of physical, psychological, or spiritual fragility that can be a source of suffering or concern for others.[29] Far from surprising us, these realities are for the Legionary a concrete opportunity to grow in charity and mature in fraternal communion. For "it is not a matter of eliminating differences, but of having the capacity to harmonize diversity to the benefit of everyone, accepting divergences as wealth,"[30] even when these require embracing the cross. When Jesus Christ is at the center of the community, we learn to accept and value one another, and to live charity as brothers and sisters. From this mutual appreciation is reborn the desire and strength to pray together, to share daily life, and to dedicate ourselves wholeheartedly to the mission.

Relationships of Fraternity and Friendship

78. To harmonize these three areas and to grow in the "universal, considerate self-giving" that is the "heart of the Legion's spirit,"[31] a fundamental element is the development of quality relationships in

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[27] Tertullian, *Apologeticum* 39.
[28] CVV 112.
[29] FLC 38.
[30] Pope Leo XIV, Address to participants in the General Chapter, 10.
[31] Cf. CLC 10.

our communities. The Book of Sirach, speaking of a friend, says that "*whoever finds one finds a treasure*" (Sir 6:14). In addition to cultivating friendship, in fraternal life it is necessary to learn the art of loving as brothers all those whom Christ has placed at our side. Wherever spaces, moments, and forums are created that foster authentic encounters in charity and truth, mutual understanding, esteem, and fraternal support in Jesus Christ grow. It is not only a matter of sharing what we do, but also what we live and what we carry within us: the profound experiences of the man of God and the apostle on mission. In our specific ways of interacting with one another, with their cultural and sensibility variations, let us strive to continue expressing the respect and gentleness proper to fraternal charity and the human formation of the Legionary, who in his human interactions "reflects something of the beauty and goodness of God himself," as the *ratio institutionis* states.[32] To the extent that we know our brother, we begin to understand him; in understanding him, we learn to love him; and in loving him, we desire to support him, serve him, and share the mission with him.

Mutual Trust and Priestly Fulfillment

79. Communities testify that when these solid and sincere relationships exist, mutual trust increases and one learns to better harmonize the tension that can exist between prayer, community, and mission. Mission ceases to be "my" apostolate and becomes an expression of "our" commitment to the mission entrusted to us by the Church. Community ceases to be perceived as a restriction and is experienced as a support and a place of life and self-giving. Common prayer ceases to be lived as an obligation and becomes a shared source of strength for the mission. This harmony has a positive impact on our spiritual, mental, and even physical health, so necessary for growth in human

[32] CVV 250; cf. CVV 296: Bearing in mind what was said in CCG2020, 49–50 and that what is expressed in CCG2014, 63 § 1 is not a norm, the choice of the way to address another Legionary in languages that have a formal and a colloquial use (e.g., "*tú*" or "*usted*"; "*tu*" and "*Lei*"; "*du*" and "*Sie*"; "*tu*" and "*você*" or "*O senhor,*" etc.) is left to personal freedom, in accordance with cultural customs, always trying to respect the sensitivity and preferences of the person being addressed.

well-being, vocational fulfillment, and apostolic fruitfulness. Such a community is a heart that beats as one and goes out to meet the brother who, for one reason or another, finds himself prostrate and in need of help by the wayside (cf. Lk 10:30–37). If the desire to cultivate new vocations burns in our hearts, let us also be aware that our brothers and sisters in community are the first vocations we are called to care for.

Community Project

80. To consolidate this balance, we have a privileged instrument: the community project. Where it is lived with dedication and shared responsibility, it generates peace, clarity, and cohesion. In it, the community, under the guidance of the superior, reaches agreements, among other things, on how and when to live common prayer; the communal witness of poverty they wish to give; which fraternal moments they wish to prioritize; how to organize weekly rest and recreation time; how to assume the apostolic mission as a shared responsibility, etc. Apostolic expressions that unite the entire community can arise within the community project: hospitality in the house, presence alongside those most in need, welcoming young people discerning their vocation, etc. Most communities already have their own community project. However, it is essential that it be developed, evaluated, and updated collectively, allowing sufficient time for deep communal discernment.[33]

Ongoing Formation for Apostolic Communities

81. In order for the community project and fraternal life in common to reach their full potential and for us to become "experts in communion," we believe that specific ongoing formation is necessary.[34] Superiors and subjects are called to assume and build their communities together. In particular, the service of authority requires accompaniment and adequate formation to address complex situations with respect, flexibility,

[33] We recommend that the general and territorial directors provide superiors and communities with the appropriate means to make better use of the community project.

[34] CCG2014, 79–82.

and wisdom. The superior is called to be "a man of God, a teacher, a father, a friend and a brother,"[35] capable of sustaining communion without rigidity, but without abdicating his responsibility to lead the community. He must foster "mutual listening, co-responsibility, transparency, fraternal closeness and community discernment."[36] This Gospel leadership, which we are all called to cultivate, fosters subsidiarity and co-responsibility.

The Gift of Fraternal Correction

82. Growth in fraternity requires the art of facing necessary, sometimes uncomfortable, conversations with charity and truth: "*If your brother sins against you, go and tell him his fault between you and him alone*" (Mt 18:15). Evangelical fraternal correction is a true gift.[37] Forgiveness and reconciliation, mutual listening, and daily mercy are pillars of a mature community. Experience shows that when deep and sincere fraternal relationships exist, correction arises naturally. There is no authentic fraternal life without patience, nor patience without concrete love (cf. 1 Cor 13:4). And patience does not mean passively waiting for our brother or sister to change, but rather recognizing "that the other people also have a right to live in this world, just as they are. It does not matter if they hold me back, if they unsettle my plans, or annoy me by the way they act or think, or if they are not everything I want them to be."[38] It is about cultivating the patience, empathy, and charity that Christ has for each of us.

Community Rest

83. Finally, we cannot forget the value of personal and communal rest, so important for priestly well-being and the perseverance of all Legionaries. The Lord said to his Apostles: "*Come away by yourselves*

[35] CLC 216 § 2.
[36] Pope Leo XIV, Address to participants in the General Chapter, 7.
[37] Cf. CVV 570–574.
[38] AL 92.

to a deserted place and rest a while" (Mk 6:31). Shared rest, lived with simplicity and joy, strengthens bonds, prevents burnout, replenishes energy, and allows our fraternity to be a living witness to the Gospel. Healthy rest allows us to face reality and mission with greater serenity, patience in differences, and renewed availability for service and mission. When we take care of our rest and that of our brothers, we can evangelize with greater fullness and conviction.[39] Moreover, if it is lived healthily, it gives glory to God (cf. Isa 58:13). It is important that, during rest, we learn to harmonize its personal and communal dimensions.[40]

Fraternal Life as a Gift for the Church

84. For our commitment to be fruitful and credible, we are called to rediscover, like the Apostles, that the mission is received as a community of disciples gathered around Christ. The effort to live fraternal life is in itself a gift that sanctifies the whole Legion and a prophetic sign of communion for the Church that generates attraction.[41] From the encounter with Christ fraternity is born, and from there springs our mission to "strive to have Christ reign in the lives of its members, in the hearts of people and in society."[42]

Life of Poverty

Fruits of Poverty

85. Our *Constitutions* invite every Legionary to live the vow of poverty without reservation and to enjoy the many fruits it produces for us and for those we serve: "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

[39] Cf. CVV 589–596.
[40] Cf. CN 18 § 2.
[41] Cf. FLC § 10.
[42] CLC 2 § 1.

and mercy; increases love; and bestows serenity and joy."[43]

One Aspect That Requires Renewal

86. The Chapter has received many reflections on this matter from territorial assemblies and individual Legionaries. It also emerged as a relevant topic in the diagnostic survey on religious life conducted by the general government. There is a clear, more or less widespread, concern that, in this area, we have not progressed at the same pace as in other aspects of our renewal.

A Horizon That Inspires and Challenges

87. The Chapter Fathers share the conviction that the teachings offered by our proper law[44] for this purpose provide us with an inspiring horizon that challenges us to welcome as Legionaries, with increasing fidelity, the grace of Christ who "*became poor although he was rich, so that by his poverty you might become rich*" (2 Cor 8:9).

An Opportunity to Grow

88. The concerns that have reached the General Chapter make clear the opportunity that is presented to all of us to grow in the understanding and assimilation of the beauty of this vow, in its concrete demands on our life as apostles and in community, to give glory to God by building the Kingdom of Christ in our hearts and in the hearts of our brothers and sisters.

Creative Self-Assessment

89. For this reason, rather than repeating what is already expressed in our proper law, the Chapter wishes to invite Legionaries, both

[43] CLC 20 § 1.

[44] Cf. CLC 18–26; CN 9–14; CVV 183–192; CCG2014, 218–260; CCG2020, 112–113.

individually and in communities and territories, to undertake a creative self-evaluation, not only to assess how we have lived poverty in recent years, but also to discern with interest new paths to flourish in the following of the poor Christ, open to the newness of the Holy Spirit.

To Stir Up the Gift of God

90. In this regard, the words of the Apostle Paul to Timothy are enlightening: *"I remind you to stir into flame the gift of God that you have"* (2 Tim 1:6). This verb—as Pope Leo XIV teaches us[45]— evokes the image of an ember beneath the ashes and, applied to our vow of poverty, reminds us that we must fan into that inner fire so that the initial intuition of our consecration may remain alive and burning. Only in this way can we conform ourselves to him who "*became poor although he was rich, so that by his poverty you might become rich*" (2 Cor 8:9). Let us rediscover the richness of interior freedom, of availability to God and others, let us allow ourselves to be cared for by his providence, and let us experience the joy of living in the simple style of Christ.

Embrace Poverty with Enthusiasm

91. If in the next six years each territory, each community, and each Legionary embraces this vow with renewed enthusiasm and lives it with greater consistency and evangelical radicalism, we trust that our interior freedom and fuller availability for service will grow, so that the Legion and the people we serve may benefit from the prophetic witness of one who lives with austerity, free from material attachments in this world.

Personal, Community and Territorial Examination

89. This General Chapter wishes to present some elements of growth that are available to everyone if we so desire. They are presented as an

[45] Cf. Pope Leo XIV, Address to the Clergy of the Diocese of Rome, February 19, 2026.

aid to the proposed self-assessment, without claiming to be exhaustive.

a. We remind everyone that poverty is above all a personal decision, which no one can delegate, and that each person is called to assume with conviction and freedom the commitment to live in poverty for love of Christ, as part of the gift of following him personally, even though the community helps and accompanies in this process.

b. The development and periodic review of the community project is a privileged opportunity to discern together how to live faithfully and give community witness to the poverty professed by vow.

c. We urge territorial directors and local superiors to establish mechanisms that facilitate the transparent use of the common fund in our communities.[46]

d. We believe that a good practice for individuals and communities is to expose them to situations of real poverty, adapted to each person's reality and possibilities. We have found that this has provided significant help to many of our brothers.[47]

e. The practice of rendering accounts to one's superior is a prescription of our *Constitutions* that fosters proper discernment in the use of money. The requirement of accountability also extends to funds used for the apostolate, in the manner established in each territory.

f. We highly value the initiative of some communities to live what the *Constitutions* prescribe in number 22 § 3, which, through the community budget or the collection of donations, allocate resources to offer scholarships to our Mano Amiga schools or other works that serve the most needy.

g. To foster shared responsibility in living out this vow, we re-

[46] CCG2014, 232–233.

[47] Cf. Pope Leo XIV, Apostolic Exhortation *Dilexi te*, October 30, 2025, 102; CVV 96.

mind local superiors of the good practice of regularly going over the budget, as well as income and expenditure reports, with their community. The same applies to the financial situation of each territory.

h. We urge territorial directors and community superiors to ensure that every Legionary has the certainty that their personal needs for food, clothing, and healthcare are met by the Congregation. Some testimonies received indicate that this is not the perception everywhere. It is understandable that a sense of insecurity in this area might lead some to consider personal financial arrangements outside of established procedures, in opposition to our *Constitutions*, in order to ensure these needs are met.

i. From the Chapter we urge the general, territorial and local governments, as well as each Legionary, to discern the need or advisability of making institutional or personal expenditures that contradict, or may be perceived as inconsistent with, the religious poverty professed by vow.

j. We invite the central and territorial governments to propose in their respective countries some more concrete guiding principles than those offered by our proper law for living a poverty appropriate to the situation of each place and adapted to new circumstances. For example, that vacations not appear luxurious, that donations ordinarily be requested for the community or apostolates, and not for personal use, etc.

k. Finally, we invite all Legionaries to evaluate their use of time. There is some concern about the excessive time some dedicate to entertainment, sometimes going beyond the necessary and legitimate rest,[48] particularly the undiscerning use of digital recreation, which in some cases can negatively impact the living of the vow of chastity. It is also worth remembering that making good use of time does not consist primarily

[48] Cf. EG 81; CVV 589–596.

in doing more apostolic work or being busy, but in learning to achieve unity of life (e.g., growing in our interior life, intellectual formation, personal rest, and rest in community).

The Evangelical Experience of Authority and Obedience

93. "*Whoever wishes to be great among you shall be your servant*" (Mt 20:26). In Christ, the exercise of authority and the experience of obedience find their model and their deepest meaning: They are concrete paths of conformity to him, who "*did not come to be served but to serve*" (Mt 20:28). Pope Leo XIV reminded us in the audience that authority in religious life "serves to animate community life, focusing it on Christ and guiding it toward the fullness of life in Him."[49] These words resonate powerfully within us. We are called to live authority and obedience not as opposing realities, but as two dimensions of the same mystery of love and service.

94. We thank God for the path of renewal undertaken since 2010, in which the Church specifically indicated the "need to review the exercise of authority, which must be joined to truth, so as to respect consciences and to develop in the light of the Gospel as authentic ecclesial service."[50] This process has already borne significant fruit, including our *Constitutions* approved in 2014, the renewed structures of governance, and the improved harmonization of religious life with the current practice of the Church.

95. We Chapter Fathers have welcomed and listened attentively to the concerns and proposals expressed by the territorial assemblies regarding the experience of authority and obedience. We cannot ignore that we are still living in a period of transition, moving from a model of religious life with abundant and detailed rules to one in which the emphasis is placed more on discernment and personal responsibility.

[49] Pope Leo XIV, Address to participants in the General Chapter, 6.

[50] Holy See, Communiqué Regarding the Apostolic Visitation of the Congregation of the Legionaries of Christ, May 1, 2010.

Every profound transition can generate confusion and uncertainty about the path being taken. We wish to address these issues by seeking answers to questions such as: What does it mean to obey well, in the style of Christ, today? How can a superior govern? Where is the line between the legitimate exercise of authority, its misuse, and abuse? How can we reconcile freedom and obedience in daily life and avoid excesses?

96. Given its relevance, we have thought it appropriate to answer these questions based on the Gospel and the Magisterium of the Church in a specific statement, which starts from the contemplation of Christ, the model of all authority and obedience.

97. This is an important document for the entire Congregation. We invite every Legionary to read it carefully, to bring it to prayer, and to engage in communal and personal dialogue with his superior. It is not a legal text, but a spiritual reflection that seeks to illuminate the concrete life of our communities.

98. We thank our superiors for their generous dedication and urge them to live their service with the confidence of those who know they are serving God and with the tenderness of those who care for their brothers and sisters. We invite the members of the communities to a supernatural, active, and mature obedience that integrates personal and communal discernment of God's will and the offering of themselves in obedience, so as to identify more closely with Christ and joyfully walk the path of holiness.

Part Three
Let Us Run with Perseverance

99. With our eyes fixed on Christ, with a detached heart, it is now our turn to run a very personal race toward holiness, with the clarity of those who know where they are going and why: "*I will run the way of your commandments, for you will broaden my heart*" (Ps 119:32). "*Let us [...] persevere in running the race that lies before us*" (Heb 12:1): Christ calls us, forms us, and sends us out. And we, as Legionaries, have our own way of participating in his mission: to form apostles, Christian leaders at the service of the Church.[51] First, vocational promotion in the current context will be addressed; then the initial formation of the Legionaries themselves; then the mission; and finally the relationship of the Legion with the Regnum Christi Federation and its components.

A Renewed Vocational Vision

The Call of Jesus Resonates Today

100. *"Come after me, and I will make you fishers of men"* (Mt 4:19). This call of Jesus continues to resonate today. And although contemporary culture exalts individual autonomy, young people still thirst for transcendence, for something "more" that fills their hearts. The concept of "vocation"—often reduced in secularized culture to a mere functional choice—must be proclaimed for what it truly is: a personal plan of God's love for each individual. We are certain that, even in changing contexts, the Lord of the harvest continues to call. Therefore, the Lord invites us to be bold collaborators, preparing with him a more fertile ground for grace.

[51] Cf. CLC 4.

Pastoral Response to a Changing Context

101. The Chapter acknowledges that the sociocultural context has changed: Discernment processes are more complex, young people face difficulties in committing themselves and making definitive choices, faith within families has declined, and the culture that once sustained a Christian worldview has been eroded by secularization. But this situation cannot paralyze the disciples of Christ. Rather, it encourages us to take a qualitative leap in approach and vision: We want to move from an "emergency vocational ministry" to a stable expression of the Church's motherhood; from a promotion focused on certain profiles to a broad proposal addressed to everyone; from the logic of recruitment to respectful accompaniment that helps each person discern their own truth before God; from isolated initiatives to a collective action sustained by the entire ecclesial community. And, above all, we want to move from weariness to a renewed creative impulse, humble and courageous, that acknowledges the mistakes of the past and trusts in the ever-new power of the Spirit.

To Guard and Rekindle the Fire Received

102. The vocational ministry we wish to propose does not consist primarily of new methods, but rather in safeguarding and rekindling the fire received as a gift from God. If the heart burns for Christ, hope becomes contagious, and the proclamation of vocations regains its freshness. We invite Legionaries to renew their inner readiness to collaborate with the Lord in proclaiming God's call, to form others in listening and discernment, to accompany young people toward the full development of their baptismal vocation, to learn about and promote vocational initiatives in their territories, and to open their communities to young people who are eager to learn about our way of life. We trust that the new six-year period will be distinguished by a renewed proclamation of vocations.

In-Depth Document

103. At the end of this *Communiqué*, we offer a comprehensive document on vocational promotion. This text delves into each of these aspects, providing specific criteria, environments, agents, resources, and pathways, and outlining a clear path for the six-year period.

Initial Formation

104. In light of the reports from the general director and the territorial directors, we Chapter Fathers have assessed the overall state of initial formation. While this has not been a central theme of our work, we wish to share our interpretation of the current situation.

The Fruits

105. We note, first of all, the good fruits of the formation work carried out during this six-year period. We thank the Lord of the harvest for the new generations of Legionaries who experience an authentic encounter with the Lord, a desire for holiness, a great sense of fraternity, a desire for deep relationships with others, a great love for the Legion, and the aspiration to contribute to the mission of Regnum Christi. These brothers of ours, who came to know the story of our founder before entering or during their early years of formation, have a humble, realistic, and at the same time enthusiastic vision of our Congregation, as well as a keen awareness of their own limitations and weaknesses.

Our Experience in Rome

106. Therefore, in hearing the concerns expressed by some of the Chapter Fathers regarding initial formation, we wish to say with joy and confidence that we have observed that this formation is solid and well-oriented, and that it is backed by a very serious effort to structure certain processes. There are still some aspects that need improvement, such as the development of skills specific to the mission within Regnum

Christi, emotional maturity, etc. But we are witnesses that the religious in Rome are a great hope for the future.

The Challenges of Renewal

107. At the beginning of our renewal process, we did not have a *ratio institutionis*, which inevitably caused some disorientation for a time. We are grateful to note that this confusion has now been overcome, and we now have formation programs based on these documents. Our main effort now consists of applying them consistently and creatively and evaluating the formation outcomes using the instruments developed for this purpose.

108. Indeed, the initial formation of Legionaries has evolved profoundly in the last twenty years. It has been a period of searching, based on our formative experience within the Congregation and the need to adapt it to current challenges. We have found these adjustments to be beneficial, but the process has not been without hesitation, learning, and some mistakes.

109. In continuity with the process initiated under the guidance of the pontifical delegate, we have adopted a pedagogy that gives greater priority to principles and offers sufficient flexibility to personalize the formation processes and adapt them to the realities of times and places.

Communication of the Update Process

110. The intentional and sustained effort to update formation in light of the renewal process and according to the guidelines of the Church, particularly the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life and the Dicastery for Culture and Education, has not always been well communicated to the Congregation. Perhaps this has contributed to the spread of perceptions that do not do justice to the work being done and the fruits being borne.

Changes and Progress in Recent Years

111. The *ratio institutionis*, *Christus vita vestra*, published in 2017, and the *ratio studiorum*, *Sapientia Christi*, both promulgated by the General Chapter of 2020, have provided the framework for this delicate formation process. During the six-year period that is now concluding, several practical and evaluative tools have been developed, such as graduation profiles, objectives, and formation projects for each stage, among others. Self-evaluation tools for religious and verification tools for formators have also been created. In 2025, a general framework was published to better coordinate the objectives, programs, and resources across stages. This has been achieved in part thanks to the annual meetings between instructors of novices and superiors of the houses of formation, which have strengthened the unity of the formation journey. A conscious effort has been made to assign priests to the houses of formation who possess the qualities, skills, and preparation necessary for this delicate work.

Initial Formation for the Mission

112. The mission of the Legionary demands solid and profound intellectual and cultural preparation[52] in order to evangelize culture and thought.[53] The general director, in his report, mentioned that a certain lack of interest in this solid and advanced intellectual formation was perceived among some. Therefore, we invite all Legionaries to equip themselves to give an explanation of their faith (cf. 1 Pet 3:15), to engage in dialogue with the world, and to propose the rationality and coherence of the Christian message.[54] Hence, the intellectual formation of the Legionary is not mere intellectualism, but is "directed to proclaiming Christ and his message."[55] Where possible, this formation should be accompanied by attaining academic degrees.

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[52] Cf. CLC 96 § 2.
[53] Cf. SaCh 4.
[54] Cf. CVV 255.
[55] CLC 100; cf. PDV 51.

Stages Prior to Apostolic Internship

113. The structure and duration of the stages prior to apostolic internship (humanities and philosophy) continue to raise questions. The Chapter has received various proposals to resolve the problems identified, but has not had sufficient information to make a responsible decision regarding a change to the current practice. This is a task begun in the past and which will have to continue in the future.

Systematic Evaluation

114. We recommend that the new government conduct a systematic evaluation of the current objectives in each area and stage of our formation.

School of Legionary Formators

115. Likewise, we recommend that the general director endeavor to develop a *school for Legionary formators* that will enable them to be trained in accordance with the Legion's charism and mission.

Thanks to the Formators and the Brothers in Initial Formation

116. We wish to express our special gratitude to the Legionaries who have collaborated in the initial formation of their younger brothers. They have been entrusted with the most delicate task, perhaps even more so today than before. They have carried it out with love and selflessness, striving to implement faithfully and creatively the directives of the General Chapters and the provisions of the *ratio institutionis* and the *ratio studiorum*.

Role of Formators

117. Formators, in a preeminent way, "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."[56] We invite everyone to value this delicate mission, to discover it as a personal vocation, and to generously accept the Lord's call to obedience to this fruitful ministry.

A Word to Our Brothers

118. We address our brothers who have undergone initial formation during these years. We wish to acknowledge their perseverance, their openness, and their desire to respond faithfully to Christ's call. The Legion looks to them with great hope. To them and to the Legionaries who will come after them, we reiterate our commitment to continue walking with them, learning together to be disciples and apostles of Christ in order to serve the Church.

The Legion of Christ in the Regnum Christi Federation

119. Fixing our eyes on Jesus is not a solitary exercise. Christ gathers us together, makes us a family, and sends us out together. And for us, Legionaries of Christ, that family has a name: Regnum Christi. We belong constitutively to this spiritual family and apostolic body,[57] and it is from there, in communion with the Consecrated Women, the Lay Consecrated Men, and the lay members associated to Regnum Christi, that we live out our vocation and fulfill our mission and service to the Church.

120. The journey of these past six years in the Regnum Christi Federation has been intense. The approval of its *Statutes* and the implementation of the Common Works have brought about significant changes in the governance of our apostolic activity and in the Congregation's self-understanding. These have been years of learning, of real fruits, but also of difficulties that we cannot ignore. The territorial assemblies have honestly expressed both the positive aspects and the challenges:

[56] CLC 4.
[57] Cf. CLC 1.

disaffection among some Legionaries, a feeling of being held back, a lack of proper accompaniment and clarity regarding who governs the apostolate, conflicts over appointments, etc. And with equal honesty, we acknowledge difficulties that originate within ourselves: insufficient knowledge of the *Statutes*, difficulty integrating into the dynamics of collegial governance, inadequate spirit of teamwork, and sometimes deficient communication.

121. The Chapter has dedicated time to diagnosing the situation with realism and charity. We have identified underlying causes: differing visions on how to articulate the common charism and the distinct identity of each vocation, tensions not always acknowledged or resolved between autonomy and unity, and mutual mistrust that needs healing. At the same time, we have gratefully recognized the fruits of communion, co-responsibility, and maturity that have emerged in recent years. The Holy Father reminded us that "diversity of forms […] does not weaken unity, but enriches it." And he invited us to have "the capacity to harmonize diversity to the benefit of everyone, accepting divergences as wealth and discerning together the paths that the Lord proposes to us."[58]

122. We believe in Regnum Christi as a gift of the Holy Spirit to the Church. The Federation is not an end in itself, but a juridical instrument at the service of the missionary communion of diverse vocations born of the same charism. Therefore, difficulties do not discourage us; they invite us to grow. We need to affirm with equal vigor both the autonomy of each federated institution—a necessary condition for authentic communion—and the spirit of communion that demands listening, dialogue, mutual trust, and respect for each other's spheres of responsibility. Only when this healthy tension is serenely embraced can the common charism unfold in all its fruitfulness.

123. At the end of this *Communiqué*, we offer a more comprehensive document on our identity and mission in the Regnum Christi Federation.

[58] Pope Leo XIV, Address to participants in the General Chapter, 10.

It is an important text, the fruit of deep and honest discernment. It clearly addresses current challenges, proposes concrete courses of action, and outlines a path of renewal that involves the entire Congregation and its various levels of government. We invite everyone to read it with an open mind and to responsibly embrace the proposed courses of action. We believe that, rightly understood and faithfully implemented, the Federation remains a valid instrument for living and promoting communion in mission.

The Mission

Caritas Christi urget nos

124. "*The love of Christ impels us*" (2 Cor 5:14*).* This apostolic urgency of St. Paul also shapes our vocation, for the Legionary allows himself to be permeated by Christ's love for humanity and therefore seeks that he may reign in the hearts of all people. Thus, the charity of Christ directs our lives, with undivided hearts, toward the mission.

Apostles in a Changing Era

125. We experience this call in a context of profound transformations: new cultural languages, unprecedented technologies—such as artificial intelligence—whose social impact we can barely begin to grasp, and modes of relating that influence our understanding of truth and freedom. At the same time, the desire for interiority, for authentic relationships, for meaning is growing among the men and women of our time. Just like Paul at the Areopagus (cf. Acts 17:22–28), each Legionary is called to read these signs of the times with eyes of faith, recognizing in them the questions that only Christ can answer.

A Unifying Horizon

126. The Chapter has discerned the opportunity to take a step toward a greater apostolic focus. This is not about adding new priorities, but

about expressing more clearly and simply what is already ours: living out the essence of our charism with unity and direction, regardless of the specific task entrusted to us within the Legion and Regnum Christi. Our mission remains "to form apostles, Christian leaders at the service of the Church,"[59] with particular attention to personal accompaniment. This is our unifying horizon, the criterion by which we evaluate our works and activities: Are we forming apostles? Are we fostering genuine accompaniment that leads to an encounter with Christ and to the mission of better serving the Church and our brothers and sisters?

A Document Providing Further Details on the Mission

127. At the end of this *Communiqué*, we offer a more extensive document on the mission of the Legionary in the current context. This text provides clear criteria for discernment and proposes concrete ways of living the mission with boldness and creative fidelity. We invite every Legionary to study it carefully, to bring it to prayer and community dialogue, and to allow themselves to be challenged by the calls it contains. We must remember that the mission is not improvised: It is discerned, prepared for in prayer and personal formation, pursued with healthy tenacity, and lived from the Heart of Christ.

[59] Cf. CLC 4; CVV 56.

Part Four
He Endured the Cross and Is at the Right Hand of the Father

128. The same Christ who urges us to run is the one who shows us the way; "for the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God" (Heb 12:2). The cross leads to the right hand of the Father. Our memory, embraced with faith, cannot be understood as an obstacle but as a paschal journey. Therefore, we can contemplate it with realism and hope, learning from our mistakes, opening ourselves to God's newness, and renewing our commitment to collaborate with Christ so that his Kingdom may come to us.

Outline of a Biblical Reading of Our History

129. During the General Chapter, we recalled what Fr. John Connor wrote on September 15, 2025: "We have a story to tell […] that resonates with the people we want to evangelize, a story of wounds and healing, of sin and repentance, of forgiveness and mercy. The world needs our testimony, not in spite of our history, but precisely through it, transfigured by grace."[60]

130. In various ways, we have approached history with eyes of faith. This has not been a nostalgic exercise nor merely going through a checklist, but rather an effort to discover the message God has written within it. Our history contains light and shadow, abundant fruit and deep wounds, generous giving and real pain. Like the people of Israel in the desert, we too have learned that only *by remembering* can we know who we are and where the Lord is calling us.

131. Scripture offers us two seemingly contradictory statements, but which, as is often the case in the Christian life, enter into a fruitful and necessary tension. On the one hand, Moses tells us: *"Remember the*

[60] Fr. John Connor, LC, Letter on Our History, September 15, 2025.

days of old, consider the years of generations past. Ask your father, he will inform you, your elders, they will tell you" (Deut 32:7). We cannot move toward the future detached from the past. On the other hand, the prophet Isaiah proclaims: *"Remember not the events of the past, the things of long ago consider not; See, I am doing something new!"* (Isa 43:18). We believe that the path forward for our spiritual family lies between these two calls: to remember without being paralyzed, to look ahead without forgetting.

132. Since the perspective of our history is central, and God's action shines above all else, we offer a thematic statement that does not claim to be a definitive statement on our history, but rather a tool—among many possible ones—that can help us approach it with a vision of faith. It is an outline, not an exhaustive treatise, that proposes and develops four verbs that can guide our relationship with the past: to know, to understand, to live, and to communicate.

133. We believe that this approach to a theological framework—which also makes a series of recommendations to our superiors—can illuminate the work of those who investigate our history with scientific rigor. It also aspires to be an interpretive key that inspires every Legionary who seeks to understand his identity and mission in light of what has been experienced in our Congregation. We do not fear the truth: We seek it honestly, knowing that only the truth sets us free (cf. Jn 8:32).

134. We invite every Legionary to read this document calmly and allow themselves to be challenged by the Word of God that resonates in its pages. May the Holy Spirit help us to integrate our history with clarity and hope, recognizing in it the faithfulness of God who makes all things new (cf. Rev 21:5).

Considerations on Reconciliation

135. During the Chapter, we dedicated time to reflecting in small groups on reconciliation, feeling challenged by the Lord's words in the

Sermon on the Mount: *"If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift"* (Mt 5:23–24). In the Lord's Prayer, Jesus also asks us to be able to forgive one another, for without this inner disposition, our hearts cannot receive the Father's mercy for our own sins (cf. Mt 6:12). All of this has led us to the conviction that we want to be men of reconciliation.[61]

136. We recognize that it is part of our Christ-centered spirituality to reach out to those whom we have hurt consciously or unconsciously. God the Father, often rejected by humanity, took the initiative to come to us by sending his Son (cf. Mt 12:6). "*He came to what was his own, but his own people did not receive him*" (Jn 1:11): Our rejections did not discourage Christ from becoming incarnate and always keeping his hand outstretched to everyone. Therefore, we too have the duty to do the same actively, that is, by taking the initiative.

137. After discussing this point, we have concluded that reconciliation cannot be achieved through ostentatious institutional gestures that we, as a Chapter, might make, since these lose their meaning in the frictions of daily life. What is needed is a personal decision from each Legionary to reach out to those closest to us, to seek out those who have been hurt because of us, whether or not we intended to hurt them. We are thinking especially of other Legionary brothers, the Consecrated Women and Lay Consecrated Men of Regnum Christi, including those who are no longer with us. In a family, it is often the case that those we hurt most frequently are precisely the people we love most. This has been the case among us.

138. Let us remember, in short, that the Legionary is called to be a bridge builder, and we invite you to consider that this element is a feature of our charism, that is, of God's gift to us: "'*Blessed are the*

[61] We invite all communities to encourage among their members self-evaluation on unity and charity, thus fostering, where necessary, concrete steps towards reconciliation.

peacemakers, for they will be called children of God' (Mt 5:9). The Legionary desires to make this beatitude his own. Moved by the Holy Spirit, he strives to live communion with his brothers and to become a builder of peace and unity wherever he is."[62]

Lord Jesus,

You who on the cross gathered your scattered children unto yourself,

teach us not to flee from our wounds

but to offer them to the Father with you.

Make us instruments of reconciliation in your Church,

builders of communion at the service of the mission,

credible witnesses of your saving love.

May from your wounds spring forth for us

the truth that liberates,

the communion that edifies,

and the hope that evangelizes.

Christ Our King, Thy Kingdom Come!

Update on "Protect and Heal"

139. The General Chapter reiterates the conviction of the Legion of Christ that the protection of minors and vulnerable persons, the welcoming of those who have suffered abuse, and the guarantee of fair processes for all those involved are not tasks that are completed, but commitments that require constant attention and improvement.

140. In the six years since the promulgation of "Protect and Heal," we find that we have learned many things. We have seen a culture of guardianship take root and grow in our communities and institutions.

[62] CVV 306.

We have observed improvements in our prevention and victim support protocols. Annual reports on the extent of this phenomenon within the Congregation have been submitted. We have benefited from the generous collaboration of independent experts and have taken real steps—though never enough—in supporting those who have suffered abuse at the hands of members of the Congregation.

141. To all those who have made these advances possible—Legionaries, collaborators, external experts, members of Regnum Christi, and especially victims of abuse and our brothers who have lived through these processes and have offered us their feedback with boldness—the General Chapter expresses its sincere gratitude and its commitment to continue working to foster a culture where the dignity of each person, created in the image and likeness of God, is at the center.

142. At the same time, the Chapter humbly acknowledges that the document and its application have not been without errors. In some cases, the attention due to the victims did not come with the promptness or sensitivity they deserved, and this has caused pain that we sincerely regret. In others, the legitimate desire for transparency and reparation for those affected was not always harmonized with the universal law of the Church, particularly regarding the respect due to the presumption of innocence and the good reputation of the accused, causing harm that we cannot ignore and that deeply pains us. Moreover, some of our brothers who have been found guilty of these crimes have felt alone, and even abandoned, during their legal proceedings and while serving their sentences. To those who have suffered these errors and to their families, the General Chapter, in the name of the entire Legion, sincerely asks forgiveness and renews its commitment to learn from these events going forward.

143. It is precisely these lessons that have guided the amendments introduced by this Chapter to "Protect and Heal." It is now a normative document which, while maintaining its fundamental principles of prevention, support for victims, and the pursuit of justice for all, incorporates the advances in canon law of recent years: the reform of

Book VI of the *Code of Canon Law*, the publication and subsequent updating of the Dicastery for the Doctrine of the Faith's *Vademecum on Certain Points of Procedure in Treating Cases of Sexual Abuse of Minors Committed by Clerics*, and the revisions of the Apostolic Letters published *motu proprio*, *Sacramentorum sanctitatis tutela* and *Vos estis lux mundi*, as well as the guidelines of the Dicastery for Legislative Texts on the protection of the good reputation and the rights of accused persons.

144. The General Chapter has entrusted the general director with the promulgation of the updated version of "Protect and Heal," which will henceforth be a document under his purview. This aims to provide the document with sufficient flexibility to allow for more agile adaptation to the continuous evolution of canonical and civil law, without having to wait for the celebration of a General Chapter. We trust that this decision will result in a greater capacity for the Congregation to faithfully and responsibly fulfill its duty to protect the most vulnerable, seek truth and justice, walk alongside those who have been wounded, and work tirelessly to make the Church a safe place for all.

Other Changes to Proper Law

145. Regarding the Legion's proper law, all proposals received from territorial assemblies or submitted personally by individual Legionaries were reviewed. Proposals for revision or modification of the *Constitutions*, the *Complementary Norms*, and the *ratio institutionis*, *Christus vita vestra*, were received.

146. Some criteria were established for the revision of the *Constitutions*, taking into account canons 578 and 587 of the *Code of Canon Law*, the indications received by the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, ecclesial practice, and the impact that the proposals received would have on the life of the Legion.

147. The need to maintain harmony between the spiritual and legal

elements of the constitutional text was also taken into account, avoiding the unnecessary multiplication of rules and avoiding making merely editorial corrections or introducing nuances or accidental aspects.

148. In many of the proposals, it was found that they were already addressed in some way within the existing legislation, as the current norms offer the necessary flexibility to respond to the situations that arose. The proposed changes to the *Constitutions* will be submitted by the General Government to the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life for its final approval and incorporation into the constitutional text. These changes will be communicated after receiving the Dicastery's response.

149. For the *Complementary Norms*, further changes in content and, in some cases, in wording, were accepted, in order to better define what is normative and to offer better guidance for application.

150. These changes are set out in a decree included in this *Communiqué*, along with a brief explanation of each modification.

Conclusion

An Experience of Communion and Fraternity

151. This Chapter has been a profound experience of communion in the joy of our shared vocation. Differences of opinion have not separated us, but rather have led us to seek the path together. We have witnessed great human quality in our brothers: honesty, courage, humility, the capacity to listen and to be enlightened by others, and magnanimity in changing one's own perspective and always seeking the common good. Tensions, experienced in truth and charity, have not been ignored, and these have contributed to a mature and profound discernment.

152. We have experienced that what unites us—the certainty of God's faithfulness, love for our brothers and sisters, and the conviction that we are called together to safeguard and promote a gift from God—has been the most decisive factor. Throughout these weeks, we have experienced that no one is superfluous, that each person, with their unique way of being and their convictions, is a treasure that enriches our family. The shared journey fills us with joy, gratitude, and enthusiasm for being Legionaries of Christ and has moved us to love one another even more deeply as brothers. We ask the Lord to allow us to collaborate so that this spirit of fraternity may permeate all our communities.

153. We extend our gratitude and appreciation to those who have sustained and accompanied us, especially the consecrated men and women and all other Regnum Christi members. We are proud to be part of the same family and wish to continue offering our lives together with them to make the Kingdom of Christ present.

A Time of Hope—A New Stage

154. As the Fifth Ordinary General Chapter concludes, we recall the words with which Pope Leo XIV closed his address at the audience he granted us: "May this Chapter open you to a time of hope. The Lord continues to call and send, to heal and purify; therefore, your task is to

discern how to respond faithfully to the present that God places in your hands. Entrusting this new stage of your congregation to the maternal protection of Our Lady of Guadalupe, I cordially impart my Apostolic Blessing."[63]

155. These two expressions—a time of hope and a new stage—have resonated deeply in our hearts. We feel that with all we have experienced, suffered, and learned in the last twenty years, we are opening ourselves to a time of hope, to dedicate ourselves with greater freedom, focus, and renewed enthusiasm to our mission in the Church.

Discerning How to Respond to the Present

156. We have experienced a profound connection with the challenge the Holy Father presented to us in the audience: to respond with ever-increasing fidelity to the present that God offers us. For six weeks we have prayed and worked together. With this *Communiqué*, we wish to share with all Legionaries the reflections and resolutions of this Chapter to help us, as a Congregation, to offer a renewed response to Christ.

157. We wish to highlight three attitudes that we propose to our brothers of all stages of life scattered throughout the world. We believe that by living them together we can make our own God's invitation to us to better embody Legionary Christ-centeredness today:

a. In light of our reflections and the need to continue growing in charity and benediction, fraternal life, and reconciliation, we want to invite everyone to imitate Christ *by treating others with goodness, simplicity, and mercy.*[64]

b. We have been able to approach and value the gift of our religious life, and for this reason we encourage everyone to conform their own heart to that of Christ in the search for holiness through the delicate living of the evangelical counsels.[65]

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[63] Pope Leo XIV, Address to participants in the General Chapter, 14.
[64] Cf. CLC 10.
[65] Cf. CLC 18.

c. In a particular way, we have experienced and wanted to reflect the urgency of the mission the Lord entrusts to us to serve the Church from within Regnum Christi. Thus, we urge all Legionaries to awaken and cultivate apostolic zeal and Christian leadership in our communities.[66]

158. We believe that if we all, personally and as communities, do our part to live these elements for six years, we will unleash even more the transformative power of our charism so that Christ may reign in our lives, in the hearts of all people, and in society for the glory of God.[67] This is the invitation that the General Chapter extends to all Legionaries.

[66] Cf. CLC 4.
[67] Cf. CLC 2.

Thematic Communiqués

The Evangelical Exercise of Authority and Obedience

I. Introduction

1. "*Whoever wishes to be great among you shall be your servant*" (Mt 20:26). In Christ, the exercise of authority and the living of obedience in the Legion of Christ find their model and their deepest meaning: They are concrete paths of conformity to him, who "*did not come to be served but to serve*" (Mt 20:28). In his address to the participants in this General Chapter, Pope Leo XIV reminded us that authority in religious life "serves to animate community life, focusing it on Christ and guiding it towards the fullness of life in Him."[1] With this *Communiqué*, the General Chapter offers all Legionaries a document to continue deepening their understanding of the Gospel-based living of authority and religious obedience in the Legion, at the service of our consecration and the mission entrusted to us by the Church.[2]

2. We honestly acknowledge that we are heirs to a charism that, in the words of the Holy Father, has developed "through different paths and historical expressions—sometimes painful and not without crises."[3] Embracing these realities in our history and in our present is not a sign of weakness but an essential part of the ongoing conversion to which the Lord calls us. We thank God for the path of renewal undertaken since the Apostolic Visitation of 2010, which has borne significant fruit: new *Constitutions* approved in 2014; renewed governance structures with active councils, participation, and mechanisms for greater transparency; and updated practices that seek to respect the dignity and internal forum of each person. A study that details these changes in the exercise of authority and their foundations has been prepared.

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[1] Pope Leo XIV, Address to participants in the General Chapter, 6.
[2] Cf. CLC 36.
[3] Pope Leo XIV, Address to participants in the General Chapter, 2.

3. The territorial assemblies preparing for this Chapter expressed various concerns about the experience of authority and obedience in the Legion. We Chapter Fathers have listened to these voices attentively. With this *Communiqué*, we seek to illuminate the concrete life of our communities at a time of transition: We are moving from a model of religious life with abundant and detailed norms to one that relies more on discernment and personal responsibility. This transition, while bearing its own historical characteristics, reflects a broader process experienced by religious life since the Second Vatican Council, accentuated by cultural and generational changes that have transformed the relationship between superior, religious, and community. Every profound transition can generate confusion, but confusion is not a failure: It is the natural cost of a necessary renewal that we must face with clarity. In the concerns received, we have identified a set of questions that guide the course of this *Communiqué*:

— How does Christ help us to live out authority and obedience?

— What does it mean to obey well today?

— How do freedom and religious obedience coexist?

— How can the superior govern?

— What is community discernment and how does it relate to authority and obedience?

— How can we better live authority and obedience?

— Where is the line between the legitimate exercise of authority, its misuse, and its abuse?

We invite each Legionary to welcome this *Communiqué* as an opportunity for personal and communal examination, asking for the light of the Holy Spirit to live more authentically authority and obedience according to the Gospel.

II. Jesus Christ, Model of Authority and Obedience

4. "Authority and obedience are personified in Jesus. Therefore, they must be understood in direct relation to Him and in real conformity with Him. Consecrated life simply seeks to live His Authority and His Obedience."[4] In Christ, the Legionary finds the perfect synthesis: He who has all authority from the Father is also the one who lives in perfect obedience to him. Thus, his life reveals to us that authority and obedience are not opposing realities, but two dimensions of the same mystery of love and service.

Christ's Obedience: Filial, Free, and Redemptive

5. Jesus' entire life was marked by total obedience to the Father's will: "*My food is to do the will of the one who sent me*" (Jn 4:34). "In him everything is a listening to and acceptance of the Father (cf. Jn 8:28–29); all of his earthly life is an expression and continuation of what the Word does from eternity: letting himself be loved by the Father, accepting his love in an unconditional way."[5] This obedience reaches its culmination when Jesus becomes *obedient unto death, even death on a cross* (Phil 2:8), and through this obedience *the many will be made righteous* (Rom 5:19).

6. But Christ's obedience was not a renunciation of his freedom, but its fullest realization. In Gethsemane, Jesus said: *"My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will"* (Mt 26:39), showing that authentic obedience is not passive submission, but a supreme act of freedom that, "far from lessening the dignity of the human person, by extending the freedom of the sons of God, leads it to maturity."[6] This obedience is profoundly filial: "Only the child who senses himself loved by the Father and loves him with his whole self, can arrive at this type of radical obedience."[7] Already in Nazareth, Jesus,

[4] SAO 12.
[5] SAO 8.
[6] PC 14.
[7] SAO 8.

being God, *was subject* to Mary and Joseph (cf. Lk 2:51), recognizing in limited persons a channel of the Father's will that led him to submit freely to them. In light of this mystery, the Legionary's obedience is not humiliation but "the truth on which the fullness of human persons is built and realized,"[8] because it configures us to him who, being the Son, chose to obey.

The Authority of Christ: Service, Firmness, and Trust

7. Jesus reveals to the Legionary that true authority is based on humble service: "*Whoever wishes to be great among you shall be your servant*" (Mt 20:26). In the washing of the feet (cf. Jn 13:1–17), aware of his authority, he assumed the task of a servant. He called the Twelve *that they might be with him and he might send them forth to preach and to have authority* (Mk 3:14–15), and he patiently trained them, corrected their errors, and gradually introduced them to the mysteries of the Kingdom (cf. Mk 6:7–13, 30–31). But his authority was neither weak nor passive: "*He taught them as one having authority and not as the scribes*" (Mk 1:22). At the same time, he did not concentrate everything in himself: He sent the Twelve, giving them authority and freedom to act in his name (cf. Mk 6:7–13), he trusted them despite their limitations, and in the end, he made them sharers in his own mission: "*All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations"* (Mt 28:18–19), promising them the Holy Spirit to guide them (cf. Jn 14:26; 16:13). With all this, Jesus reveals to us an authority that makes us grow: He gives power to, delegates, strengthens, and trusts his collaborators.[9]

The Synthesis in Christ

8. In Christ, authority and obedience are not separate realities, but "two complementary ways of participating in the same oblation of Christ."[10]

[8] *Ibid*.
[9] Cf. SAO 11.
[10] SAO 12.

Jesus is both the Son obedient to the Father and the one who has all authority in heaven and on earth (cf. Mt 28:18). Following Christ, the Legionary is called to live both realities as paths of conformity to him for the glory of God and the good of souls.

III. Religious Obedience

Obedience in the Constitutions

9. Our *Constitutions* invite us to a "supernatural, prompt, joyful, persevering and heroic" obedience, "carried out with awareness and love, combining in an attitude of simplicity both dependence and responsible initiative."[11] This obedience has the dimension of an offering of one's own will, following the example of Christ, a self-giving that, like every authentic offering, does not impoverish, but enriches. And they expressly invite us: "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."[12]

Filial Obedience: Active, Free, and Mature

10. The Church proposes "active obedience in which the person is positively and actively involved," inviting us to a "creative combination, a balanced approach to a certain dependence upon the will of the superior and the creative contribution of the community member."[13] This is the obedience of Christ in Gethsemane: a free, filial act that integrates

[11] CLC 33.

[12] CLC 34.

[13] R. F. Prevost, OSA (now Pope Leo XIV), *The Office and Authority of the Local Prior in the Order of Saint Augustine*, Catholic University of America Press, Washington, D.C. 2025, 23.

personal discernment with the acceptance of a will that transcends one's own. The Legionary embraces the evangelical counsel with a spirit of faith and love, seeing in the superior a mediation—imperfect and limited, but real—of God's will when he commands according to the *Constitutions*;[14] he participates actively with the energies of his intellect and will,[15] exercising an obedience that leads to maturity and freedom;[16] and he has the right and sometimes the duty to express his opinion with humility.[17] This obedience is not to be confused with the passivity of one who acts without thinking, nor with the pseudo-freedom of one who only obeys when he agrees, nor with systematic criticism that erodes trust.[18]

Personal Discernment and Obedience

11. The obedience of the Legionary presupposes and demands personal discernment: "In consecrated life everyone must sincerely seek the will of the Father, because otherwise the reason itself for this choice of life would disappear."[19] The religious is not a passive recipient, but an active seeker of God's will. But to be authentic—and not an excuse to follow one's own desires—this discernment requires a rightly formed conscience and inner freedom from disordered attachments, even from one's most holy desires.[20] When genuine difficulties arise in the face of a legitimate command, our *Constitutions* offer the Legionary concrete guidance: "He may humbly and respectfully express his difficulties, remaining open to accept in faith the superior's decision."[21]

[14] Cf. CIC, c. 601.
[15] Cf. PC 14.
[16] Cf. VC 91.
[17] Cf. CIC, c. 212 § 3.
[18] Cf. PC 14; ET 28; SAO 20b-c and g.
[19] SAO 12.
[20] Cf. CVV 387–389.
[21] CLC 35.

IV. The Authority of the Superior

Challenges in the Exercise of Authority

12. Many superiors find it difficult to govern and be obeyed, hesitate to exercise their role for fear of conflict, or feel that the paradigm shift prevents them from using the ordinary means of exercising authority. Governing, however, is an essential part of the service that the community needs from their superior.

The Superior: Teacher, Father, and Witness

13. Canon 618 of the *Code of Canon Law* expressly recognizes that religious superiors have power and govern, "but without prejudice to the authority of superiors to decide and prescribe what must be done." The authority of the Legionary superior is not limited to encouragement or facilitation: It includes the power to govern and direct when the good of the person, the community, or the mission so requires. Our *Constitutions* specify that this governance is exercised by seeking the good of each person and of the community, treating the religious as children of God with respect for their person, and striving at all times to discern the divine will, to which the superior himself is subject.[22] An image that helps to understand this service is the analogy of the threefold *munus* set forth in number 13 of *Mutuae relationis*: teaching, governing, and sanctifying. He is a spiritual master who nourishes the community with the Word of God and safeguards its charism; he is a shepherd who organizes community life and oversees its mission, including the difficult task of intervening when necessary;[23] and he is a witness whose moral authority stems from lived holiness.[24] The

[22] Cf. CLC 36; SAO 21.

[23] Cf. CIC 619.

[24] For a more extensive development of the three *munera* applied to the religious superior: cf. G. Ghirlanda, SJ, *Service of Authority and Obedience in Religious Life*, in *Anthology of Texts of the Pontifical Delegate*, Rome, 2015, 387–429; R.F. Prevost, OSA (now Pope Leo XIV), *The Office and Authority of the Local Prior in the Order of Saint Augustine*, ch. 4–6.

superior seeks to be "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,"[25] and should never reduce his service of authority to mere administrative management or community leadership.

The Daily Exercise of Authority

14. The "ordinary means" of exercising authority—directives, dialogue, and clear, charitable paternal correction—are not remnants of an outdated model: They are legitimate and necessary instruments of pastoral governance. The Legionary superior is called to offer clear guidance and make timely decisions, to practice fraternal correction with charity and trust, to bring discernment to concrete conclusions, and to sustain the hope and courage of the brothers. Authority, exercised with initiative and pastoral concern, is a true service of charity to the community.

Firm in the Essentials, Flexible in the Non-Essentials

15. In the image of Christ, who taught with authority (cf. Mk 1:22) and at the same time trusted his followers, giving them freedom to act in his name (cf. Mk 6:7–13), a good superior exercises authority as a true service: firmly rooted in what is essential to safeguard the charism and communion, and free in what is incidental to discern what best helps individual people. Thus, he governs by listening and engaging in dialogue, without needing everyone's consensus to act; he fosters co-responsibility without diluting his own responsibility; and he respects the dignity of each person without allowing individualism to dissolve the common life. As the Holy Father reminded us, "Good governance, instead of focusing everything on itself, promotes subsidiarity and the responsible participation of all the members of the community."[26]

[25] CLC 216 § 2.

[26] Pope Leo XIV, Address to participants in the General Chapter, 7.

V. Community Discernment

Importance

16. Alongside personal discernment (cf. n. 11), consecrated life also includes communal discernment, a particularly important expression of the complementarity between authority and obedience. As St. John Paul II taught, "The fraternal life is the privileged place in which to discern and accept God's will, and to walk together with one mind and heart."[27] In the Legion, discerning God's will is not reserved to the superior, although the superior may receive a special grace of the office; therefore, "it is essential that the search for or discernment of God's will be undertaken within a context of dialogue" where the superior and the community "work together in order to arrive at decisions which reflect a real cooperation with what the plan of the divine will would be in the given situation."[28] "Sometimes, when the proper law provides for it or when the importance of the decision to be taken demands it, the search for an adequate response is entrusted to community discernment."[29] As Pope Leo XIV noted, "This process requires the humility to listen, the inner freedom to express oneself sincerely, and the openness to accept common discernment."[30] Essential attitudes for achieving this include: seeking only God's will; openness to others; recognizing in each brother or sister the capacity to know the truth; inner freedom from prejudices and attachments; and the firm resolve to maintain unity whatever the final decision may be.[31]

What Discernment is Not

17. Community discernment is not a democratic consultation nor a

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[27] VC 92.

[28] R. F. Prevost, OSA (now Pope Leo XIV) *The Office and Authority of the Local Prior in the Order of Saint Augustine*, Catholic University of America Press, Washington, D.C. 2025, 26.

[29] SAO 20e.

[30] Pope Leo XIV, Address to participants in the General Chapter, 11.

[31] Cf. SAO 20e.

search for consensus. It is not a process in which the majority decides, nor a mechanism to evade the responsibility of authority. "Community discernment is not a substitute for the nature and function of persons in authority, from whom the final decision is expected."[32]

From Discernment to Decision

18. When community discernment is authentic, its fruits become evident: greater authenticity of life, growing fidelity, and the joy of Christ.[33] These fruits, however, only ripen when the process culminates in a concrete decision: Community discernment is completed when the authority, having listened, decides. The superior "will be patient in the delicate process of discernment" and "firm in requesting the implementation of whatever is decided," without cowering in the face of "situations in which it is necessary to make clear and, at times, unpleasant decisions."[34] It is also important to remember that "a community cannot be in a state of continuous discernment. After the time of discernment there is the time for obedience, which is the implementation of the decision. Both are times in which it is necessary to live in the spirit of obedience."[35]

VI. Some Practical Guidelines

19. Having reflected on the meaning of authority and obedience in the Legion, its foundations in Christ and the Church, and the dimensions of discernment, we now share some practical guidelines for the life of our communities. These are not rules, nor are they intended to be exhaustive. They are simply some concrete attitudes and practices that seek to help Legionaries, superiors, and religious to live authority and obedience more fully according to the spirit of the Gospel and the Legion.

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[32] SAO 20e.
[33] Cf. CVV 390.
[34] SAO 20f.
[35] SAO 20f.

The Superior as Brother and Promoter of Communion

20. The superior is called to be, above all, a facilitator of spiritual communion: to nurture and foster the faith, hope, charity, fidelity, and spirit of the community and of each Legionary. His exercise of authority must be manifested in what the Holy Father, quoting his predecessor, called the "'art of accompaniment,' which teaches us to remove our sandals before the sacred ground of the other […] reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life."[36] For this purpose, he may delegate administrative tasks to the administrator or other members, avoiding being reduced to a mere manager, and concentrating on his primary service: the pastoral and spiritual care of his Legionary brothers. He must foster the living out of their own charism, valuing the particular gifts of each member for the good of the Church.

Personal Dialogue and Community Forums

21. The proper exercise of authority requires knowing each religious person personally and taking a genuine interest in their life, their apostolate, and their needs. To this end, the superior must seek out opportunities for personal dialogue with each member of their community, moving beyond bureaucratic procedures to foster a true fraternal encounter. It cannot be assumed that the religious will approach them spontaneously. The superior sets an example of vulnerability and hospitality that invites openness without demanding it, always respecting their inner conscience.

The Community Project

22. The community project—through which the community discerns its communal and fraternal life, including its rules and schedule—is a privileged means of group discernment. Alongside this, some communities have found other specific activities helpful. The exercise

[36] Pope Leo XIV, Address to participants in the General Chapter, 6; cf. EG 169.

of "lights and shadows" allows each member to briefly share a positive aspect and a challenge from their life, helping everyone to get to know one another better. The community forum offers a space where the community discusses topics relevant to their life, such as "How are we living poverty?" or "How do we take care of our health and prevent burnout in our apostolate?" The superior always retains the responsibility to decide, but fraternal listening enriches their discernment and strengthens communion.

Sense of Family and Support for the Mission

23. The Legionary community is called to be a true family. All its members share responsibility for fostering opportunities for fellowship that cultivate complementarity in an atmosphere of fraternal joy, and this is especially true of the superior. The superior, moreover, takes a genuine interest in the apostolic work of the members. He must encourage apostolic zeal and responsibility, granting the necessary freedom for the fulfillment of the assigned ministry. When a brother faces difficulties in his work, the superior helps him to view the situation with faith and realism, to remain faithful, and to promote concrete solutions.

The Religious Person in the Experience of Obedience

24. The religious, for his part, is called to actively cultivate obedience as a path to conformity with Christ. This implies maintaining a trusting and open relationship with his superior, contributing positively to the life and mission of the community, exercising co-responsibility without falling into individualism, and accepting fraternal correction as an expression of charity. The community grows when each member generously assumes his part in the common life and strives to build unity, even when this requires personal sacrifices.

Some Fields of Special Relevance

25. *Economic transparency*. Transparent management of assets fosters

trust and shared responsibility within the community. The leader must promote a culture where financial management is clear, and accounts are regularly reported to the community. *Health care*. The superior must take the physical and mental health of the members into account when making personnel and budget decisions. *Continuous evaluation*. A culture that normalizes continuous evaluation of all members—including those in positions of authority—strengthens transparency and continuous improvement.

VII. Limits of Authority and Obedience

26. When the distinction between the legitimate exercise of authority, its misuse, and its abuse is unclear, the superior fears firmly exercising the duties of his office, and the religious doubts or suspects what is legitimately being asked of him. To clearly draw this line, it is necessary to distinguish between these realities, which, although sometimes confused, are qualitatively different. To that end, we will address three questions: When is authority misused? What criteria allow us to recognize a legitimate mandate? And when are we faced with true abuse?

The Misuse of Authority

27. Those who exercise authority should be mindful of certain deviations which, while not abuses, can tarnish the evangelical character of authority. Naturally, each person, according to their temperament and personal style, will need to be more vigilant about some than others, asking the Lord for the grace to reflect the Good Shepherd. Some common deviations resulting from improper exercise include: authoritarianism, which exercises authority with excessive rigidity without dialogue or consultation; personalism, which governs according to subjective preferences without regard for the common good or the norms; paternalism, which replaces and hinders growth in autonomy and responsibility; and a closed-mindedness to listening

to legitimate needs.[37] Misuse through negligence manifests itself in passivity in governance, discernment without action, the omission of fraternal correction, and discouragement that resigns the superior to mediocrity.[38] Recognizing the danger of these trends, into which anyone could fall, allows us all to collaborate in an increasingly evangelical exercise of authority.

Regulatory Framework and Exemptions

28. To discern when an exercise of authority is legitimate, it is essential to understand the normative framework within which it is situated. Authority is not arbitrary, but rather is exercised within a hierarchical legal order: (1) divine, natural, and positive law; (2) universal canon law*;* (3) the *Constitutions*; (4) secondary norms (*ratio institutionis*, *ratio studiorum*, *Complementary Norms*, and regulations); and (5) the specific mandates of the superior. A mandate is only legitimate if it conforms to all norms of higher rank: For example, a norm in a local regulation that contradicts canon law would be illegitimate, because canon law is of higher rank. This framework protects both the superior from exercising authority beyond its limits and the religious from obedience that would harm their dignity or conscience.

29. To illustrate this framework, we offer some concrete examples. These are legitimate mandates or directives of the superior, among others: *in the organization of community life,* establishing shifts for domestic tasks, regulating the use of common spaces, or setting reasonable schedules of being present in the house; *in the care of members*, instructing a religious to take days off upon observing signs of exhaustion or requesting behavior changes to protect those who may be at risk; *in the experience of poverty*, demanding an account of the use of money and establishing criteria regarding expenses in accordance with the vow of poverty and local law; *in absences from*

[37] Cf. SAO, 14a-b, 20a and 25a.
[38] Cf. SAO, 20f, 25 and 28.

the community, granting the necessary permissions for absences;[39] *for social media*, establishing guidelines for its prudent use in accordance with Church norms and local law;[40] and *in the apostolate*, the local superior may request collaboration for common apostolic projects of the community. These mandates fall within the authority of the superior to organize community life, care for its members, and fulfill its mission. However, the following are illegitimate mandates and, depending on their severity, abusive: to order something clearly sinful or immoral; to demand that the content of spiritual direction or confession be revealed; to prohibit confession to a priest of one's own choosing; for a local superior to grant permissions reserved to the major superior; or to dispose of property without the authorizations required by law. In each case, the mandate is illegitimate because it contradicts a norm of higher rank, such as divine law or canon law.

30. *Dispensation.* Our *Constitutions* recognize that, in particular cases and for a just cause, superiors may temporarily dispense religious and their communities from the observance of certain disciplinary norms of their proper law.[41] Dispensation—the decision not to apply a norm when its observance would not achieve the intended good or would even cause harm—is not a violation of the law, but a manifestation of the pastoral character of authority: The superior "is not a mechanical executor of the law, but becomes an interpreter of the law."[42] Dispensation from divine law and from norms that directly express the charism and apostolic purpose of the institute is not permissible; however, within the *Constitutions* themselves there is a degree of gradation, and there are norms that, while being specific applications, do admit dispensation when in a particular case they would not achieve their purpose.

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[39] Cf. CIC 665.

[40] Cf. CIC 666.

[41] Cf. CLC 236 § 2.

[42] G. Ghirlanda, SJ, *Service of Authority and Obedience in Religious Life*, in *Anthology of Texts of the Pontifical Delegate and his Councilors for the Congregation of the Legionaries of Christ and Members of the Regnum Christi Movement*, Rome 2015, 387–429.

Abuse of Authority

31. While the misuse of authority reflects a lack of virtue or errors in its exercise, abuse of authority constitutes a qualitatively different reality, since it implies a serious violation of the law. We understand abuse of authority to be the illegitimate exercise of authority or office by one who legitimately possesses it, consisting of a grave violation of divine law, canon law, or civil law, whether through deliberate acts or omissions, or through culpable negligence that causes harm to others.[43] Abuse of authority violates fundamental rights of the faithful, injures the dignity of persons, and betrays the ministerial nature of religious authority. The Chapter affirms that abuse of authority is a real possibility in any ecclesial or civil institution when the proper service of governance is distorted. Therefore, vigilance, ongoing formation, and a permanent conversion in the way we exercise authority must be essential elements of our lives.

32. Recent ecclesial reflection has also begun to pay attention to what is called "spiritual abuse" or "abuse of conscience." The Dicastery for the Doctrine of the Faith, in its document *False Mysticism and Spiritual Abuse* of November 22, 2024, established a working group together with the Dicastery for Legislative Texts to analyze its possible canonical classification, noting that "the use of purported supernatural experiences or recognized mystical elements as a means of or a pretext for exerting control over people or carrying out abuses is to be considered of particular moral gravity." Given that this reflection is ongoing and that our own history makes us particularly sensitive to these realities, it is important to remain attentive to the Church's progress in this area.

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[43] This definition is based on the principles established in c. 1378 of the *Code of Canon Law* and on canonical doctrine on abuse of power (cf. V. de Paolis, *Abuse of ecclesiastical power or office*, in *Dictionary of Canon Law*, Madrid 1989, 33–34; D. Astigueta, *Abuse of Power [Crime of]*, in *General Dictionary of Canon Law*, vol. 1, Navarra 2012, 94–97; J. L. Llaquet, *Abuse of Right*, in *General Dictionary of Canon Law*, vol. 1, Navarra 2012, 93–94; L. Chiapetta, *Abuse of power or office*, in *Handbook of Canon Law and Concordat*, Rome 1994, 9–10).

VIII. Recommendations to the Incoming Government

33. Following up on the recommendation of the 2020 General Chapter to "analyze the complex reality of abuses of power and of conscience and to propose appropriate measures,"[44] and given the complexity and emerging nature of these concepts, this Chapter recommends to the incoming government:

a. complete the study on abuse of authority and spiritual abuse with due canonical review and relevant consultations;
b. develop concrete mechanisms for addressing abuse;
c. promote training in these areas.

The incoming government is entrusted with the material prepared by the commission established by the general director as a basis for this work.

34. The Chapter recommends that the incoming government strengthen formation programs for local superiors, including: training in governance skills, accompaniment, and spiritual leadership; systematic accompaniment by major superiors so that local superiors feel the necessary support in governing; and the use of appropriate means—evaluations, feedback tools, and accompaniment—that allow for a more personalized and effective animation of community life. It also recommends focusing on identifying and preparing those who could serve in positions of authority in the future, so that there are priests who have developed the necessary skills to guide their communities according to the mind of the Church and the spirit of our Congregation.

35. The Chapter recommends that the incoming government complete and make public, after due revisions and consultations, a document on the renewal of the experience of authority in the Legion of Christ.

[44] CCG2020, Chapter Decree § 3, 5.

IX. Conclusion

Obedience, an Exercise of Filial Freedom

36. Throughout this *Communiqué,* we have sought to answer, in light of the Gospel and the Magisterium of the Church, some of the questions our brothers have posed to this Chapter. We have contemplated in Christ the model of all authority and obedience in the Legion. We have affirmed that Legionary obedience, when lived well, is not passive submission but the exercise of filial freedom; that the superior can and should govern with firmness and charity; that discernment is a path to discovering God's will, not a substitute for authority; and that both the misuse and the absence of authority harm religious life.

Acknowledgment and Invitation

37. We thank the superiors for their generous dedication to the service of our communities, and we urge them to live this ministry according to the three *munera*—teaching, sanctifying, and governing—as brothers among brothers, with their gaze fixed on the specific individuals entrusted to them. We invite the members of the communities to a supernatural, free, active, and mature obedience that integrates discernment in the personal and communal search for God's will. To those in formation, we offer this *Communiqué* as a map of the beauty and the demands of religious life in the Legion.

A Permanent Path

38. Conversion and renewal are not a one-time event in the life of a Legionary, but a permanent journey guided by the Holy Spirit, who leads us *to the fullness of truth* (Jn 16:13). As the Holy Father encouraged us: "The Lord continues to call and send, to heal and purify."[45] May our experience of authority and obedience be each day more a reflection of

[45] Pope Leo XIV, Address to participants in the General Chapter, 14.

the Father's love, a witness for the Church, and a path to holiness for each of us. "*Have among yourselves the same attitude that is also yours in Christ Jesus*" (Phil 2:5).

A Renewed Vocational Vision

I. Introduction

1. We Chapter Fathers wish to offer a clear and proactive response to the contributions and requests from the territorial assemblies regarding vocations. We thus present a renewed vision of this crucial area for evangelization,[1] with the desire to rekindle enthusiasm for inspiring, accompanying, and safeguarding the immense gift of vocations that the Lord continues to raise up in his Church and in our Congregation.

II. The Joy of the Call

A Living Impulse of Love

2. *Come after me* (Mt 4:19). The *Chapter Communiqués* of 2014 and 2020 present vocational activity as a living impulse of love:[2] *love for Jesus Christ*, who is everything to the Legionary;[3] *love for one's own vocation*, received with infinite gratitude and wonder; *love for the Church and its mission*, lived with the awareness of collaborating in a work that is God's; and *love for souls*, who seek meaning and long to be accompanied.[4] For the Legionary, this invitation to set out on the journey with Christ takes on a particular character: It implies striving, aided by grace, by configuring themselves with him as the center, standard, and example of their lives[5] and, therefore, sharing in his same passion to reach everyone with his call (cf. Lk 4:43).

To Be a Living Proclamation of the Gospel

3. [...] *And I will make you fishers of men* (Mt 4:19). The Chapter

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[1] Cf. PDV 2.
[2] Cf. CCG2014, 176; CCG2020, 51; CLC 16.
[3] CVV 68.
[4] Cf. CV 265.
[5] CLC 8.

acknowledges that, in the previous six years, the vocational challenge has been addressed with a particular emphasis on strengthening our Legionary identity.[6] The Lord himself inseparably linked the invitation *"Come after me"* to the promise *"and I will make you fishers of men."* The authentic religious and priest, "always attentive to the things that are above,"[7] becomes, through his following of Christ, a living proclamation of the Gospel: His witness naturally communicates that the ultimate goal is not fully found here, that there is something *more* that fills the human heart, and that this transcendent horizon is essential for every person. To live one's identity authentically is a true service of love to humanity.

An Open Challenge to Hope

4. Although contemporary culture exalts individual autonomy, young people still yearn for transcendence. The Holy Father reminds us that "the absolutization of well-being has not brought the expected happiness; freedom detached from truth has not generated the promised fulfilment; and material progress, on its own, has not managed to satisfy the deep desire of the human heart."[8] In this context, the concept of "vocation"—often reduced to a mere functional choice—can be proclaimed as what it truly is: a personal plan of God's love for each person. We are certain that, even in changing circumstances, the divine call does not fade; it remains like a living seed that, even among thorns, retains all its vigor (cf. Mt 13:1–9). For this reason, the Lord invites us to be bold collaborators, preparing with him a more fertile ground to receive grace.[9]

God Keeps Calling

5. Precisely when we fix our gaze on the silent work of grace and

[6] Cf. CCG2014, 176 § 5.
[7] Cf. Pope Leo XIV, Homily, February 2, 2026.
[8] Cf. Pope Leo XIV, Letter to the Presbytery of the Archdiocese of Madrid, January 28, 2026.
[9] Cf. Pope Leo XIV, General Audience, May 21, 2025.

the providential action of God, we protect ourselves from defeatist attitudes (cf. Jn 4:35). "When a Legionary looks at others, he does not linger on their limitations or the darkness of their sin, but rather sees the Father secretly at work within them."[10] The experience of many of our brothers in recent years confirms that God continues to call young people to offer their lives in his service in various ways: through a faith committed to ecclesial movements, including Regnum Christi; through programs of greater generosity, such as collaborators or other forms of volunteering; or through the definitive choice of marriage, consecrated life, or the priesthood, whether diocesan or religious.

Leap in Quality

6. At the same time, we are aware that the current context presents new challenges that require creativity in our vocational ministry. For decades, our response to the vocational challenge followed a fairly clear pattern: assigning priests to this task, contacting young people, organizing vocational retreats, and providing guidance to those who showed an interest in exploring their calling more deeply. This model bore fruit in promoting both older and younger vocations, although it was not without its shortcomings.[11] Today, while some young people continue to respond generously to God's call, others experience difficulties in committing themselves and require deeper processes of discernment; moreover, faith within families has declined, traditional role models have weakened, and the process of secularization is advancing alongside other complex factors.[12]

Duc in altum

7. This context impels us to better articulate our vocational efforts with greater discernment and the involvement of all, trusting in the grace that precedes and sustains every call. We want to take a qualitative

[10] CVV 83.
[11] CCG2014, 167.
[12] Other causes in EG 107–109.

leap in approach and vision, listening to the Lord who invites us to cast our nets and put out into the deep: *"Duc in altum!"* (cf. Lk 5:4). This renewal implies moving from a pastoral approach focused on emergencies to a stable expression of the Church's motherhood, trusting in divine fruitfulness; from a promotion centered on certain profiles to a broad proposal, addressed to all without exclusion; from the logic of recruitment to respectful accompaniment that helps each person discern and live out their own truth before God; from isolated initiatives to joint action, sustained by a proven method; and, finally, from weariness to a renewed impetus, which, with humility and courage, acknowledges the mistakes of the past and trusts in the ever-new power of the Spirit.[13] We hope that this new vision will help us to collaborate with grace, rekindle enthusiasm, and propose the religious and priestly vocation as a shared effort of all.

III. An Articulated Response to the Vocational Challenge

Beginning

8. The response to the vocational challenge rests on principles and convictions that illuminate and guide our mission. Lived with a supernatural spirit and serenity, they allow God's call to be heard and received with freedom and evangelical docility.

a. *The primacy of grace*: We recognize that every vocation originates in the heart of God and his loving initiative. We trust that the Holy Spirit is the principal agent of vocation. God calls, and we collaborate. Therefore, we seek to promote an experience of Christ that becomes a living relationship, where the grace of baptism can grow and bear much fruit.
b. *Witness to holiness of life and the logic of attraction*: We seek a life of commitment and consistency, sincerely oriented toward conforming ourselves to Christ. This silent witness becomes a continuous message of God's love, which no words can replace,

[13] Cf. Pontifical Work for Ecclesiastical Vocations, *New Vocations for a New Europe*, January 6, 1998.

and from it arises the logic of attraction: a simple and visible holiness that, without imposing anything, moves the heart and awakens profound questions.

c. *The person at the center*: Each young person is unique. We accompany them from their specific reality, respecting their freedom, their pace, and their history.
d. *The value of accompaniment*: We cooperate with divine action, without usurping its place. We form young people in listening, discernment, and the life of prayer. We accompany them so that they themselves may discover the beauty and demands of their specific vocation.
e. *Preaching about surrender*: We proclaim with clarity and joy the appeal of a life totally given to Christ, inviting—with deep respect for freedom—to a full life, not lived halfway.
f. *Particular attention to men*: We accompany the human, spiritual and apostolic maturation of young men in a special way, strengthening the spaces and experiences designed for them.
g. *Love for Regnum Christi and the Church*: We feel a shared responsibility to know the consecrated vocation within our spiritual family and to make it known to young people. We are called to actively collaborate with Consecrated Women and Lay Consecrated Men, demonstrating the value of lay consecration. We also present all aspects of the Church, so that God himself may enlighten the young person's heart and show them the path to which he is calling them.
h. *The lesson of our history:* We recognize that our institutional history is part of our identity. We commit ourselves to continue learning from the mistakes and successes of the past in our vocational work[14] and, with humility, we recount the wonders of the Lord who has had mercy on us and guided us along a fruitful path of renewal.[15]

[14] CCG2014, 167.
[15] Cf. Fr. John Connor, LC, Letter on Our History, September 15, 2025.

Environments

9. Vocations naturally germinate in environments where friendship with Christ and a sense of self-giving are lived and shared. It is necessary to prioritize a *pastoral approach of sowing seeds*, preparing the ground, accompanying processes, and trusting in the action of grace. Throughout our history, such environments have been very fertile ground for the development of vocations.

a. *Family and marriage ministry*: The family is the seedbed of faith and the primary school of Christian commitment, the place where one learns to live and transmit love for God and neighbor. We strengthen marriages that transmit the faith with joy and through their witness of life, and we are moved by the efforts of many Legionaries to accompany and support this intimate community of life and love.
b. *Schools and universities*: In these settings, we offer special attention to personal accompaniment, the sacraments, vocation week, and activities that spark questions about the meaning of life. We also showcase the beauty of liturgical service through programs such as altar servers, choirs, and others.
c. *ECYD and Regnum Christi*: We seek vibrant sections where friendship with Christ and personal commitment are lived out. Among many activities, the Summer and Winter Programs and the Mission Corps program stand out, fostering knowledge of one's own spirituality, awakening deep concerns, and offering a concrete experience of dedication.
d. *Vocational centers (in some areas)*: Spaces for formation where adolescents can experience friendship with Christ, deepen their faith, and mature in inner freedom foster close, personalized accompaniment tailored to each young person.
e. *Parishes and chaplaincies entrusted to the Legion of Christ*: We create communities of living faith where vocational ministry is presented naturally, and all young people who come into contact with us are helped to have a transformative experience of Christ and mission.

f. *Our own vocational apostolates*: We develop our own initiatives—especially the full-time Legionary vocation promoters—of formation and mission experiences that awaken deep questions in adolescents and young people and prepare them for discernment.
g. *The digital world*: From a strong religious and priestly identity, we seek an evangelizing presence on social media where young people look for meaning, community, and life guidance. We encourage you to promote and participate in our institutional accounts.

Agents: "All Together"

10. The announcement of vocations is a shared task that involves all Legionaries who, wherever they are, echo God's call and help to ensure that it is heard, discerned, and welcomed.

a. *Each Legionary*, from the very essence of his priesthood and commitment, inspires a generous life of radical self-giving to God and is a father of vocations. Furthermore, he finds in spiritual accompaniment a privileged means of helping adolescents and young adults seek their own vocational fulfillment. Each Legionary is called to awaken an authentic *vocational awareness* that impels him to help every person the Lord places on his path toward discerning their vocation in Christ, their true happiness.[16]
b. *Vibrant Legionary communities*: open spaces, marked by fervor, joy, and fidelity, where the charism is lived with fraternal charity, authenticity, and union with God. Such a community sustains and strengthens the vocation of those who have already responded to the Lord and, through the consistency of their lives, becomes an attractive sign for those who wish to learn about Legionary life. Therefore, the vocational dimension must be present in all community projects. In localities where there is no vocation pro-

[16] Regnum Christi Federation, *Communiqué* of *the First General Ordinary Convention of Regnum Christi*, May 4, 2024.

moter, the community is called to assume this responsibility or entrust it to one of its members. Each country should have at least one community specifically dedicated to welcoming and accompanying young people with vocational aspirations.

c. *Legionaries in youth and family ministry*: directors of sections and educational centers, chaplains, and parish priests who accompany adolescents, young adults, and married couples in various apostolic settings. Through their pastoral closeness, they help each person discover and mature in their own vocational path. Therefore, we encourage them to familiarize themselves with the vocational itineraries in each territory and to facilitate the free participation of young people in retreats and experiences that make our vocation and mission visible.
d. *Promoters by mysticism*: Legionaries who, while maintaining their own responsibilities and apostolates, possess a particular zeal for vocations and collaborate with the vocation promoter, according to their possibilities.
e. *Lay people*: who, moved by a sincere concern for vocational action, support this mission through initiatives such as vocational action circles and other proposals that arise in the territories.
f. *The full-time vocation promoter*: a priest dedicated to this mission with a special charism for reaching out to young people, accompanying their inner growth, and guiding their discernment. His work complements that of all Legionaries: While community and apostolic witness awaken aspirations, the promoter helps this seed to grow and reach fruition. He also seeks to collaborate and integrate his efforts with that of his brothers in educational centers and youth groups; he is part of the local evangelization team; and he participates in diocesan vocation ministry. He may also develop his own apostolates through experiences of living faith, dedication, and generosity.
g. *Formation centers*: Contact with our formation centers is a central moment in the discernment process. Vocation centers and novitiates generously welcome teenagers and young adults interested in the Christian life and the Legionary vocation. The

encounter between the brothers in formation and the young people—both inside and outside the center—is mutually beneficial.

h. *The director of vocation promotion*:[17] responsible for fostering a renewed vocational spirit in the territory, overseeing the work of all vocation promoters, coordinating their efforts, and generating synergy among all the entities of Regnum Christi. He contributes his strategic vision, defines pathways, and promotes the integral formation of Legionaries dedicated to accompaniment.

i. *The Vocation Promotion Area of the General Directorate*: created to serve, coordinate, and energize the vocation mission among the different levels of governance, it offers support, formation, and guidance to vocation promotion directors through workshops, teams of consultants, and meetings of promoters. It collaborates in the development of clear vocation pathways according to the realities of each territory, in the preparation of materials that present our priestly and religious identity with renewed enthusiasm, and in promoting the participation of the laity. It promotes formation programs for directors and chaplains of schools and universities, Legionary parish priests, and section directors, as well as for the brothers in their initial formation. It analyzes the situation in territories where vocations have not arisen and proposes courses of action when necessary.

Media

11. Vocational activity is nourished by concrete means that accompany the work of the Spirit. Throughout history, these means have proven to be especially fruitful:

a. *Prayer and adoration for vocations*: we respond to the Lord's invitation to *pray to the Lord of the harvest* (Lk 10:2) by supporting vocational action through Eucharistic adoration and persevering supplication in our communities.

[17] Without modifying its functions, each territory can adapt the name of this office—whether "national director," "regional" or another equivalent term—according to its own reality.

b. *Preaching the "Gospel of Vocation"*: We proclaim with simplicity and passion the beauty of God's call, showing that the priestly vocation is a source of joy, fulfillment, and mission. We share our vocational story with gratitude.

c. *Prayer workshops, spiritual exercises, and monthly retreats*: We offer formative spaces and experiences of silence that help young people prepare themselves inwardly to listen to God, cultivate stable prayer habits, and open their hearts to his will. The spiritual exercises and the monthly retreat are privileged moments of encounter and discernment, where they can discover or confirm the Lord's call.

d. *Spiritual direction*: We offer periodic and in-depth spiritual direction that supports the inner growth of the adolescent and young person, encouraging a life of prayer and generosity toward God.

e. *Visits to our formation centers, especially in Rome*: We open our centers—in particular the one in Rome—so that groups of teenagers and young people can have a broader experience of the Legionary charism through living together, without it implying a directly vocational focus.

f. *Vocational retreats*: In our communities and formation centers we offer spaces for prayer and formation where adolescents and young people can openly ask themselves about their vocation and receive concrete tools to discern it.

g. *Apostolates and experiences of great dedication and generosity*: We provide activities of service, mission, and sacrifice that open the hearts of adolescents and young people to the possibility of a full commitment to Christ and others, especially favoring the direct proclamation of the Gospel and works of mercy.

IV. Vocational Initiatives and Itineraries

Territorial Initiatives

12. In addition to the desire for all Legionaries to be involved in the vocational dimension, there is a need to create formative processes of maturation prior to the Candidacy stage. These processes help those discerning their vocation to acquire the necessary dispositions for possible entry into the novitiate.[18] In several territories, proven initiatives—such as university missions, pre-novitiate communities, and other similar experiences—have emerged and borne good fruit. It is important that these processes be designed based on the specific reality of each territory, taking into account its unique challenges and opportunities. Regular meetings of vocation promotion directors will allow for the continued sharing of experiences and best practices, enriching and facilitating the development of territorial itineraries and ensuring their effectiveness.

Vocational Centers

13. Over the years, vocational centers have proven to be a time-tested path of discernment for many adolescents seeking to grow in inner freedom, human maturity, and openness to God's voice.[19] Numerous Legionaries have generously dedicated their lives to accompanying these processes, and many have discovered their own vocation there. The application of the document "*Speak, Lord, for your servant is listening*" seeks to offer a renewed atmosphere of freedom and joy where adolescents can mature serenely while discerning. When their purpose is clearly preserved, and they are staffed by effective formation teams, vocational centers become uniquely fruitful spaces. For this reason, we continue to promote their ongoing renewal, ensuring that they respond to current challenges and remain a place conducive to hearing the Lord's call. At the same time, we believe that each territory

[18] Cf. CLC 65 § 3; CVV 695.
[19] Cf. CLC 61.

can responsibly discern the viability of these centers according to its own circumstances, ensuring that any potential proposal is always preceded by a serious, structured, and viable alternative that guarantees adolescents equivalent accompaniment and formation.

Gratitude

14. To all Legionaries who have dedicated themselves with fervor and zeal to vocational work, we express our profound recognition and gratitude. God continues to raise up within the Legion priests with a special calling to direct service in vocational promotion, endowed with a particular grace to awaken vocational awareness, accompany discernment, and coordinate efforts. Let us all continue together seeking the renewal of vocational zeal and the paths that the Lord is revealing to us, suited to the young people of today and the signs of the times.

Repeated Invitation to All Legionaries

15. Today, a confident proclamation of the Gospel of vocation is needed, one that—free from fear—announces God's plan for humanity. The Lord continues to call, and his initiative precedes us. Let us renew our inner readiness; let us be heralds of his universal call; let us form others in listening to God; let us accompany young people toward a complete commitment; let us learn about and promote vocational initiatives and pathways in our regions; let us open our communities. We trust that this new six-year term will be distinguished by this renewed proclamation of vocations, allowing the voice of God to continue resonating in all people through our lives. We entrust this renewed vocational impulse to the Blessed Virgin Mary, Mother of all vocations. We ask for her intercession, her blessing, and her presence in all the vocational work that we wish to launch with greater vigor throughout the entire Congregation.

V. Recommendation to the General Government

16. That, through the Vocational Promotion Area of the General Directorate, the organic implementation of the document "A Renewed Vocational Vision" be ensured and that periodic monitoring of its implementation in the territories be carried out, offering formation, guidance, support, and the necessary assistance to promote its proper assimilation.

The Mission: *Caritas Christi urget nos*

Caritas Christi urget nos (2 Cor 5:14)

I. Introduction

A Response to the Lord

1. *The love of Christ impels us* (2 Cor 5:14). The apostolic soul of St. Paul is focused on this expression. Touched by the love of Christ, his whole life—his journey, his self-giving, his decision to become *all things to all* (1 Cor 9:22)—becomes a response to the Lord who calls him, forms him, and sends him: *I live, no longer I, but Christ lives in me* (Gal 2:20).

Expression of the Militia Christi

2. This same apostolic passion shapes our vocation. The Legionary allows himself to be impelled by the charity of Christ and orients his life "with an undivided heart" toward the mission (cf. 1 Cor 7:32–35) of establishing the Kingdom of Christ.[1] The *militia Christi* expresses this attitude: a magnanimous heart, attentive to the signs of the times, steadfast in prayer, and creative in evangelization.[2] Time becomes grace (cf. Eph 5:16); each day that is offered up participates in the work of God; and trust rests on the certainty that *I have the strength for everything through him who empowers me* (Phil 4:13). This personal vocation is realized within the community and apostolic life of the Congregation, which guides and channels this impulse toward a shared mission.

Within the Charism of Regnum Christi

3. This vocation finds its concrete form within the charism of Regnum

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[1] Cf. CLC 4.
[2] Cf. CVV 326.

Christi. Therefore, faithful to our *Constitutions*, we clearly affirm that the Congregation belongs constitutively to Regnum Christi and is part of the Federation, which is governed by its own *Statutes*.[3] This means that the apostolic impulse of the Legionary finds its natural channel in the common charism of Regnum Christi, which the Legion of Christ lives and expresses according to its priestly and religious identity. From this participation in a single charism, we work essentially in and for Regnum Christi: forming apostles and Christian leaders, accompanying the associated faithful, and promoting, together with them, initiatives that contribute effectively to the establishment of the Kingdom of Christ in communion with the Church.

For the Church

4. This mission shares in the evangelizing dynamism of the universal Church. Therefore, we once again embrace Pope Francis' invitation to a missionary conversion that renews the life of the Church, its styles and structures,[4] an impulse that Pope Leo XIV continued and deepened when he called us to a Church centered on Christ and co-responsible for the mission.[5] We recognize that this horizon also illuminates our path as a Congregation, which desires to offer its charism in service to the Church.

Reading the Signs of the Times

5. The missionary call that the Church addresses to us acquires a particular urgency when we place it in the cultural context in which we live today, that is, in a time of profound transformations: New cultural languages emerge, unprecedented technologies—including artificial intelligence—arrive, and modes of relationship are consolidated that decisively influence how a person understands truth, freedom, and

[3] Cf. CLC 1 and 4.
[4] Cf. EG 15; 25–27.
[5] Cf. Pope Leo XIV, Address at the Opening of the Extraordinary Consistory, January 7, 2026.

their own identity. At the same time, the desire for interiority, authentic relationships, and meaning grows. Like Paul on the Areopagus (cf. Acts 17:22–28), we try to read these signs with eyes of faith, recognizing in them questions that only Christ can answer.

A New Synthesis

6. Indeed, responding faithfully requires understanding cultural changes, embracing the questions of contemporary man, and proclaiming the Gospel in meaningful language. Each generation needs a new synthesis between faith and culture,[6] so that the proclamation touches hearts and transforms the realities in which it is embodied.[7]

Real Context of Our Mission

7. Within the cultural and ecclesial landscape in which we live, we find certain features that shape the real context in which we carry out our mission. These features not only help us understand the present moment, but also indicate concrete opportunities and challenges for guiding our apostolic action with greater clarity and responding better to the most pressing needs of the world and the Church.[8]

a. *A growing thirst for interiority and authentic connections*. Many seek spaces of silence, truth, and deep relationships that sustain their inner life and discernment. This is fertile ground for initial proclamation and personal accompaniment.[9]
b. *A generational and linguistic shift*. At the same time, new generations are growing up in their own digital and symbolic ecosystem, with different ways of perceiving reality, relating to others, and learning. Evangelizing in this context requires listening, closeness, and formation that illuminates emerging challenges—including those related to artificial intelligence—from a Chris-

[6] Cf. EG 69.
[7] Cf. EG 74.
[8] Cf. SRCF 11.
[9] Cf. EG 169–173.

tian anthropological perspective.[10]

c. *A renewed missionary impulse in the Church*. Within this framework, and in continuity with recent teaching, the entire Church is moving toward a more missionary style,[11] closer to people's lives and more capable of accompanying their processes.[12] This dynamism invites us to examine our presence and works so that they may fully participate in this ecclesial movement.

8. Rooted in Christ (cf. Col 2:7), in communion with the Church, and attentive to the signs of the times, we discern the opportunity to take a step toward greater interior and apostolic unity.

II. Toward a Unifying Horizon

To Express Oneself More Clearly

9. The path we have traveled in these years invites us to take another step. We do not intend to add new priorities, but rather to express with greater clarity and simplicity what is already ours: the intention to live out the essence of our charism with unity and direction.

10. The 2014 General Chapter affirmed internal communion and clarified apostolic priorities. The 2020 General Chapter deepened the connection between purpose, mission, and activity, and the missionary style we wish to embody. We believe the time has come to focus this journey on a unifying vision that will help the entire Congregation—communities, works, and initiatives—to ask itself honestly: Are we living out what is most essential to our mission?

11. This horizon does not replace what came before; it illuminates and unifies it. It does not multiply tasks; it concentrates them on what is essential. It does not complicate our identity; it makes it clearer.

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[10] Cf. EG 41 and 115.
[11] Cf. EG 25 and 27.
[12] Cf. EG 24.

To Form Apostles, Christian Leaders Through Personal Accompaniment

12. Our common mission is "to form apostles, Christian leaders in the service of the Church."[13] The Legionary makes present the mystery of Christ gathering people around him, revealing to them the love of his heart, forming them and sending them out.[14] This is our specific contribution to the Church at a time when she needs mature disciples, responsible and capable of radiating the Gospel.

Following the Example of Christ

13. Christ dedicated a specific time to forming some so that they might reach many.[15] Likewise, the Legionary is sent to form people capable of forming others,[16] accompanying processes that help them to be conformed inwardly to Christ. Together with them, institutions are established and actions are undertaken that contribute most—in depth and scope—to building the Kingdom of Christ in society. In this way, directed toward works of genuine evangelizing impact and accompanied with closeness and discernment, we ensure a lasting apostolic fruitfulness[17] that goes beyond isolated initiatives and transforms structures, environments, and cultures from within.

14. Proposing this horizon means evaluating works from a clear question: Do they form apostles? Do they foster a real accompaniment that leads to an encounter with Christ and to mission?[18]

A Priestly Role

15. The role of the Legionary remains profoundly priestly. From his

[13] CVV 56.
[14] Cf. CLC 4; CVV 87.
[15] Cf. CVV 313.
[16] Cf. CVV 88.
[17] Cf. CVV 89.
[18] Cf. CVV 90–93.

union with Christ the Head and Shepherd—nourished in a special way in the Eucharist—he participates in Christ's mission of gathering, revealing the love of his heart, forming, and sending out.[19] This same union is also expressed in the ministry of confession, where the Legionary helps people encounter God's mercy and experience themselves as loved by Christ's faithful love, which understands, heals, uplifts, and renews. From this sacramental root springs his leadership: a leadership that arises from contemplation, is purified on the cross, and is made concrete in a service that helps others grow.[20]

16. Living this horizon helps us focus on what is most fruitful. Every apostle trained and sent is a real step in the establishment of the Kingdom.[21]

III. Areas Where the Evangelizing Horizon Takes Shape

17. Without diminishing the scope of the Legionary's mission,[22] we now propose the areas in which we seek to embody the evangelizing horizon with greater emphasis. The territorial assemblies have identified these as especially pressing in the current circumstances.

A. Personal Accompaniment and Spiritual Direction

18. Accompanying means participating in the way Christ calls, gathers, forms, and sends out (cf. Mk 3:13–14). It is not a superficial care or "combing sheep."[23] It is a formative process that gives birth to apostles: *My children, for whom I am again in labor until Christ be formed in you!* (Gal 4:19).

19. To accompany is to help discover what God asks of each person, to

[19] Cf. CVV 98–103.
[20] Cf. CVV 103–105.
[21] Cf. CVV 56 and 117.
[22] Cf. CLC 4.
[23] Cf. Pope Francis, Words to the Schoenstatt Apostolic Movement on the centenary of its foundation, October 25, 2014.

discern it in prayer, and to assume one's own mission. In this way, the Legionary manifests the love of Christ, provides solid formation, and launches others into the mission.[24] Like St. Paul, he does not accompany in order to hold back, but to launch: He accompanies so that others may form living and evangelizing communities (cf. Acts 14:21–23). Accompanying is, ultimately, helping others to clothe themselves in Christ.

20. At this point, Fr. John Connor's letter of September 15, 2024, offers particular insight. He emphasizes that, through our consecrated life and priestly ministry, we exercise a moral and spiritual leadership that inspires, encourages, and guides; and he reminds us that accompanying men—in their various stages—is today a fruitful way to serve the Church, strengthen families, and promote vocations.[25]

21. The accompaniment of the Legionary should lead to a concrete apostolic commitment. And, in turn, an apostolic commitment that does not arise from accompaniment risks losing depth.

22. This accompaniment, lived based on our priestly identity and apostolic mission, seeks to help each person discern the ecclesial place where they can fully develop their vocation and service. On this path of discernment, the Legionary also shares the gift of the charism he himself lives, offering the path of Regnum Christi when appropriate and in accordance with God's action in each soul. We know that not all Legionaries have understood Regnum Christi in the same way or have felt called to collaborate directly in it, sometimes due to the circumstances in which their vocation was formed or a limited knowledge of its spiritual richness. Nevertheless, Regnum Christi remains a gift from God to his Church. As Legionaries, we are part of this spiritual family and this apostolic body: "The Legionary is always a member of the Movement, and he makes Regnum Christi present

[24] Cf. CLC 4.

[25] Fr. John Connor, LC, Letter on Our Mission in Regnum Christi, September 15, 2024.

wherever he is."[26] Regnum Christi is not simply an organizational structure, but an ecclesial space where people—accompanied and formed—can find a path to live out their baptismal vocation, mature in their interior life, and exercise apostolic leadership in service to the mission of the Church. Sharing this journey is part of our mission, because communicating the charism is communicating a gift received for the building up of the Body of Christ.

B. ECYD: A Privileged Space for Formation in Adolescence

"Let no one have contempt for your youth, but set an example for those who believe" (1 Tim 4:12)

23. ECYD is one of the most valuable aspects of our mission. It provides a crucial space for initiating and accompanying apostolic awakening in adolescence, a time when personal identity, spiritual life, and the first decisions that guide the heart are being formed (cf. 1 Tim 4:2).[27] During these years, the desire for greatness, deep friendship, truth, and commitment awakens with particular force; therefore, ECYD allows us to offer them a path where faith is vitally integrated with daily life, friendship with Christ, and the experience of community.

24. During this period, the seed of the Gospel is patiently sown, which, in its time, will bear fruit (cf. Mk 4:26–29). Through the witness of the formators and a close and consistent presence, adolescents can discover Jesus Christ as Friend and Lord, learn to pray simply, participate in the sacramental life, and begin to exercise Gospel-based leadership in their communities.

25. The mission in ECYD requires well-prepared formators—Legionaries, Consecrated Women, Lay Consecrated Men, and lay people—capable of creating an atmosphere of trust, listening, and growth. Teenagers need personal accompaniment, solid role models, and communities where they can share their concerns, joys, and

[26] CCG2014, 32.
[27] Cf. SRCF 47.

aspirations. They also need to find in us the serenity, consistency, and depth that will help them distinguish the voice of Christ among many others.

26. Creating safe and protective environments is an essential part of this accompaniment. A culture of protection not only ensures credibility, but also concretely expresses the kind of love Christ asked for the youngest ones (cf. Mk 10:14). When we attend to every aspect of working with adolescents responsibly, clearly, and ethically, we create an environment where they can open their hearts and grow with confidence.

27. When well developed, ECYD energizes the whole of Regnum Christi. It renews youth sections, strengthens schools and parishes, nourishes the spiritual life of families, and becomes a true seedbed of vocations in a broad sense: mature marriage vocations, committed lay people, and priests and consecrated people who have discovered in adolescence the beauty of following Christ.

28. ECYD expresses in a privileged way our unifying horizon: to accompany each adolescent so that they may discover the love of Christ, mature in their interior life, and grow as a missionary disciple, capable of assuming concrete apostolic responsibilities in the Church and in the world.

29. Along with this focus on ECYD, we recognize the value of the extensive work with young people and the vocational work generously carried out in the various sections and environments of Regnum Christi. In these, we find fertile ground where Christ continues to call and send out. Therefore, we encourage Legionaries to actively collaborate in the formation of formators in youth ministry, and to continue promoting the Summer Courses and the Mission Corps programs, which have borne abundant fruit for vocational life and for the vitality of the Regnum Christi spiritual family. When well accompanied, the young people and missionaries of Regnum Christi are a true seedbed of formators and apostles, capable of accomplishing great works in service to the

Kingdom.

C. Continue to Strengthen the Evangelizing Mission of Schools and Universities

30. Our schools are places called to carry out the evangelizing mission according to our charism, unique environments in which the Church and Regnum Christi entrust us with the task of forming the intellect, freedom, and moral conscience, and of accompanying individuals in their encounter with the truth. In these schools, faith is integrated with culture, intellectual formation with spiritual growth, and community life with social responsibility. They are spaces where the Gospel illuminates daily life, where communities of faith are born, and where vocations in a broad sense—married, lay, consecrated, and priestly—spring forth naturally.

31. In continuity with our Catholic identity lived in the charism of Regnum Christi, the educational mission seeks to renew the mind according to Christ (cf. Rom 12:2) and to accompany each student so that they may discover the truth about themselves, grow in inner freedom, and learn to discern their life's decisions with Christian responsibility. For us, offering an integral formation is a genuine path of evangelization that awakens deep convictions and forms apostles capable of illuminating their surroundings with the coherence of their lives.

32. The educational mission demands close collaboration with teachers, the first formators of our students. Their growth, formation, and support are essential for Catholic identity and our charism to truly permeate the life of our institutions. Likewise, alumni extend our mission into society; maintaining a vibrant and close connection with them strengthens the apostolic fruitfulness of our schools and makes visible the continuity of their educational journey beyond the school years.

33. Experience shows that spiritually profound communities, even

small ones, can radiate a transformative power far greater than their size. This ideal inspires how we wish to live out our educational mission: environments where faith is lived naturally, where the interior life is cultivated, where friendship in Christ is a shared good, and where the search for truth finds an atmosphere of welcome and freedom.

34. In this context, personal accompaniment takes on a decisive role: It helps to integrate academic, spiritual, and community life, and leads to concrete apostolic commitments.

35. Working apostolically in these institutions—and also directing them—does not mean distancing oneself from pastoral ministry, but rather living it in a unique, intimate, and fruitful way. A director who is a priest can and should be a pastor: present among the students and their families, dedicated to accompaniment, formation, and spiritual guidance. This mission demands much, but it also offers a privileged field for fostering vocations and demonstrating, through one's own dedication, the beauty of a priestly life that is given fully.

36. In this way, schools and universities become true schools of apostles, where human and academic formation is harmonized with the encounter with Christ and with a Christian vision of culture and society.

D. Leaders and Peripheries: Pastoral Charity That Integrates

At the Service of Every Man and Woman

37. Inspired by the love of Christ, we reaffirm our commitment to accompany people in the various spheres where they live, work, and seek meaning. Every person—regardless of their social, professional, or personal circumstances—is a recipient of the Gospel and the object of God's love. In every encounter, we recognize a child called to communion with Christ, who heals, enlightens, and guides them toward the fullness of life.

To Foster Evangelical Apostolic Leadership

38. In keeping with our charism, we renew our commitment to calling, revealing the love of Christ to, forming, and sending out to establish his Kingdom those who, by virtue of their social, economic, cultural, or political position, exert a significant influence on community life. We accompany them so that they may discover the greatness of their Christian vocation and live their responsibilities as an authentic service. Our accompaniment seeks to foster apostolic and evangelical leadership: to form formators, awaken consciences, and help each person become leaven of the Kingdom wherever they live and work. This accompaniment is not limited to guiding decisions or influencing environments, but focuses on cultivating hearts molded by Christ: When faith is deeply integrated into their lives and decisions, the exercise of authority and influence becomes true service, open to the common good and free from the temptation to rely solely on one's own abilities. Thus, leadership is lived as mission and generosity, and social, cultural, and professional environments are opened to the transformative action of the Gospel.[28]

Commitment to the Poor and Vulnerable

39. Furthermore, walking in step with the Church and attentive to the directives of the Roman Pontiff and the bishops, we wish to intensify our commitment to the poorest and most vulnerable in a concrete way. We recognize that, although we are already doing so, we need to deepen our efforts and act with greater consistency and effectiveness, so that our charity may be more visible, active, and transformative. We do not see this as a separate sphere, but rather as part of the same Gospel horizon that embraces all human reality: Christ gathers together what the world tends to separate and restores to each person their deepest dignity (cf. Gal 3:28).

[28] Cf. CLC 4; CVV 87–88.

Opera Misericordiae

40. Among the initiatives in this area is the *Opera Misericordiae* network, approved on December 12, 2025. Its mission is to foster collaboration, strengthen Christian witness, boost existing initiatives, and encourage new ones to help those most in need. The network is a concrete example of how the Legion of Christ and Regnum Christi, at both the institutional and personal levels, seek to promote works of mercy and coordinate efforts for broader and more effective service.

Closeness to Those in Need and Those who Suffer

41. Being close to those in need keeps us at the heart of the Gospel and purifies our apostolic vision. In them we recognize a constant call to humility, compassion, and justice. Their suffering challenges our mission and invites us to express Christ's love not only with words, but with concrete actions and structures of service.

Promote Christian Reciprocity

42. In this diverse accompaniment, the Legionary seeks to foster authentic Christian reciprocity: He invites those with responsibilities to live their lives as a gift, encourages those experiencing vulnerability to recognize their dignity and their capacity to actively contribute to the community, and calls everyone, without exception, to participate in building the Kingdom. To this end, he dedicates the best of his time and heart to each individual, following Christ the Teacher. He does so through listening, discernment, and the demands of the Gospel, with the aim of forming hearts open to God's transformative action and creating conditions for authentic spiritual and social renewal.

A Culture of Encounter

43. In this way, we cooperate in an evangelization that integrates and embraces all human reality, promoting a culture of encounter where charity, truth, and Christian responsibility mutually strengthen

one another. We reaffirm our commitment in all areas of mission and intensify, in a particular way, our concrete service to the poor, a permanent sign of the Gospel and a constant priority of the Heart of Christ.

E. Strengthen Family Ministry and the Accompaniment of Men

Living the Priorities of the Regnum Christi General Convention

44. The family is the primary place where a person learns to love, to serve, and to live the faith. Within it, one receives the gift of life, discovers their identity, and experiences God's mercy and faithfulness in a concrete way. Its foundation is marriage, a covenant willed by the Lord, in which two people give themselves to one another and become a sign of his love.[29] Accompanying family life is, therefore, a profoundly pastoral task, requiring closeness, listening, and ongoing support capable of illuminating the various stages of married life and the education of children. In this way, the Chapter invites all Legionaries of Christ to embrace and make their own the priority of the 2024 Regnum Christi General Convention: to promote pastoral care for marriage and the family.

Pastoral Care for Men

45. Accompanying the family in all its richness also means considering its protagonists. For this reason, the General Chapter gratefully celebrates and acknowledges the growing role of women in the life and mission of the Church. At the same time, given the cultural context and prevailing ideological currents, we feel the urgency to foster the human and spiritual growth of men, helping them to integrate their emotions, to mature in their identity, and to freely assume their mission in the family, in the Church, and in society. Many men today are seeking a clear path to grow in interiority, responsibility, and service, and they find in priestly accompaniment a source of light and guidance. Fr.

[29] Cf. *Roman Missal*, Preface of Marriage II.

John Connor's letter of September 15, 2024, reminds us that, from our priestly and consecrated identity, we can offer a spiritual fatherhood that encourages, sustains, and confirms: a serene presence that helps men discover God's action in their lives and respond with generosity.[30]

A Boost to Family Ministry

46. When men receive profound accompaniment—in their prayer life, their decisions, and their family and professional vocations—married life is strengthened, the education of children receives a new motivation, and the ecclesial community is enriched by a mature and fruitful witness of faith. Thus, this accompaniment has a positive impact on the entire family and becomes a concrete service to the Church: It contributes to the stability of homes, supports children in their growth, and fosters the emergence of vocations in a broad sense—marriage, committed lay life, consecrated life, and priesthood.

From Priestly Fatherhood

47. Therefore, this area clearly expresses our unifying vision. Accompanying men through the priestly fatherhood of the Legionary is a concrete way to form apostles, strengthen families, and collaborate in the evangelizing renewal of society.

F. To Collaborate, Based on Our Charism, in Parishes and with Diocesan Priests

"There are different kinds of spiritual gifts but the same Spirit" (1 Cor 12:4)

48. We want to live our charism in the heart of the local Church, participating with availability and a spirit of communion in diocesan pastoral work.[31] When a Legionary serves in a parish or in other pastoral

[30] Fr. John Connor, LC, Letter on Our History, September 15, 2025.
[31] Cf. EG 30.

areas of the diocese, he offers himself with his priestly and consecrated identity, living the spirituality of Regnum Christi and its characteristic missionary style. From this identity, he seeks to create an atmosphere of prayer, pastoral closeness, and personal accompaniment that renews the Christian life of the community. In this context, the formation of apostles remains an essential focus: raising up faithful who embrace their baptismal vocation with responsibility and leadership, and inviting them to participate actively in the mission of Regnum Christi, so that, together with us, they may make the Kingdom present in their environments and concrete realities.

Presence in Parish Life

49. Our presence in the parish always seeks to strengthen the evangelizing mission of the local Church: preaching, sacramental life, personal accompaniment, spiritual direction, the formation of pastoral agents, and the creation of vibrant communities. When the charism is embodied in parish life in a simple and faithful way, it bears fruit in unity, mission, and spiritual renewal.

Initial and Ongoing Formation

50. We particularly value the service that many Legionaries offer in the initial and ongoing formation of diocesan priests. Through teaching, spiritual direction, preaching retreats, and personal accompaniment, we contribute directly to the human, spiritual, and pastoral growth of the clergy, thus contributing to the holiness of the presbyterate and the evangelizing dynamism of the diocese.

Priestly Fraternity

51. This task is rooted in the priestly fraternity we share with the diocesan priests. Aware that we are part of the same presbyterate and serve the same mission to the people of God, we seek to cultivate a communion expressed in mutual support, pastoral collaboration, and

the sincere exchange of experiences. In this way, we fulfill the Apostle's exhortation: *"Bear one another's burdens"* (Gal 6:2).

The Richness of Belonging to the Only Presbytery of the Diocese

52. Within this framework of fraternity, the presence of the Legionary—as a brother, formator, spiritual director, or preacher—is a concrete service to the life and mission of the local Church. By sharing the journey with diocesan priests, we are enriched by their witness, their dedication, and the diversity of their pastoral realities.

A Way of Living Pastoral Charity

53. From this perspective, accompanying priests—both in their initial formation and throughout their ministry—is a clear expression of our identity:[32] a way of living pastoral charity and of collaborating, where the Church needs it most, in the spiritual renewal of its pastors and in the apostolic vigor of its communities.

IV. Ways of Living the Mission (Attitudes and Actions)

A. Life Coherence

54. *Be imitators of me, as I am of Christ* (cf. 1 Cor 11:1). Seek personal witness as the primary means of apostolic action. The credibility of our mission stems from a unified life, from the coherence between what we preach and what we live. The primary evangelization is our own holiness.

B. Personal Development

Persevering in Lifelong Learning

55. We invite all Legionaries, at every stage, to persevere in ongoing

[32] Cf. CVV 88.

formation that equips them to work apostolically in these areas. Realistically embracing generational and pastoral change compels us to strengthen a solid and up-to-date formation, capable of offering clear criteria for discerning the most fruitful apostolic models today and for understanding the contemporary world with depth. It is about developing a broad perspective that allows us to proclaim the Gospel with intelligence, creativity, and genuine connection to the people of our time.

Solid Intellectual Background

56. This formation must be based on a solid and demanding intellectual foundation, enabling the Legionary to understand the faith in depth, engage in dialogue with contemporary thought, discern cultural trends, and sustain with theological rigor his mission of evangelizing culture. This intellectual foundation is a necessary condition for fruitfully exercising the other apostolic competencies provided for in the *ratio institutionis, Christus vita vestra*.[33]

Developing Fundamental Skills

57. On this foundation, the Legionary develops the specific skills required by our charism:

a. *the art of spiritual direction*, which involves the ability to listen, knowledge of the human heart, and the ability to help each person confront themselves with the Word of God, learn to pray, and discern their apostolic vocation;
b. the preparation and conduct of *spiritual experiences of conversion and growth*—spiritual exercises, missions, pilgrimages, retreats—that foster a real openness to God;
c. and *the ability to work with small groups* through formation meetings and accompaniment spaces, aware that even in our larger works, evangelization involves personal interaction and

[33] Cf. CVV 322.

close communities where faith can mature.

Directing and Encouraging Broader Apostolic Realities

58. Alongside these responsibilities of accompaniment and personal formation, the Legionary's mission also involves leading and animating broader apostolic realities. Therefore, the scope of our mission includes directing sections and institutions, and launching apostolic works and projects. Being proficient in management, governance, and institutional outreach is part of our responsibility and our apostolic formation, so that the initiatives we undertake respond effectively and faithfully to the needs of the Church and society.

C. Apostolic Discernment of Reality

Firm in Principles and Creative in the Means

59. We want to embrace what we clearly recognized at the 2024 Regnum Christi General Convention: to shift from an excessive emphasis on manuals and models to a more conscious focus on discernment and adaptation. Be firm in our principles and creative in our methods. Carefully safeguard what is essential as a reference point of our charism, but be flexible in what is secondary.

Bold and Responsible Discernment

60. Attentive to the signs of the times and faithful to the charism received, we invite all Legionaries to exercise a bold and responsible discernment, capable of reconsidering organizational forms that, although fruitful in the past, may today be superseded or adapted to the service of a more shared and effective mission.

Network Leadership

61. Therefore, it is advisable to be open to the possibility of moving beyond an organization of sections strictly confined to cities when

circumstances suggest, adopting in certain cases a network configuration that integrates various localities.[34] Networking can offer a more suitable response where there are not enough fully prepared directors. A network supported by a leader or a coordination team can foster a more harmonious development of the sections and apostolates, adapt better to current dynamics of mobility, globalization, and supralocal lifestyles, and strengthen ties without weakening the sense of belonging, thus broadening the communal and fruitful scope of the mission.

Reading Reality from the Local Perspective

62. This means that each locality must take true responsibility for understanding its own reality, discovering the presence of the Kingdom there and deciding on the specific way to carry out the mission. Faithful to the charism we have received, we seek to adapt methods and procedures to the diversity of cultural, generational, and pastoral contexts, so that our works may continue to be a living and relevant expression of the gift that Regnum Christi is to the Church.

D. The Legionary as a Formator in Regnum Christi

Formation Rather than Mere Management

63. Prioritize formation and deep accompaniment over the mere management of pastoral services. We collaborate where the Church needs us, while ensuring that this availability does not dilute our specific apostolate within Regnum Christi by undertaking tasks or assignments that do not directly contribute to the formation of apostles. The selection of our apostolates and formation programs must be guided by this criterion, living the mission with inner freedom and an apostolic vision.

E. Communities of Apostles

[34] Cf. SRCF 49.

The Crucial Role of the Community

64. We recognize the importance of community in how we conceive and live our mission. We do not want to be isolated apostles forming isolated apostles. We want to be communities of apostles forming communities of apostles.[35]

In the Style of Jesus

65. It is not a matter of "covering more ground" or "going faster" as solitary apostles. That is not how Jesus carried out his mission. He gathered the community of the Twelve to proclaim the Good News of the Kingdom with them and through them, so that "*brought to perfection as one, […] the world may know that you sent me*" (cf. Jn 17:23). Therefore, the community has within itself a great evangelizing power.[36]

Esprit de corps

66. "Evangelizing is for no one an individual and isolated act; it is one that is deeply ecclesial."[37] This implies a continuous conversion on our part, since it involves recognizing ourselves as part of a body and also recognizing our gifts—both our limitations and our talents—and, from there, entering into a relationship with others.[38]

Growing in Mutual Trust

67. We regard it essential to continue growing in mutual trust as a fundamental condition for building a true community of apostles: learning to recognize in others true companions in mission, not

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[35] Equipo Internacional de la Pastoral Juvenil de la Federación Regnum Christi–Área de Vida y Misión de la Dirección General de la Federación Regnum Christi, *Comunidades de apóstoles que forman comunidades de apóstoles*, 2.

[36] *Comunidades de apóstoles que forman comunidades de apóstoles*, 2.

[37] EN 60.

[38] *Comunidades de apóstoles que forman comunidades de apóstoles*, 2.

rivals; and embracing differences as a richness that complements and strengthens the apostolic body, rather than perceiving them as a threat. We need to firmly believe that each person wants to look after the good of the whole, not just their own part.[39]

V. Recommendations to the Government

Governing with Vision, Flexibility, and Creativity

68. We must continue to move forward with a form of governance that, given the current personnel shortage, sets clear priorities and avoids being compelled by urgency. We appreciate the steps already taken in this direction and ask that they be consolidated: governing with vision, flexibility, and creativity, while maintaining the essence of the Legionary's apostolic style; strengthening the formation of lay people and working together with them; and redefining the role of the Legionary in a realistic way. This implies a focused apostolic approach that prioritizes works and methods with the greatest evangelizing fruit and assigns missions suited to the personality of each individual, without overburdening them. Within this framework, teamwork and the formation of communities of apostles that form communities of apostles must be considered key factors in governmental decisions.

Clarity in the Governance of the Apostolate

69. Pay special attention to the governance of the apostolate. Often there is insufficient clarity regarding who is in charge of each work or initiative. Greater transparency in responsibilities is needed, along with more direct communication with territories and Legionaries, and a culture of accountability and regular reporting. Promote a mindset oriented toward apostolic fruits, understood as evangelical responsibility, not merely as efficiency.

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[39] *Ibid*.

Culture of Accompaniment

70. Promote a culture of apostolic accompaniment among our men, both in formation centers and through superiors and directors. Foster mentorship, regular dialogue, and personalized follow-up that help integrate one's spiritual life, mission, and human growth, strengthening their apostolic identity and maturity.

Strengthen the Relationship with the Regnum Christi Federation

71. Nurture and strengthen our relationship with the Regnum Christi Federation. Encourage loyal, clear, and respectful collaboration, respecting one another's competencies, which will increase apostolic zeal and allow for a shared mission. Just as each member of a family has their own identity and mission, so also among us the plurality of gifts manifests the fruitfulness of the Spirit and strengthens our common mission.

Apostolic Formation Plan

72. Continue working to develop and implement a structured formation plan of apostolic skills, in accordance with the charism, especially during initial formation. Although this point was already mentioned in the 2014 General Chapter,[40] it is important to persevere in its implementation, in order to avoid improvisation and to ensure orderly and coherent preparation for the mission.

VI. Conclusion

Rooted in Christ

73. Rooted in Christ (cf. Col 2:7), we desire to live our charism with greater clarity, unity, and fruitfulness. Accompanying others to form apostles, Christian leaders, is the focus of our mission. It helps us

[40] Cf. CCG2014, 176 § 4; CCG2020, 18.

discern, unifies our works, and guides our decisions. Each apostle formed and sent forth is a true step forward in the establishment of the Kingdom.[41] "*I have the strength for everything through him who empowers me*" (Phil 4:13).

Under the Gaze of Mary

74. We entrust our mission to Mary, Queen of the Apostles, the star that guides and sustains our apostolic journey. Under her maternal gaze, we learn to persevere with hope, to stay the course amid challenges, and to allow ourselves to be led with docility toward Christ. She strengthens our faith, our vocation as apostles; she accompanies our efforts and impels us to row with confidence, knowing that whoever is guided by her light finds safe harbor.

[41] Cf. CVV 56 and 117.

The Legion of Christ in the Regnum Christi Federation

I. Introduction

Gratitude

1. First and foremost, we wish to thank God for the fruits he has given to Regnum Christi over these past six years. So many lay people, Consecrated Men and Women, and Legionaries have continued to drive the mission and bear witness to how Christ has continued to make himself present in the lives of so many people through our charism. When we see this, the desire to drive the mission of Regnum Christi arises in us.

Significant Changes

2. At the same time, the approval of the *Statutes of the Regnum Christi Federation* and the introduction of the structure of Common Works have brought about significant changes in the governance of our apostolic activity and in how the Congregation and individual Legionaries understand themselves.

Benefits, Difficulties, and Doubts

3. The territorial assemblies have spoken of these changes, acknowledging their benefits, but also expressing difficulties and doubts that cannot be ignored. Among the issues that concern us are the following:

a. disaffection and disengagement of some Legionaries regarding work in Regnum Christi;
b. the feeling of being controlled or held back by the governing bodies of the Federation;
c. the perception that they are not understood or respected based on their own identity as Legionaries of Christ;

d. a lack of practical clarity on who governs the apostolate;
e. conflicts that have arisen regarding the appointment of Legionaries to positions in the Federation;
f. a feeling of bureaucratization and slowness;
g. the limited availability to assume responsibilities of leadership in the Federation.

Challenges That Originate Within Ourselves

4. We also indicate some difficulties that originate from within ourselves:

a. insufficient knowledge of the *Statutes* and the *Regulations of the Regnum Christi Federation* among many Legionaries;
b. difficulty integrating into the dynamics of collegial governance and teamwork;
c. at times, poor communication of our needs and points of view, as well as a lack of listening on our part, which may have given the other Regnum Christi members the impression of disinterest or aloofness.

Origin of This Document

5. Since as a Congregation we "belong constitutively to the spiritual family and apostolic body of Regnum Christi,"[1] the Chapter Fathers have dedicated ample time to diagnosing the situation, seeking to understand its causes and drawing up action plans for the future.

The Fruit of Ecclesial Renewal and Maturation

6. For this discernment, we begin with the fundamental fact that the Federation was born at a unique moment in our history, as a fruit of the path of renewal and ecclesial maturation, destined to express the spiritual unity and apostolic collaboration of all in promoting the

[1] CLC 1.

identity and legitimate autonomy of each consecrated reality, and to allow the other faithful of Regnum Christi to belong to the same body in a canonically recognized way.[2]

A Wealth That We Are Discovering

7. The journey has not been without its difficulties, but we also recognize that real fruits of complementarity, co-responsibility, and greater maturity in understanding Regnum Christi have been borne. For this reason, we express our profound gratitude to Our Lord, as well as to our brothers and sisters of the other vocations in our spiritual family, for their constant dedication and witness. The diverse vocations that make up our spiritual family are a precious gift of the Holy Spirit, and their complementarity, far from being a problem to be solved, is a richness that we are discovering more and more each day.

From the Original Intention

8. Alongside these positive outcomes, it is equally necessary to acknowledge the difficulties that have arisen. Only with gratitude and a commitment to the original intention can we objectively and clearly confront the real problems that have emerged.

Reading Reality

9. We Chapter Fathers have striven to make an honest analysis of reality, distinguishing the difficulties inherent in a process that is still maturing, the personal problems, the structural ones that require adjustments, as well as the deeper underlying tensions regarding our identity.

[2] Cf. SRCF, Preamble, 6 and 7.

II. Diagnosis

A Key to Interpretation

10. The Holy Father, in receiving us in audience, reminded us that "this Chapter invites you to continue to ask yourselves how to live today, with creative fidelity, the charismatic intuition that gave rise to your religious family."[3] Bearing this in mind and with this desire, we have read the contributions of the territorial assemblies and the reports of the territorial directors and of the general government, finding in them a broad range of observations and case studies regarding the life, development, and implementation of the Federation.

Three Causes and One Transversal Factor

11. Based on this material, we have identified three underlying causes of much of the discontent regarding the Federation. On top of these, as a transversal factor that exacerbates them, is the fact that the implementation of the new canonical structure has not been accompanied by a sufficiently thorough and sustained process of formation, taking ownership, and understanding.

A. Within Regnum Christi, Different and Sometimes Conflicting Views Coexist on Some Essential Aspects

A Diversity of Vision

12. At the root of many disagreements, we find a diversity of viewpoints on how to articulate and understand certain values that are in conflict. This diversity is understandable, given the history of Regnum Christi as a whole and of each of its parts.

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[3] Pope Leo XIV, Address to participants in the General Chapter, 5.

An Interpretation from Our Perspective That Requires Comparison

13. We are aware that the following interpretation reflects our perspective and experience. We do not presume to interpret the minds or intentions of those not represented in the Chapter Hall. Therefore, we simply share what we have experienced and perceived, recognizing that this interpretation needs to be compared with and enriched by the perspectives of the other federated institutions before it could be considered complete. In this way, our spiritual family and its evangelizing mission will be strengthened.

a) The Common Charism and Unique Identity of Each Vocation

The Danger of Erasing Differences

14. The Federation's *Statutes* affirm in various ways an inherent tension between the shared charismatic patrimony and the distinct identity of each vocation. In practice, however, in some places a tendency has been observed to erase the differences between the various vocations within Regnum Christi,[4] as if sharing the same charism implied that everyone must live and act in the same way, or must do everything together. This has brought about skewed expectations regarding the place and role of each vocation and, in some cases, a diluted understanding of what is proper to each within the common charism.

A Perception

15. In addition, some Legionaries perceive a tendency in other members of the family to understand Regnum Christi as if it were an association of lay faithful. As a consequence, Legionary priests are sometimes regarded in an almost exclusively functional way. Their sacramental ministry is valued, but their broader apostolic contribution is diminished or not sufficiently recognized, despite their desire and ability to advance the common mission in many other ways.

[4] Cf. SRCF 28.

b) Autonomy and Unity

The Intention of the 2018 General Chapter

16. The Legion of Christ expressed in the Extraordinary General Chapter of 2018 its vision of the Federation as an organization "primarily for planning, projection, and coordination of efforts to promote the common mission,"[5] while recognizing the leadership role it has with respect to the associated lay members.

Institutional Unity and Law

17. However, in some sectors, the aspiration for an institutional unity of the entirety of Regnum Christi, similar to that which existed before the institutional renewal process promoted by the Holy See, seems to persist, with the difference that it would no longer be the Legion's governing structure that would guarantee this unity, but rather that of the Federation. This vision is incompatible with canon law, due to the very nature of the Legion as a religious congregation, and has understandably generated unease among a significant number of its members.

Healthy Autonomy: Necessary for Communion and Collaboration

18. Our conviction is that exercising healthy autonomy[6]—not only in internal life, but also in apostolic activity within and outside the Federation—is not an attack on communion, but rather its prerequisite and a necessary condition for the maturity and integral health of every consecrated institution. Ultimately, it is necessary to affirm autonomy so that communion and collaboration among all may be authentic and fruitful. This autonomy is exercised, naturally, within the framework of communion established by the *Statutes* themselves, which includes, among other things, consulting the relevant bodies of the Federation

[5] Cf. CCG2018, 16.
[6] Cf. SRCF 1 § 2.

before undertaking new apostolic activities proper to a federated institution.[7]

Listening, Dialogue, and Fraternal Relationships

19. We affirm with equal conviction that authentic communion demands of all of us perseverance in listening, a willingness to engage in dialogue as the path willed by God, mature fraternal relationships that reject rivalry and mistrust, and an appreciation for authority as a service to the community.[8] These demands are not incompatible with autonomy; rather, they are its necessary complement. Only when both—autonomy and communion—are affirmed with equal vigor can the common charism unfold in all its fruitfulness.

c) Communion and Consensus

A Learning Process

20. It is necessary to distinguish between the co-responsibility that communion demands—which legitimately includes consultation and mutual listening—and a requirement for prior unanimous consensus that can be paralyzing. We recognize that finding the middle ground between these two extremes is a learning process that involves all institutions. At the same time, acting legitimately within one's own area of responsibility should not be interpreted as an attack on communion, but rather as an exercise of subsidiarity.

Apostolic Activity According to the Statutes

21. There is also a perception that an initiative would only be genuinely Regnum Christi's if it were carried out jointly by the three federated institutions and the lay members. However, the Statutes themselves explicitly recognize an apostolic activity that is carried out under the

[7] Cf. SRCF 41 § 2.
[8] Cf. SRCF 29 § 1.

responsibility of a single institution as a Regnum Christi activity.[9]

Team Spirit and Respect, Not Uniformity

22. We are convinced that communion does not require uniformity in action. But, at the same time, what can never be lacking is "an esprit de corps and the union of hearts, ideals, purposes and efforts,"[10] as well as respect for each person's areas of responsibility, within the framework of the *Statutes*.

Trust

23. Communion will be easier to live to the extent that we all seek to trust in the goodwill and competence of each and in the strength of the charism that unites us, rather than in control through authority.

B. Deficiencies in Governance

Deficiencies in the Mode and Style of Governing

24. A second relevant cause of unease is the deficiencies in the way and style of governing, which are manifested both in the Legion's own sphere and in that of the Federation's bodies.

a) On the Part of the Legion's Major Superiors

Appointments and Accompaniment

25. In some situations, territorial directors and their collaborators have found it difficult to exercise the authority of their position, both in relation to appointments within the Federation and in accompanying the apostolate of the Legionaries under their responsibility.

[9] Cf. SRCF 40.
[10] SRCF 27.

In the Face of Differences in the Apostolate

26. As a result, some Legionaries have felt vulnerable in situations of conflict in the apostolate or have experienced uncertainty about who effectively governs the Congregation's apostolate in their territory.

b) On the Part of the Federation's Bodies

Limits of a Collegial Body

27. We believe that a collegial body is suitable for higher administration and governance, but not necessarily for day-to-day management and direction. When governing bodies fail to "ensure the appropriate assignment and delegation of responsibilities among the members of the directive college, work teams, local authorities, and federated institutions,"[11] they can become "bottlenecks" that generate frustration.

Adequate Subsidiarity

28. In addition, a lack of subsidiarity and a tendency toward micromanagement are sometimes observed. This manifests itself in insufficient delegation, as well as in the proliferation of disproportionate processes, controls, and meetings that hinder activity and initiative.

The Necessity of Knowing the Statutes and Regulations

29. Finally, insufficient knowledge of the *Statutes* and *Regulations of the Regnum Christi Federation* has led to a failure to take advantage of the opportunities they offer. Among these, the following stand out: the explicit invitation not to attempt to direct and manage from within the collegiate bodies,[12] the possibility of delegating appointments to the federated institutions,[13] and the recognition that apostolic activity carried out under the responsibility of a single institution also constitutes

[11] RRCF 23 § 3.
[12] Cf. RL 23.
[13] Cf. SRCF 52.

an apostolic activity of Regnum Christi.

C. Mutual Distrust and Tensions Recognizing Their Causes

30. At the heart of the current unease, we also recognize a mutual distrust among the various vocations that comprise Regnum Christi.

A Possible Factor of Their Origin

31. We recognize that one of their possible origins lies in the rejection of the first draft of the *Statutes* for the Federation during the first session of the Extraordinary General Chapter of 2018, an act that some members of the other institutions may have interpreted as a rejection of communion and a refusal to continue walking together. Precisely for this reason, we wish to reaffirm that the Chapter did not have that intention. We realize, however, that our way of experiencing the discernment process regarding the canonical configuration of Regnum Christi may understandably have generated pain and confusion among our brothers and sisters of the other vocations. On more than a few occasions, positions were expressed with a certain vehemence, and the passion with which legitimate convictions were defended was not always accompanied by the serenity and sensitivity that fraternal charity demanded.

The Impression of Indifference

32. We also recognize that many of us have not shown enough interest in the process of Regnum Christi's configuration to fully grasp its conclusions, which has caused an impression of indifference among other members. For example, some Legionaries still do not distinguish between the Common Works and the Federation, attributing to the latter difficulties that actually belong to the former, even though the

Federation as such does not govern them.[14]

The Desire to Rebuild Trust and Unity

33. The expression of all these difficulties does not stem from discouragement or apathy, but from a profound desire to rebuild mutual trust and true unity. We wanted to communicate our perspective and needs clearly, convinced that the Federation, as an instrument of communion and a driving force for the apostolate, remains the path to living out our shared apostolic charisma. Therefore, we also wish to understand the perspectives and needs of the other institutions.

III. Courses of Action

A Proposal

34. In light of what has been stated, and moved by the desire to serve more faithfully in the mission that the Church has entrusted to us, the General Chapter proposes the following courses of action for the entire Congregation and for the general and territorial governments.

A. To Affirm the Gift of Regnum Christi and Renew the Commitment to Live Communion in Mission

Regnum Christi is a Gift to the Church

35. Before addressing any considerations of an institutional or governmental nature, we wish to focus on what underpins and gives meaning to every effort at renewal: Regnum Christi as a gift of the Holy Spirit to the Church. The Statutes themselves express this clearly when

[14] Cf. *Explanatory Note prior* to nos. 42–45 of the *Statutes*: The Common Works are the set of works owned jointly by the three federated institutions. As such, they participate in the life and mission of Regnum Christi. Although they are not governed by the general or territorial governing bodies of the Federation, the general or territorial directors who make up the bodies of the Federation are also part of the governing bodies of the Common Works, although these are composed differently (in terms of proportion of members) and decided by majority vote.

they affirm that "we love the spiritual family of Regnum Christi as a gift from God that helps us encounter Christ, grow in friendship and intimacy with him, and be his apostles in communion with others."[15]

An Instrument at the Service of Regnum Christi

36. The Federation, as a canonical structure, is an instrument at the service of Regnum Christi as a spiritual family and apostolic body. One of its principal purposes is the missionary communion of diverse vocations borne of the same charism, who seek to bring the Kingdom of Christ to every person and every temporal reality.[16]

To Understand Each Other as Shared Custodians of a Gift

37. From this conviction, we invite all Legionaries to approach the current challenges as shared custodians of a gift they are called to make fruitful in the Church, not as managers of an institution with its difficulties. We believe in the beauty of our common charism, in the urgency of forming apostles and Christian leaders, and in the prophetic sign we are called to be in the Church. As the Holy Father has reminded us, "It is not a matter of eliminating differences, but of having the capacity to harmonize diversity to the benefit of everyone, accepting divergences as wealth and discerning together the paths that the Lord proposes to us."[17]

Responsibility of Every Legionary

38. As Legionaries, together with the other vocations of Regnum Christi, we have a particular responsibility to care for and promote the spiritual family and the apostolic body to which we constitutively belong.[18]

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[15] SRCF 18.
[16] Cf. SRCF 4 § 4–6.
[17] Pope Leo XIV, Address to participants in the General Chapter, 10.
[18] Cf. CLC 1 § 2 and 3.

B. Living the Identity of the Legionary in Regnum Christi

A Characteristic Expression of the Common Charism

39. As Legionaries, we have our own way of living our common charism. It is important that, with the help of the *Constitutions* and *Statutes*, we delve deeper into what we share with the other vocations of Regnum Christi as well as what is specific to us, remembering that true unity is not built by diluting identities, but rather from them.[19]

Two Complementary and Inseparable Dimensions

40. In this regard, we wish to emphasize an aspect of Legionary identity that has sometimes been a source of tension in recent years. We believe that the ministry of a Legionary integrates two complementary and inseparable dimensions: on one hand, serving from his priestly state through preaching, the celebration of the sacraments, and spiritual accompaniment; on the other hand, apostolically forming and launching laypeople and, together with them, establishing institutions and undertaking actions that best contribute to building the Kingdom of Christ in society.[20] We believe that a significant part of our contribution to Regnum Christi is to harmonize both dimensions, according to our personal talents and under obedience.

Cultivating Attitudes of Openness and Dialogue

41. It is equally necessary for each Legionary to cultivate attitudes of openness and dialogue that allow them to affirm their own identity without this being perceived as a threat to others. When difficulties arise with the bodies of the Federation or with other members regarding how to carry out the common mission, it is appropriate to express one's convictions with charity and simplicity, to listen with sincere willingness, to be enriched by the contributions of the other vocations

[19] Cf. Fr. John Connor, LC, Letter on Our Mission in Regnum Christi, September 15, 2024.

[20] Cf. CLC 4; SRCF 5 § 3.

that make up Regnum Christi, and, at the same time, to act with the responsible freedom that one's field of the mission requires.

Professional Responsibility, Respect, and Dependence

42. Professional responsibility toward the mission entrusted to us and the due respect and dependence on the bodies that direct us apostolically, whether or not they are the Legion's, does not contradict our religious and priestly identity, but rather forms part of our commitment to the mission.

Communion and Collaboration

43. We are convinced that communion and collaboration belong to the very nature of all ecclesial action and are therefore not optional. Furthermore, we believe that this communion does not diminish the legitimate autonomy of each institution or the responsibility of those entrusted with a specific mission. In our experience, communion, as a spiritual reality founded on supernatural charity, is expressed in the quality of relationships and in mutual respect, and not necessarily in the need to agree beforehand on each initiative, although coordinating efforts and acting collaboratively are indeed necessary.

C. Exercising Subsidiarity and Autonomy of Government in the Service of One's Identity and the Common Mission

Continuing to Learn

44. One of the Federation's most important goals is to coordinate three autonomous institutions in service of the common mission. The autonomy of each institution is essential, both for its own members and for Regnum Christi as a whole. We continue to learn how to best harmonize this autonomy with multifaceted collaboration within the Federation.

Good Governance

45. In this way, we want to make real the invitation of Pope Leo XIV that "good governance, instead of focusing everything on itself, promotes subsidiarity and the responsible participation of all the members of the community."[21]

Recommendations to the General Director

46. Bringing together the lessons learned from the Federation's first six years, the General Chapter presents the following recommendations to the general director:

a. In your capacity as general director of the Legion of Christ, we exhort you to foster:
    i. A deeper understanding of the apostolic identity of the Legionary of Christ, which goes beyond both reducing it to a merely sacramental function and obscuring what is proper to his vocation within the common charism.[22]
    ii. In both initial and ongoing formation, appropriate means for understanding and assimilating the apostolic action and life in Regnum Christi in a deeper and more practical way.
    iii. The proper governance of the apostolate of the Legionaries,[23] proposing apostolic mottos and emphasizing projects or principles of action, so that each Legionary knows clearly who accompanies and supports his mission.

b. In your capacity as president of the General Directive College, we recommend that you propose the following issues for discussion in the College, which we consider urgent and which we want to work on with the other federated institutions:
    i. A deep reflection that is shared with the other institutions on the relationship between autonomy and unity in Regnum

[21] Pope Leo XIV, Address to participants in the General Chapter, 7.
[22] Cf. CLC 4.
[23] Cf. CCG2020, 85–86.

Christi, an indispensable condition to overcome the discordant points of view that the diagnosis has revealed.

ii. A process of mutual understanding and rapprochement between the various vocations that make up Regnum Christi, aimed at healing mutual mistrust and building fraternal relationships based on listening and transparency.

iii. The accompaniment of the Territorial Directive Colleges for correctly implementing number 52 of the *Statutes* and number 23 § 3 of the *Regulations of the Regnum Christi Federation*, as described below.

iv. Clarification on the confusion that has arisen concerning the composition and functioning of the Territorial Directive Colleges, in particular: the definition of objective criteria as to what constitutes a "significant participation" for the purposes of paragraph 21 § 5, 2 of the *Regulations*, so that those who are part of the college might have a real connection with the life and mission of the territory.

v. Support and training of Territorial Directive Colleges, especially in situations of impasse or crisis.

vi. The strengthening of a culture of trust and subsidiarity.

vii. A formal, stable mechanism for reviewing the *Statutes* and the *Regulations*, with the aim of coordinating between the supreme bodies of the federated entities and the General Convention.[24]

viii. Adequate formation resources for the collegial bodies in the Federation, for the benefit of better fulfilling the common mission, especially at the local level.

Recommendations to Territorial Directors

47. The General Chapter presents the following recommendations to the territorial directors:

[24] Cf. SRCF 67.

a. Within the Congregation's own sphere:

   i. Clearly exercise governance over the apostolic activity of the Legionaries in the territory, while still exercising the authority proper to their office in appointments and apostolic accompaniment, so that no Legionary experiences uncertainty about who determines and guides his mission.
   ii. Provide opportunities for the Legionaries to learn about the Federation's regulations, assimilate the changes, express their difficulties, and launch themselves apostolically.

b. Within the sphere of the Regnum Christi Federation, propose the following issues for dialogue and study in the Territorial Directive Colleges:

   i. The application of number 52 of the *Statutes* and number 23 § 3 of the *Regulations of the Regnum Christi Federation*, in the effective delegation of direction and management to one of the members of the College or another collaborator so that the College limits itself to governance; this includes the possibility that the College may delegate the care of a city or region to the major superior of a single institution. Its application also extends to the review of processes for assigning missions, with the possible delegation of appointments to the federated institutions.
   ii. Subsidiarity in the relationship between territory and localities, and within the localities themselves, avoiding the excessive concentration of decisions and the proliferation of disproportionate processes.
   iii. The flexibility of the local structures of Regnum Christi[25] so that they are at the service of the mission and inculturation, and can facilitate the federated institutions' governance of the apostolate.

[25] Cf. RRCF 31.

IV. Conclusion

Dialogue to Learn and Grow

48. The implementation of the Federation is a path where every problem and every conflict—when approached with the right attitude—becomes an opportunity for learning and growth. Therefore, we urge everyone to communicate the difficulties they encounter charitably, proactively, and constructively.

In an Attitude of Ongoing Dialogue

49. We Chapter Fathers are aware that this *Communiqué* addresses complex and, in some cases, painful issues. We have not wished to avoid any of them, convinced that only truth spoken with charity builds communion (cf. Eph 4:15), and that remaining silent about what needs to be said does not protect unity, but rather erodes it silently. Likewise, we are aware that speaking without first listening to those affected by our words can cause unnecessary harm, even with the best of intentions. Therefore, we offer this *Communiqué* as the beginning of a dialogue, not its conclusion.

A Reflection Born of Hope

50. We wish to reaffirm clearly that this exercise in discernment is born of hope. We believe in Regnum Christi. We believe that the Federation, rightly understood and faithfully implemented, embracing the inherent tensions of its nature, is the path to living communion in the mission.

Seeking God's Will for Our Family

51. Faced with the challenges presented by living out our apostolic mission, this exhortation of the Holy Father challenges us first and foremost: "Continue to live with an attitude of prayer, humility and inner freedom. Do not pursue particular or regional interests, nor seek mere organizational solutions, but above all the will of God for your

religious family and for the mission that the Church has entrusted to you."[26]

Under the Care of Mary, Queen of the Apostles

52. We entrust these words and our entire journey to the intercession of Mary Most Holy, Mother and Queen of the Apostles, who accompanied the nascent Church in the confident expectation of the Spirit and in the first steps of the mission.

[26] Pope Leo XIV, Address to participants in the General Chapter, 13.

Outline of a Biblical Reading of Our History

The Need for Remembrance

1. The history of the Legion of Christ and Regnum Christi is amazing and mysterious in many ways. In this pause for reflection that the Chapter represents, we have looked toward our past, seeking to understand more fully the message that God has written in our history, convinced that it reveals something essential to our identity and mission. The people of Israel lived by this spirituality of recalling their history, of the wonders God had done for them despite their infidelity. In the same way, we cannot know who we are or what we are called to be and do without "remembrance."[1]

Theology of Remembrance

2. In this theology of remembrance, we can be guided by two passages from Sacred Scripture that seem contradictory at first glance, but which actually enter into a healthy tension that we believe is necessary and fruitful. Here is the first:

> *Remember the days of old, consider the years of generations past. Ask your father, he will inform you, your elders, they will tell you. (Deut 32:7)*

The Danger: Walking Toward the Future Detached from the Past

3. On the plains of Moab, as they were about to enter the Promised Land, Moses addressed the Israelites. A long and arduous stage of foundation had concluded, a time of great manifestations of God's presence and saving action, filled with faith and doubt, fidelity and sin. On the threshold of their new life in the Promised Land, Moses warned the Israelites of the danger of amnesia, against the temptation to move

[1] Cf. CVV 385.

toward the future detached from the past.

Remember the days of old...

4. Remembering, recalling, is an act of obedience to God who reveals himself in history.[2] This holds very true for every personal story, but in this passage, it refers above all to the history of the people of Israel. Moses addresses the Israelites who personally lived through many of the events they are called to remember. The text also addresses later generations of Israelites, for whom the memory of the days of old remains a place of encounter with God and with their identity. Recalling the early stages of the Congregation's history is both a task and an opportunity for all Legionaries: those who lived through it, those who joined more recently, and those who will come in the future. For all of us, it is a place of encounter with God and of the revelation of our identity and mission.

...consider the years of generations past

5. Consideration is the act of weighing and contemplating events to penetrate their deep and true meaning. It involves discerning between good and evil (cf. 1 Kings 3:9) and recognizing God's action (cf. Ps 28:5 and Job 37:14). For all of Israel's generations, history never becomes a file that is closed and archived. It remains an object of reflection and contemplation, a source of wisdom and spirituality for their present. "Remembering" without "considering" becomes a sterile and self-referential exercise. For the Legionaries, considering their history—with its lights and shadows—is a source of gratitude to God and, at the same time, an incentive and a responsibility to undertake on ongoing personal and institutional purification.

[2] Cf. CVV 385.

Ask your father, he will inform you…

6. When we speak of "Father," we are referring to our ancestors, and ultimately also to God the Father, *from whom every family in heaven and on earth is named* (Eph 3:15). Every solely human effort to understand our history and who we truly are is destined to fail. Only the Father, in whom justice and mercy are one, can reveal our identity to us. In his gaze upon our history, *love and truth will meet, justice and peace will kiss* (Ps 85:11). In the luminous dimensions of our history, only the Father can reveal to us the silent and profound work of his grace; in the dark dimensions, nothing frightens us, because *he made him to be sin who did not know sin so that we might become the righteousness of God in him* (2 Cor 5:21).

… your elders, they will tell you

7. To understand their history and discover within it the identity and vocation of their people, young Israelites had to listen to the stories of their elders. These elders, in turn, receive from God the mandate to recount what they have experienced: *"Listen to this, you elders! […] Report it to your children. Have your children report it to their children, and their children to the next generation"* (Joel 1:2–3). Dialogue between generations has suffered in the Legion. It is urgent to revive and strengthen it. The memory of the elders is a field full of hidden treasures for young people. Through their questions and their listening, they have the responsibility to find and preserve them.[3] Where there is freedom of spirit to allow oneself to be challenged and open to new perspectives, a true encounter can take place, one that enriches and fosters growth in both parties. At the Chapter, we witnessed the fruits that this intergenerational dialogue produces.

A Comprehensive History

8. To be comprehensive, history must unite the objective element

[3] Cf. CV 201.

(events, documents, etc.) with the subjective element. The latter presents itself to us as a chorus of different voices, often disparate, sometimes contrasting. "Asking your elders" means listening to all the stories: those that speak of dedication, holiness, and fulfillment, as well as those that speak of abuse, injustice, and pain. "Asking your elders" requires of us the humility and gentleness of the Heart of Christ, ready to welcome, to be touched.

See, I am doing something new!

9. The second biblical quote that enlightens us is taken from the book of the prophet Isaiah:

> *Remember not the events of the past, the things of long ago consider not. See, I am doing something new! Now it springs forth, do you not perceive it? In the wilderness I make a way, in the wasteland, rivers. (Isa 43:18–19)*

The Danger of a Paralyzing Fixation on the Past

10. If Moses speaks to a people who were in danger of turning their backs on the past, of forgetting what God had revealed in their history, the so-called Second Isaiah speaks to a people who are in danger of a paralyzing fixation on the past. In their exile in Babylon, the memory of the people of Israel is weighed down by traumatic events: the conquest of the city that God had engraved on the palms of his hands (cf. Isa 49:16), the destruction of the temple where he had set his eyes and his heart forever (cf. 1 Kings 9:3), the extinction of the dynasty of David whose throne was to endure like the sun before him (cf. Ps 89:37). These experiences were not only traumatic, but seemed to negate everything Israel thought it knew about God and its relationship with him. Ultimately, exile is the experience of a radical collapse of all its certainties, of all its interpretive categories. But it is also the place where God reveals himself as *Deus semper maior*, without ceasing to be *semper idem*. And similarly, Israel, through a free and undeserved gift of God's mercy, is reborn into a new identity without ceasing to be the same.

The Mystery of God and His Works Surpasses Us

11. We too have had experiences that have put into crisis our way of seeing ourselves and our very limited image of God, our narrative, and our expectations, plunging us into the divine cloud (cf. Ex 13:21), that is, into the chiaroscuro of faith. The mystery of God and his work surpasses everything our poor minds can conceive about him.

Remember not the past, the things of long ago consider not

12. God calls Israel not to remain trapped in the past, longing for how things might have been if history had followed a different course. *"See, I am doing something new!"* He is doing something new—new in God's way—raising up what is good, forgiving what is bad, healing what is wounded. The past is not erased, since it will always be there, but it is redeemed. *Now it springs forth, do you not perceive it?* The danger of not seeing God's work is real: becoming overwhelmed and saddened while he is opening *a way in the wasteland*, the path that leads Israel back to its own roots. They will return to the same land, to the same God, and to the same covenant, but the people who return are no longer the same. They will carry with them the wounds of exile and the memory of having been forgiven. The time after the exile is not simply a return to life before the exile. There is a new maturity, a new experience of God, new challenges, a new way of being the Lord's people in the midst of the nations.

... in the wasteland, rivers

13. During the exile, Israel experienced God making *rivers in a wasteland;* that is, in the midst of the worst uncertainties, he never ceased to quench our thirst, to comfort us, and to give us strength to keep walking, even when everything is unclear. Moreover, in the most disastrous circumstances—the covenant seemingly broken, the promises shattered, their God defeated by the god of the Babylonians—Israel recognized its God as the sole Lord of the universe and wrote

some of its most beautiful texts. And so, contemplating within itself the fruits of its maturity as a people, it looked upon all that God had done and confessed with awe that *it was very good* (Gen 1:31).

In the Light of the Paschal Mystery

14. In this exercise of remembrance, we profess a profoundly paschal truth: There is no evil in the world that the resurrection of Christ cannot conquer. We recognize in our history the good that, by God's grace, has been accomplished, and also the evil that, unfortunately, has been committed, clearly acknowledging what the Chapters of 2014 and 2020 revealed. This past is not something to forget or leave behind; it is a place of revelation of God's plan for us, for it has and will always have much to teach us about our life and mission. The Chapter seeks to remind us that we must not remain trapped in the past, but to leap forward toward the new things God places before us, with that greater understanding of ourselves that we acquire from what he has allowed us to experience in our history.

A Guide to Approaching History

15. There are four verbs that can guide our relationship with the history of our Congregation: to know, to understand, to live, and to communicate. We will explain them briefly.

a) To Know

Without Fearing the Truth, Committed to Seeking It with Rigor and Honesty

16. As the International Theological Commission teaches: "It is necessary to ask: What really happened? What exactly was said and done?" Indeed, "establishing the historical truth by means of historical-critical research is decisive. Once the facts have been established, it will be necessary to evaluate their spiritual and moral value, as well as their

objective significance. Only thus will it be possible to avoid every form of mythical memory and reach a fair critical memory capable—in the light of faith—of producing fruits of conversion and renewal."[4] During the Great Jubilee, St. John Paul II affirmed that the Church is "not afraid of the truth that emerges from history and is ready to acknowledge mistakes wherever they have been identified, especially when they involve the respect that is owed to individuals and communities"; that it is "inclined to mistrust generalizations that excuse or condemn"; and that it "entrusts the investigation of the past to patient, honest, scholarly reconstruction, free from confessional or ideological prejudices."[5] In this same spirit, as the Legion of Christ, we do not shy away from the truth of our history and are committed to seeking it with rigor and honesty. This is a task that previous governments have carried out with great effort and which must be continued in order to offer an initial synthesis. We believe, for example, that the work of many people who, with great humanity, sacrifice, and selflessness, were responsible for the good that the Legion has borne throughout its history has not yet been sufficiently highlighted.

b) To Understand

A Message from God in Our History

17. In small groups and in plenary sessions, the Chapter Fathers shared what each of us discovered as the theological meaning of our history. It was one of the most beautiful moments of our Chapter. Together, we recognized in this work an initiative of God; we experienced profound gratitude toward our Mother, the Church; and we became aware that the poverty of human certainties and the trust placed solely in God have been a true blessing. We also perceived that there is a message from God in our history for our mission in the world, in line with the *ratio institutionis*, *Christus vita vestra*:[6] "Our institutional past is itself

[4] International Theological Commission, *Memory and Reconciliation*, Chapter V.
[5] Pope John Paul II, General Audience of September 1, 1999.
[6] Cf. CVV 113.

a message for the men of our time. We show that although there are wounds in one's life, Christ can still work wonders with those who trust in his love: 'Behold, I make all things new' (Revelation 21:5)."

Fostering Conversations in Communities

18. It would be desirable to foster these conversations in our communities. It is important that our view of the past be based on the certainties of faith, on God's Providence, in accordance with the teachings of the *Catechism of the Catholic Church*.[7] At the same time, we must always bear in mind the simultaneous presence of wheat and weeds at every moment of human history, according to the Lord's teaching (cf. Mt 13:24–30). It is precisely the presence of the weeds that tests the wheat. God uses trials (cf. 1 Pet 1:7) to enlighten our faith.

c) To Live

A History Rescued by Grace

19. Integrated memory shapes identity. A spirituality and a mission spring from identity. In light of this, we want Legionaries to be deeply aware of their history because it is part of the message we can offer as a Congregation, a message that carries within it a history of redemption—rescued by mercy and redeemed by grace—and of the style with which we are called to live and present ourselves in the world. This frees us from the tyranny of having to maintain an image and makes us more credible.

d) To Communicate

We Have a Story to Tell

20. As Fr. John Connor wrote in his letter of September 15, 2025: "We have a story to tell. It is a story that resonates with the people we want

[7] Cf. CCC 314.

to evangelize, a story of wounds and healing, of sin and repentance, of forgiveness and mercy. The world needs our testimony, not in spite of our history, but precisely through it, transfigured by grace."[8] The logical conclusion of this process is the capacity to live with complete dedication, with nothing to hide, with the maturity of a history embraced with clarity and truth, which shapes us in the certainty of God's faithfulness and mercy, in love for the Church, in wonder at God's ways, and in the ability to bring light and hope to all human weakness.

Recommendations to the General Director

21. In light of all this, we recommend to the general director:

    a. to continue the efforts of the previous government to promote a scientific and comprehensive historiography.[9]
    b. to promote historical research on the cofounders and their fundamental role in the development of the charism, spirituality, and mission; to systematically collect their life stories and the historical information preserved in their memories.
    b. to promote initiatives in which dialogue and study among Legionaries lead to a mature theological-spiritual reading of our history.

[8] Fr. John Connor, LC, Letter on Our History, September 15, 2025.
[9] Cf. Fr. John Connor, LC, Letter on Our History, September 15, 2025.

Christ-Centeredness as a Source of Religious, Priestly, and Apostolic Renewal

I. Introduction

In the School of the Risen One

1. We Chapter Fathers have sought above all to place ourselves in the school of the Risen Lord. Together we have journeyed along a spiritual path that has marked our lives as Legionaries and the lives of disciples throughout the ages: from the scandal of the Cross to listening; from listening to the ardor of the heart; from ardor to confession; from confession to mission.

On the Road to Emmaus

2. On the road to Emmaus, Christ becomes a companion, asking questions and interpreting the Scriptures. He illuminates the inner process from within. The decisive moment is that recognition which rekindles life: *"Were not our hearts burning within us while he spoke to us on the way?"* (Lk 24:32). And when Thomas touches the open side of the Risen Lord, reason surrenders to the living presence: *"My Lord and my God!"* (Jn 20:28). Every authentic vocation is born in this way: from the encounter with the Redeemer who seeks us out in our weakness and saves us.[1]

Before the Open Heart

3. For this reason, the Chapter wished to place itself before the open heart of the Risen One. There, wounds are transfigured, doubts are purified, and weariness is sustained by grace. The Christ who reigns is the same one whose heart has been pierced (cf. Jn 19:34). His sovereignty transforms from within. From that heart springs a way of

[1] Cf. CVV 69.

seeing, deciding, and loving that unifies all of life and launches us on our mission.

Intent of This Communiqué

4. What follows is intended as a shared act of faith: recognizing that the Lord precedes us, accompanies us, and awaits us. As Pope Leo XIV reminded us, this Chapter has been an opportunity to acknowledge ourselves as heirs to a charism that, through diverse paths—sometimes painful, sometimes luminous—gave rise to our Congregation, united by the same spiritual root and a common apostolic passion. These pages seek to rekindle our hearts and guide our lives with clarity, always giving priority to divine action in our sanctification and apostolate.[2]

Guided by St. John the Evangelist and St. Paul the Apostle

5. This path is rooted in the spirit of the Congregation, which recognizes St. John the Evangelist and St. Paul the Apostle as its patrons.[3] In John, we aspire to be the disciple who remains: who rests his head on the Lord's chest (cf. Jn 13:23), who perseveres at the foot of the Cross and discovers in his pierced side the source of life. In Paul, we aspire to be apostles conformed to Christ, capable of saying: *"I live, no longer I, but Christ lives in me"* (Gal 2:20). In both, contemplation and apostolate nourish each other. It is in this same school that we wish to place ourselves, called to make Christ truly our life—*Christus vita vestra* (Col 3:4).[4]

II. Paschal Memory and a Faith-Filled Reading of Reality

Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us? (Lk 24:32)

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[2] Cf. CLC 12.
[3] Cf. CLC 7.
[4] Cf. CVV 107.

Christ Rereads and Enlightens Our History

6. The Lord invites us to something more than simply reviewing the past: to recognize, in the light of Easter, his presence in our lives. Like the disciples on the road to Emmaus, we learn that it is Christ himself who rereads our history from within and illuminates it with the power of his Word (cf. Lk 24:13–35). From this experience also springs our discernment.

A Renewed Invitation

7. In the Chapter Hall, Jesus' invitation to the first disciples resounded: *"Come, and you will see"* (Jn 1:39). To discern is to enter into the gaze of Jesus, to let his heart teach us to interpret our recent history with evangelical realism and theological hope. Thus, memory becomes grateful for the work of clarification that the Lord has accomplished among us, and at the same time allows itself to be purified of that which fragments communion or chills our initial love (cf. Rev 2:4).

Refocusing on What Is Essential

8. After years of intense reflection and renewal, we feel the need to refocus our lives on what is essential. In him, the desire to remain awakens: "*Remain in me*" (Jn 15:4), because only friendship with the Lord makes every commitment fruitful. Only in him can the Legionary recognize his own fragility and weariness, and allow himself to be led toward the unity of life that springs from the love of Christ. In him, too, the longing for communion and apostolic fruitfulness is purified.

III. Returning to Christ and Unifying Life

Master, to whom shall we go? You have the words of eternal life (Jn 6:68)

Christ, the Beginning and End of All Things

9. Peter's confession expresses the conviction that has matured throughout this Chapter: Christ alone suffices. Everything can be reviewed, reorganized, or renewed, but he is the living and permanent center. This is the essence of our renewal: an inner decision that recognizes Christ anew as the beginning and end of all things.

Allow Him to Retake the Initiative

10. Returning to Christ means allowing ourselves to be found by a living person. It means letting him retake the initiative: accepting his questions, listening to his Word, letting him explain our lives in the light of Scripture until our hearts burn within us and our feet set out on the path once more (cf. Lk 24:13–35). "*Without me you can do nothing"* (Jn 15:5), he tells us, inviting us to come to the source.

Embracing His Style

11. Returning to Christ also means embracing his way of life. The Master who washes feet (cf. Jn 13:1–15) reveals that authority is service and that greatness consists in loving to the end. Hearts are won over by the experience of merciful love. Only those who know they have been touched by this love can truly reflect it.

The Kingdom: Charity That Transforms from Within

12. The Kingdom springs from the Heart of Christ. Christ's kingship radiates as a charity that transforms from within; his lordship is that of the one who reigns from the Cross, drawing all things to himself (cf. Jn 12:32). When this heart truly occupies the center of the Legionary's life, the Kingdom finds a place to take root and becomes visible through his concrete way of living, loving, and serving.

Christ-Centeredness and Apostolic Fruitfulness

13. Our *Constitutions* express this clearly: The Legionary is called to "center his entire existence on Christ through a real, personal, manly and passionate love for him," to "live authentic charity, as Christ lived and preached it in the Gospel," and to "bring all people to a redemptive encounter with Christ."[5] Herein lies the key to inner unity and apostolic fruitfulness.

Unity of Life

14. From this encounter springs the unification of life. Prayer and apostolate are born from the same source. The Eucharist orders one's day. Adoration calms and reorients the heart. The daily examination of conscience becomes a living dialogue with the Lord, who enlightens intentions, purifies motivations, and unifies the heart. When this integration takes place, the person finds their center, and the community finds its form.

Conversion

15. This call implies a concrete conversion: overcoming spiritual worldliness; overcoming the dispersion that arises from much activity with little inner source; embracing an evangelical poverty that frees the heart and makes it available to the will of God; taking care of one's integral health, knowing that we are temples of the Spirit, and that rhythms, rest, and ordered affection safeguard charity.

Prioritize Prayer

16. The first commitment, therefore, is to prioritize prayer. From it springs union with God and the fruitfulness of the mission. Schedules and apostolic responsibilities can be harmonized so that the day

[5] CLC 3.

truly expresses the Lord's primacy. A sober and joyful lifestyle gives credibility to the Gospel. A formation that clearly places Christ at the center will allow him to be recognized as the true principle of daily decisions.

Jesus Christ Is the Same Yesterday, Today, and Forever

17. Returning to Christ leads us into his constant newness. He is *"the same yesterday, today, and forever"* (Heb 13:8), and his riches are inexhaustible. From him, a renewed mission is always born.

IV. Community and Fraternal Relations and Communion in Regnum Christi

This is my commandment: love one another as I love you (Jn 15:12)

Charity

18. Interior renewal necessarily transforms the way we relate to one another. When Christ reigns in the heart, communion becomes a visible sign of the Gospel. *"This is how all will know that you are my disciples, if you have love for one another"* (Jn 13:35). Unity is part of the very dynamism of mission: *"That they may all be one… that the world may believe"* (Jn 17:21).

It Bears His wounds: A Place of Reconciliation

19. The heart of Jesus, pierced and glorious, bears its wounds as a redeemed memory. Our history, too, can become a place of reconciliation when it is embraced with truth and charity. Communion grows by integrating differences into a greater love. We are called to listen to one another patiently, to ask for and generously grant forgiveness, and to walk together with the freedom that grace bestows.

Honest and Responsible Communication

20. Evangelical openness defines the style of our relationships. Charity and clarity go hand in hand. Sincere and responsible communication—where fraternal correction is an expression of love—purifies bonds and strengthens trust. Obedience is strengthened when it springs from faith, and authority becomes evangelical when it is exercised as a service that accompanies and builds others up.

Common Prayer and Discernment

21. This also requires prayer and discernment together. Sharing the experience of listening to the Spirit is what transforms a community. When a community unites before the Lord, it learns to recognize his will beyond personal preferences and to seek together what most builds up the Kingdom.

In Regnum Christi

22. Communion is also expressed in our living membership in Regnum Christi: shared identity, complementarity of vocations, and effective co-responsibility in the mission. All of this makes it clear that the Kingdom is greater than any individual initiative. A prudent, open-minded, and firm style of governance strengthens cohesion and fosters apostolic trust.

Expressed in Everyday Gestures

23. Ultimately, all of this is demonstrated in everyday gestures: the real time dedicated to listening to one another, transparency in processes, the humility to ask for and offer forgiveness, and the perseverance to begin again. Fraternal charity is the credible sign of the Kingdom.

V. Rekindling Apostolic Zeal and Evangelizing Hope

Go into the whole world and proclaim the gospel to every creature (Mk 16:15)

As the Father Has Sent Me

24. The same Lord who gathers us into his heart is the one who sends us. *"I have come to set the earth on fire, and how I wish it were already blazing!"* (Lk 12:49). Easter introduces us to the missionary dynamism of Trinitarian love: *"As the Father has sent me, so I send you"* (Jn 20:21).

Allowing Oneself to Be Penetrated by Christ's Love for Humanity

25. Apostolic zeal springs from the experience of having been loved first: *"We love because he first loved us"* (1 Jn 4:19). Rekindling this zeal means returning to that source, allowing the encounter with the Risen Lord to renew the joy of proclaiming the Gospel and to preserve us from sterile activism and silent resignation. *"Woe to me if I do not preach the Gospel!"* (1 Cor 9:16): a gift, not a burden.

That Christ May Be Known, Loved, and Imitated

26. Every missionary priority must be explicitly Christological. In every apostolic work and appearance, it is worthwhile to ask ourselves simply: "Are we truly leading people to an encounter with the living Jesus Christ?" Our mission is to help others to know, love, and imitate Christ, seeking to have him reign in the hearts of all people.[6]

A Priestly Heart Like That of Christ

27. Caring for the priestly heart means configuring it to the Heart of Christ. *"Learn from me, for I am meek and humble of heart"* (Mt

[6] Cf. CLC 11.

11:29): This is the form of ministry. The priest acts "in the person of Christ"; his authority springs from the charity of the Good Shepherd, who lays down his life for his sheep (cf. Jn 10:11). Closeness, listening, availability, preaching born of prayer: having the same attitude of Christ Jesus (cf. Phil 2:5). Only a heart configured to his can be a transparency of the heart of Jesus before humanity.[7]

A Mission That Embraces Today's Culture and Languages

28. The mission also extends to the culture and languages of today. The Word became flesh and entered into concrete history; evangelizing means inhabiting the places where consciences are formed and engaging in dialogue with intelligence and charity. From the pierced Heart of Christ, which draws everyone to itself (cf. Jn 12:32), our apostolate can become a leaven of communion in the midst of a wounded culture.

Condition of Fruitfulness

29. The missionary options entrusted to our Congregation for this time are historical manifestations of the Lord's mandate. They will bear fruit to the extent that we remain in him, for *whoever remains in me and I in him will bear much fruit* (Jn 15:5). Evangelizing today demands the patience of the sower and the boldness of the witness. What is urgent is to stoke the fire. When the heart burns for Christ, hope becomes contagious, and the mission regains its Easter freshness.

VI. Conclusion

Woman, behold, your son (Jn 19:26)

With Mary, the Sorrowful Mother

30. At the end of this Chapter journey, we wish to place ourselves spiritually alongside Mary of Sorrows, at the foot of the Cross, contemplating the wounded heart of her Son. In that supreme hour,

[7] Cf. CVV 107.

when his side is pierced and love is revealed to the end (cf. Jn 13:1; 19:34), a new communion is born and a mission is entrusted. We too want to remain in that hour.

Thy Kingdom Come!

31. We want to allow Christ to reign more fully within us. From his open heart,[8] we understand that all true renewal begins with the humble acceptance of his love. When his heart is the source, life is unified. When his Kingdom is the horizon, hope is purified and strengthened. Returning to Christ, unifying life, and renewing the mission: a single act of grace that we ask for as a gift and embrace as a task.

Mary, Always Faithful

32. Mary remains standing (cf. Jn 19:25), faithful in the night, a believer when all seems to grow dark. In her pierced heart (cf. Lk 2:35) we learn to hold fast to hope, to keep the Word when God's ways become obscure, and to welcome our brothers and sisters as a gift entrusted by the Lord. She teaches us that fruitfulness is born of self-giving and that mission springs from love that is contemplated and offered.

Under Your Protection

33. We entrust this six-year period to her intercession. May it be a time when, contemplating the wounded and glorious Heart of Christ, our hearts may burn anew (cf. Lk 24:32); a time of reconciled and fraternal communities, born at the foot of the Cross; a time of humble and courageous mission, sustained by the grace of him who makes all things new (cf. Rev 21:5).

[8] Cf. CLC 11

Chapter Decrees

Chapter Decree on the Delegation of Power to the General Director for the Approval of the Document "Protect and Heal"

DG-LC 505-2026
Clas. I.4.7
Decree

The General Chapter of the Congregation of the Legionaries of Christ, legitimately convened and constituted in accordance with universal and proper law,

HAVING SEEN

that the Chapter, as the supreme authority, is responsible for overseeing common discipline and issuing rules that are binding to all (cf. CIC, c. 631 § 1);

CONSIDERING

— the need to update "Protect and Heal" to reflect the recent modifications introduced to the Church's criminal law regarding the protection of minors and vulnerable persons;

— the need to harmonize the norms of this document with the civil legislations where the Legionaries of Christ exercise their ministry and apostolic mission;

— the need for a timely update to the regulations issued in the future by ecclesiastical and/or civil authorities;

— the need to ensure unity of discipline in cases relating to child sexual abuse;

— nos. 130 § 1, 143 § 2, 144 and 150 of the *Constitutions of the Legionaries of Christ*;

DECREES

§ 1. The delegation of the faculty to approve the document "Protect and Heal" to the general director of the Congregation of the Legionaries of Christ, with the consent of his Council and having listened to the territorial directors.

§ 2. That the document specifically includes the decisions adopted and approved by the General Chapter.

§ 3. Once approved, the general director will submit the document to the Dicastery for the Doctrine of the Faith for any observations it deems pertinent. These observations, if necessary, will be incorporated into the document and communicated to the Congregation.

§ 4. That future updates and/or modifications are the responsibility of the general director, who may make them with the consent of his Council and after having listened to the territorial directors.

§ 5. That the promulgation be carried out by decree of the general director and enter into force on the date that he determines.

Given in Rome, 27 February 2026.

Fr. Carlos Gutiérrez, LC
General Director

Fr. Luis Alberto Henao, LC
Secretary of the General Chapter

Chapter Decree on the Amendments to the "Supplementary Norms" and the "*Ratio institutionis*"

DG-LC 529-2026
Clas. I.4.7
Decree

— Considering numbers 142, 143 and 144 of the *Constitutions of the Congregation of the Legionaries of Christ*;
— considering numbers 2 § 1, 4° and 46 §§ 1 and 2 of the *Regulations for the Functioning of the Ordinary General Chapter of the Congregation of the Legionaries of Christ*, approved in the plenary session of the General Chapter on January 20, 2026 (cf. DG-LC 294-2026);
— considering the criteria for the review of documents, presented by the Commission of the 2026 General Chapter (cf. DG-LC 485-2026);
— with the approval of the Chapter Fathers, by absolute majority (cf. Acts 45 and 48);

THEY ARE APPROVED

The following changes to the *Supplementary Norms* and to the *ratio institutionis*, *Christus vita vestra*, in order to modify their content and, in some cases, improve their wording:

1. The wording of number 22, regarding the observance of absolute silence, is improved.
2. Number 25 specifies that trips requiring permission from the territorial director are those made outside the territory, not international trips, given that some territories comprise several countries. This change takes into account the organization and legislation of each territory.
3. Number 42 specifies that when a priest needs to take a break from his ordinary life to renew himself spiritually, in a way other than

those stipulated, permission is granted by the territorial director.

4. The regulations concerning family visits in number 27 have been simplified, within the context and values of number 45 of the *Constitutions*, by removing the reference to geographical areas in general and the specification of the number of days available to priests. For religious in formation, from the time of temporary profession onward, the time has been set at two weeks per stage of formation. Adjustments have also been approved for novices in number 947 of the *ratio institutionis*, *Christus vita vestra.*

In reviewing family visits, the Chapter considered the members' recent experiences and the values they prioritize in making these decisions. While it is true that religious life requires a healthy separation from one's family for the sake of the mission and dedication to one's state of life, it is also true that there are particular needs that require more personalized discernment. The aim is to give rectors or superiors of communities space to assist religious in this discernment and in making prudent and responsible decisions, harmonizing the demands of their apostolate or formation, the practice of poverty, and their natural and evangelical relationship with their families. Rather than relaxing the norms, the goal is to empower each member in this area under the guidance of the rectors or local superiors.

Given in Rome, 27 February 2026.

Fr. Carlos Gutiérrez, LC
General Director

Fr. Luis Alberto Henao, LC
Secretary of the General Chapter

Chapter Decree on the Assignments and Recommendations for the General Government

DG-LC 536-2026
Clas. I.4.7
Decree

The General Chapter of 2026,

— Having seen number 144 §1 of the *Constitutions*;

ORDER

§ 1. The general director

1. To present to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life the amendments approved by the General Chapter to the *Constitutions*.
2. In collaboration with the territorial directors, promote the development and strengthen formation programs for local superiors, including training in governance skills, accompaniment, fraternal life and spiritual leadership in the community.
3. To study the implications of a possible change in the nomenclature of the major superiors of the Congregation (from general director to superior general and from territorial director to territorial superior), as well as their headquarters, in order to present this issue again at the next Ordinary General Chapter.
4. To promote adequate reflection on the proper vow, in order to clarify its spiritual, theological, and canonical content; and, if necessary, to consult the Congregation on possible modifications that would be presented to the next Ordinary General Chapter.
5. Take the necessary steps to establish a Legionary Spirituality Center.
6. Conduct a periodic analysis of the overhead costs of the general and territorial governments, including the instances of Common

Works, in order to ensure a responsible use of resources.

7. Conduct a dialogue with the general governments of the federated institutions to establish formal and stable mechanisms for the review and updating of the *Statutes* and *Regulations of the Regnum Christi Federation* (cf. SRCF 67 § 4 and 74). In this dialogue, give a voice to the achievements, proposals, and concerns expressed during the Chapter, in order to develop proposals and improvements for the General Convention.

Given in Rome, 27 February 2026.

Fr. Carlos Gutiérrez, LC
General Director

Fr. Luis Alberto Henao, LC
Secretary of the General Chapter

HOMILIES AND MESSAGES FROM THE GENERAL CHAPTER

Homily of Fr. John Connor, LC, at the Mass of the Holy Spirit for the opening of the Fifth Ordinary General Chapter

January 20, 2026

Minor Basilica of Our Lady of Guadalupe
and Saint Philip the Martyr

Dear Fathers and Brothers:

I want to say this from the outset, simply but clearly: We are in a moment of grace. As we begin this General Chapter, we must realize that we are not here by chance, nor have we gathered out of mere organizational necessity. The Lord has called us together. He has prepared us and brought us here, and he will sustain us on this journey. Today he gathers us for something greater than ourselves: to allow ourselves to be renewed and thus better serve his Church.

The first reading, from the prophet Joel, is like an open window for these days: *"Rejoice and be glad in the Lord… my people will never again be put to shame… I will pour out my Spirit on all people"* (*Joel* 2:21, 26, 28). God doesn't just "fix" what is broken on the outside; God purifies and renews on the inside. He doesn't just reorganize. God recreates. He doesn't just correct: He pours out his Spirit and makes all things new. And that promise reaches us today. This Chapter isn't just a stage of work; it's a time for God to do his work in us, it's part of our process of purification and renewal.

A few days ago, Pope Leo met with the cardinals, and surely you all heard him say that "we are not here to promote 'agendas'—personal or group."[1] Dear Fathers, I believe this applies to us as well. Sometimes the evil spirit can come disguised as good intentions, or with the language of efficiency, even with the appearance of apostolic zeal. But it is still an agenda when, deep down, what I seek is "to get my way," for "my interpretation to prevail," for "my style to be imposed," or simply for

[1] Pope Leo XIV, Homily at the Mass with the Cardinals gathered in the Extraordinary Consistory, January 9, 2026.

"no one to complicate my life."

That is why the Holy Father gave us a very concrete gesture to enter into authentic discernment: to place "our desires and thoughts on the altar" in the Eucharist[2] so that grace may purify them. Simply put: We do not come only to talk; we come to offer ourselves to God. Our dialogue with God is more important than our conversations among ourselves in these days. We do not come only to propose; we come to allow ourselves to be purified. We do not come with fixed conclusions; we come with hearts open to listen and to do what God wants for the Legion and for each one of us.

And the pope added another key point in his homily, one that is invaluable to us: An ecclesial assembly is not called to be "a team of experts," but above all a community of faith. It is true that we all bring our skills, experiences, and so on. But the subject of discernment is not mere technique: It is faith. We are neither businesspeople nor project managers; we are religious and priests listening to the Spirit.

With this in mind, we listen today to St. Paul: *"Walk according to the Spirit, and you will not gratify the desires of the flesh… But the fruit of the Spirit is love, joy, peace, patience… If we live by the Spirit, let us keep in step with the Spirit"* (Gal 5:16, 22, 25). Herein lies the battle of a Chapter: flesh or Spirit. To choose "according to the flesh" does not necessarily mean choosing something bad. Often it means choosing based on what is immediate, on fear, on impatience, on personal preference, on human calculation. And St. Paul offers us a criterion as simple as it is demanding: What fruits does this produce? Does it produce charity? Does it produce true joy? Does it produce peace and patience? Does it produce humility and unity? Or does it produce tension, harshness, suspicion, rivalry, weariness?

If we truly want this Chapter to be a "moment of grace," we must cultivate a spiritual atmosphere: more prayer than anxiety; more listening than monologue; more silence than noise; more focusing on the Lord than on self-absorption. This is not to diminish the seriousness

[2] *Ibid*.

of the work, but to give it its true meaning, because—let us not forget—discernment begins on our knees.

And the Gospel takes us to the heart of the matter, to the place where everything is decided: *"Whoever loves me will keep my word […] we will come to him and make our home with him […] The Advocate, the Holy Spirit […] will teach you all things and will remind you of everything I have said to you"* (Jn 14:23, 26). This promise is immense: God wants to make his home in us. It is not enough for him to simply visit us from time to time. He wants to dwell within us. To be inside us. And the Spirit has a mission: to teach us and to remind us. To remind us who Christ is. To remind us where we come from. To remind us of the gift we have received. To remind us of the apostolic charism that the Lord entrusted to our spiritual family for the good of the Church and of society.

In these days we will talk about concrete things: priorities, formation, mission, fraternal life, governance. But none of that will bear fruit if we do not safeguard what is essential: that Christ dwells in us and that we walk according to the Spirit. Because a Chapter is not just a time for decisions: It is a time for conversion. And conversion is not voted on: It is implored of God in prayer, so that he may convert our hearts.

Dear Fathers and Brothers, let us place everything on the altar. Let us bring our hopes and also our fears. Let us bring what we see clearly and what we do not yet understand. And let us ask the Lord for what he promised through Joel: *"I will pour out my Spirit."* May he purify and renew our hearts and the entire Legion. May he make us walk according to the Spirit and according to the Gospel. May he make us a living dwelling place of God.

Come, Holy Spirit! Fill the hearts of your faithful and kindle in us the fire of your love. Amen.

Homily of Fr. Carlos Gutiérrez, LC, at the concluding Eucharistic celebration of the Fifth Ordinary General Chapter

February 27, 2026
International College of the Legionaries of Christ

Dear Fathers and Brothers:

Today we conclude 50 days of General Chapter, including the spiritual exercises. From the beginning, we knew we had a long road ahead. These were days of much work; of much fellowship; of much weariness, effort, and surprises; days of much prayer; and also of many blessings and many insights that we received.

Something that I personally have experienced, and that many of us have shared, is the richness of our Legionary brothers who are in different territories and engaged in the various types of work the Legion has assigned them. There are diverse personalities, diverse experiences, diverse realities, and each one came to contribute their own little bit to build the richness of the Chapter's work.

Many of us, when sharing our experience, commented that this felt like a priestly renewal—perhaps so that they wouldn't be asked to do a renewal or something like that later—but without a doubt, that's what one felt in one's heart; I, personally, also felt it: a spiritual renewal, a renewal of vocation. And, deep down, I believe that what God our Lord asks of a Chapter—when a congregation has a Chapter—is precisely a renewal for the congregation. The fact that we have experienced this renewal means that we have fulfilled a task that God asked of us and that the Legion needed.

We have witnessed the unity and simplicity of our Legionary brothers: yes, sometimes with differing opinions, but also with a process of communication, dialogue, listening, attention to our brother, mutual understanding, and seeking solutions, in which we have witnessed the richness that comes from having the Holy Spirit guide

these conversations.

The experience of visiting the pope at the audience was also very meaningful, walking through the Apostolic Palace, along the corridors, where the Swiss Guards shushed us more than once to keep quiet. My feeling was like when we were novices—I did my novitiate in Italy—and we also visited the Vatican: all the excitement that filled the hearts of the novice brothers when they were in St. Peter's, visiting the pope. That's how I felt again now that we went to the audience: like children going to the Father's house. I think that was the feeling we all had.

Today we conclude the General Chapter. When we began the Chapter, we were still singing Christmas carols at Mass, and now we are already in Lent. Thankfully, Pentecost didn't arrive here, but Lent did. And we know that Lent is a spiritual journey, but it's not a journey for others to follow, but for each of us to undertake.

The image that we, the Chapter Fathers, have contemplated—an image that has greatly enlightened us throughout these days and our work—is a text from Hebrews 12, which says: *"Let us run with perseverance, fixing our eyes on Jesus"* (cf. Heb 12:1–2). The quote is longer, but I believe this gives us a good idea of what we are experiencing these days, of how we should and want to live out our vocation and our mission. And it also sheds light on this moment of grace that we are experiencing as we conclude the Chapter.

In this final stretch, the words of Pope Leo XIV resonate, inviting us to live this moment as a true time of grace, of discernment, and of listening to the Holy Spirit. He reminded us of something very important: We are not owners, but custodians and servants of the gift we have received, of the charism bestowed upon us. He also told us that this Chapter should open us to a time of hope. Many of us, I believe, have shared this: the hope we see in the Legion when we see our brothers; when we also see the brothers in the student communities, the philosophers, the theologians, how they prepare themselves; and all this enthusiasm generates much hope in our hearts.

"The Lord continues to call and send, to heal and purify,"[1] the pope told us. Hope, yes, but Easter hope, born of true purification. Today's first reading says that God does not want the death of the sinner: He wants him to be converted and to live. Because conversion, in the end, is not a feeling; it is a step, a real change of grace within us, our own decision in response to God. The Gospel speaks to us of the need for reconciliation.

In these past weeks, we have tried to look at our history honestly: without justifying the past, without denying the pain, without sugarcoating the difficult questions, but also without allowing the past to enslave us. Lent reminds us: The truth does not humiliate us to destroy us; it humiliates us to heal us. And only a healed heart can run unburdened; a healed heart can experience forgiveness. It is not just about asking for forgiveness, but about living it: forgiving others, myself.

We have also meditated deeply on our vocation and identity. Christ is our life; Christ is our model. Ultimately, everything comes back to a single truth: Christ is our life. And when this is lived profoundly, luminous moments are born: Meaning returns, joy returns, apostolic zeal returns. But a temptation can also arise: the temptation to confuse, perhaps, identity with harshness; conviction with control; commitment with pressure. When we experience certain tensions, we may ask ourselves where the balance lies. That balance is in Christ. When we place Christ at the center, we cease to experience those tensions.

That is why we need a true Christocentrism: of prayer, of the Eucharist, of silence, of obedience, of fraternal life. We resolve tensions in prayer; we resolve tensions in the Eucharist. We have heard this recently as well: The true struggle for Christ to reign in our hearts takes place in prayer; there, everything is decided.

If Christ reigns in the heart, mission does not become activism: It becomes fruitfulness. If Christ reigns in the heart, discipline is not rigidity: It is freedom to love. If Christ reigns in the heart, the cross is

[1] Pope Leo XIV, Address to participants in the General Chapter, 14.

not defeat: It is Easter on the journey.

In the same passage from Hebrews I mentioned, it says: *"Let us run with perseverance and discipline."* But this isn't running blindly, nor is it running like triumphalists who want to do everything at once. Many of us are eager to go out and do our apostolic work: We've already planned the retreat we have to go on, the school where we have to work, our community, and so on, full of pending tasks. It's not running like that, but rather like disciples who want to be faithful to the mission they've received. Perseverance isn't just enduring: It's remaining steadfast out of love. Discipline isn't gritting your teeth and striving: Discipline is ordering your life so that love endures.

This discipline has a very specific name for us: the mission we have received in the Church, in the Legion, and in Regnum Christi. And we live it in communion with the other members of our Regnum Christi family. We run alongside the Consecrated Lay Men, the Consecrated Women, the members of Regnum Christi, and the whole Church; and we run with a very clear horizon that unites us and that the pope himself has confirmed: the formation of apostles, Christian leaders at the service of the Church.

Here the pope supports us again when he says: "The Lord continues to call and send, to heal and purify."[2] That is to say: the mission that springs from a purified heart; the apostolate that is born of truth; the hope that rests on God, not on ourselves.

Dear Fathers and Brothers, let us end as we began: with our eyes fixed on Jesus. Let us ask him for a new heart, a truer communion, a humbler and more ardent identity, and a perseverance that will not be broken by weariness.

Let us entrust this new stage of the Legion to Our Lady of Sorrows. The pope told us to entrust ourselves to Our Lady of Guadalupe, and we gave him Our Lady of Sorrows; but, in the end, it is the same Blessed Mother. May she teach us to run without the noise of the world, but with fire; without triumphalism, but with courage; without looking at

[2] Pope Leo XIV, Address to participants in the General Chapter, 14.

ourselves, but at Christ, so that together we may say each day:

Christ our King! Thy Kingdom come!

Message to the Legionaries of Christ

"May this Chapter open you to a time of hope" (Pope Leo XIV)

Rome, February 27, 2026

Dear brothers in Christ:

As we conclude our General Chapter and await the *Chapter Communiqué*, we want to share with you a word that resonates strongly in our hearts: hope.

These have been weeks of prayer, listening, and discernment, lived in an atmosphere of profound communion, during which we have experienced that the Lord continues to walk with us and guide our mission in the Church. Like the apostles gathered to discern together the will of God (cf. Acts 15:28), we have allowed ourselves to be led by the Holy Spirit, recognizing in every encounter and decision the presence of the risen Christ, who remains in our midst and continues to send us into the world.

With gratitude, we have listened to the reports of Fr. John Connor and the territorial directors, and have witnessed God's work through our apostolate and the dedication of so many Legionaries and Regnum Christi members in various parts of the world. We have also acknowledged the challenges, difficulties, and areas where we can improve our evangelical lives. All of this has been essential in our discernment.

The Chapter had a special time of prayer and listening to address the election of the new general government. We asked ourselves what the Legionaries need from the general government. Thus, listening to our brothers and to the Lord, we elected Fr. Carlos Gutiérrez as general director. Fr. Hernán Jiménez was also elected as first councilor and vicar general; and Frs. Michael Brisson, Miguel Cavallé, Robert Presutti, Adolfo Güémez, and David Daly as general councilors. Fr. José Cárdenas was re-elected for another term as general administrator.

One of the most significant gifts has been the encounter with the Holy Father, Pope Leo XIV. His fatherly and illuminating words helped us to place this Chapter within its truest context: to safeguard the charism received as a gift of the Spirit, to live it with creative fidelity, and to offer it generously in service to the Church. Feeling confirmed by the vicar of Christ has strengthened our communion and renewed our readiness for mission. We leave this Chapter with the serene certainty that the Lord continues to call and trust in the Legion. And we want to respond with an open and converted heart and a gaze fixed on the future.

Christ, Source, Center, and Joy of Our Life

The clearest light that has guided our discernment is simple and decisive: Everything originates in Christ, and everything leads to him. *"Remain in me, as I also remain in you"* (Jn 15:4). In this invitation of the Lord, we recognize the foundation of our vocation.

It is returning to what our *Constitutions* invite us to do: to make Jesus Christ the standard, the center, and the model of our entire lives.[1] From him, our consecration, our fraternity, and our apostolic mission are unified. In him we discover the joy of the Gospel, which fills our lives and makes our hearts vibrate as disciples. Being disciples of Christ places us in the power of his Spirit, frees us from what hinders us in following him, and impels us to proclaim his Kingdom with enthusiasm, closeness, and conviction.

At the same time, this joy is expressed in the *militia Christi*: a devoted heart, attentive to the needs of the Church and of our brothers and sisters, ready to go further, to work with zeal and creativity, to bear witness with passion and generosity, convinced that every effort for the Kingdom is a gift that God bestows upon us and that the mission deserves our total commitment. This discreet and interior militancy is transformed into a desire to persevere in the Legion: to remain faithful over time, to renew our "yes" each day, to sustain fraternal life and the

[1] Cf. CLC 8.

shared mission, even in times of trial. Thus, communion is translated into concrete fidelity and sustained dedication to the service of the Church.

A Living Charism at the Service of the Church

The charism we have received is a gift of the Holy Spirit for the building up of the Church (cf. 1 Cor 12:7). We welcome it with gratitude and live it in communion.

As the Holy Father reminded us, this Chapter is also an opportunity to recognize ourselves as "heirs to a charism" that belongs to the Church, and which "through diverse paths and historical expressions—sometimes painful and not without crises—has given rise to the Congregation of the Legionaries of Christ, united by the same spiritual roots and a common apostolic passion."[2] This places us within a history of grace that the Spirit has guided and purified, and impels us to safeguard responsibly the gift we have received, projecting it with hope toward the future.

We are religious and priests called to form apostles and Christian leaders, accompanying each person individually.[3] Moved by our love for Jesus Christ, we seek what best contributes to building the Kingdom in society and we live our mission within a broader reality: Regnum Christi, a spiritual family born from the same charismatic gift.

We gratefully acknowledge that the Spirit has raised up diverse vocations, states of life, and forms of dedication within Regnum Christi. Our priestly ministry is at the service of this communion. We wish to accompany and be accompanied by those who share the same charism, fostering co-responsibility and unity in mission.

As St. Paul teaches, *"there are different kinds of gifts, but the same Spirit distributes them"* (1 Cor 12:4). This diversity, harmonized around Christ, strengthens apostolic fruitfulness and reveals the richness of the

[2] Pope Leo XIV, Address to participants in the General Chapter, 2.
[3] Cf. CLC 4.

Body of Christ.

Communities That Generate Life and Mission

During the Chapter, we experienced a vibrant and tangible fraternity among brothers of different ages, responsibilities, and backgrounds. This experience confirms that consecrated life in the Legion is called to be a visible sign of communion.

The first Christian communities persevered *in prayer and fraternal communion* (cf. Acts 2:42). Today, our communities also aspire to be places where the Gospel becomes a lived reality: in shared prayer, in priestly friendship, in mutual care, and in everyday simplicity.

In this context, we reaffirm an evangelical understanding of authority. In light of the pope's teaching and the Gospel, we wish to live it as spiritual and fraternal service, in the style of Christ who came *not to be served, but to serve* (Mk 10:45). Authority exercised with listening, closeness, and communal discernment strengthens communion and guides mission.

Communities that, centered on Christ, naturally become sent communities.

A Mission That Looks to the Future

We live in a time of profound cultural and spiritual change. In this context, mission presents itself as an urgent and promising call that invites us to creativity and evangelical courage.

To open ourselves to the future God offers us, we have seen the need to remember our history, embrace it, and ask for the grace of conversion. This has led us to recall the pain caused in various ways, pain that we cannot ignore. We renew our commitment to walk paths of reconciliation and healing with those who have been hurt, both within and outside the Congregation. At the same time, we clearly reaffirm our unifying vision: to form apostles, Christian leaders, accompanying

each person on their journey of faith, so that the Gospel may transform society from within. This mission springs from the Lord's command: *"Go therefore and make disciples"* (Mt 28:19).

We wish to promote integrated and organic apostolic processes, capable of generating Christian maturity and lasting commitment. We aspire to a pastoral approach that unites spiritual depth, personal closeness, and missionary boldness.

In communion with the Consecrated Women, the Consecrated Lay Men, and all the members of Regnum Christi, we wish to offer the Church a witness of co-responsibility and unity in diversity, mindful that *we are one body in Christ* (Rom 12:5). For this reason, we have dedicated considerable time to reflecting on and discerning our own identity and our identity and mission within our family and apostolic body.

A New Era Is Beginning

We look to the future with confidence, sustained by the Lord's promise: *You will receive power from the Holy Spirit and you will be my witnesses* (Acts 1:8).

Our hope rests not on human strategies, but on the grace that works within us. *I can do all things through him who strengthens me* (Phil 4:13). It is he who precedes our mission, who opens hearts, and who makes the sowing fruitful.

We desire to walk with one heart and one soul, sustained by the charity that the Spirit pours into us (cf. Rom 5:5). From this inner and fraternal unity, the Legion will be able to offer the Church a humble, faithful, and generous service.

We entrust this new stage to the close intercession of Mary of Sorrows, Queen of the Apostles. May she, who remained faithful at the foot of the Cross and accompanied the nascent Church in awaiting the Holy Spirit, teach us to remain with Christ and to walk together in mission.

Under her maternal gaze, we renew our commitment and move forward with confidence.

Christ our King! Thy Kingdom come!

Chapter Fathers of the Legion of Christ

Message to the Consecrated Women of Regnum Christi

DG-LC 533-2026
Class I.4.7

Rome, February 27, 2026

To the Consecrated Women of Regnum Christi

Dear sisters in Christ:

As we reflect on what God has allowed us to experience during these Chapter days, we recognize that one of the first impulses that springs up in our hearts is to address you with gratitude and brotherly affection.

We are convinced that the communion that unites us within Regnum Christi is not the result of a mere organizational structure, but an expression of God's design, who has wanted to bring together different vocations around one charism and one mission .

From the beginning of the Chapter, we have been comforted by the certainty that *unless the Lord builds the house, the builders labor in vain* (Ps 127:1), humbly acknowledging that everything we can offer to the Church ultimately depends on the action of the Holy Spirit and not on our abilities or plans.

Within that spiritual framework, your prayer has been a true and irreplaceable pillar for us. We know that behind every Chapter session there have been hours of silence offered, supplications lifted up, and sacrifices discreetly united to those of Christ. Allow us to reiterate our profound gratitude for this invisible gift.

On the other hand, their specific contribution to Regnum Christi—the gift of their lay consecration, their closeness to people in the concrete realities of life, their mission to promote and safeguard communion—is a gift that the Chapter wished to explicitly recognize and express its gratitude for. They are an eloquent sign that the Kingdom of Christ is made present in those who love freely.

One of the fruits of this Chapter is the reflection on who we are as Legionaries of Christ and what that means within Regnum Christi and the Federation. We recognize that living communion, the mature fruit of the Holy Spirit, is a constant task, one we do not take for granted, and which requires ongoing conversion and openness to dialogue from everyone. From our own unique identities, we want to be true companions in mission, while also acknowledging what only you can contribute to our spiritual family and apostolic body.[1] We contemplate the path God offers us with hope, confident that he, who began this work in us, will bring it to completion (cf. Phil 1:6).

As these days of grace come to a close, we ask that you continue to accompany us with your prayers in this new period of our history, in which we wish to bring to fruition the fruits of the Chapter and the renewal of our religious and missionary life.

May the Virgin Mary, Mother of the Church and model of all consecration, intercede for all the vocations of this spiritual family and keep us faithful to the grace of our common mission, until we can say with the Apostle: *It is no longer I who live, but Christ who lives in me* (Gal 2:20).

Yours in Christ,

Chapter Fathers of the Legion of Christ

[1] Cf. SRCF 28.

Message to the Lay Consecrated Men of Regnum Christi

DG-LC 534-2026
Class I.4.7

Rome, February 27, 2026

To the Lay Consecrated Men of Regnum Christi

Dear brothers in Christ:

As we conclude the work of our General Chapter, we wish to address you with fraternal affection and sincere gratitude. We have reflected in these days on how God has willed us to walk together, sharing the same spirit and the same mission, each according to our own vocation and identity.

Therefore, we wish to thank you, first and foremost, for the gift of your lay consecration. In this spiritual family and apostolic body, your vocation is an irreplaceable grace, and we wish to affirm this as we conclude these days of prayer and discernment.

We admire your prophetic witness of being in the world but not of the world, your evangelization of temporal realities, your availability, your charity, your professional competence, and your joy in serving Regnum Christi, the Church, and humanity.[1] This dedication, faithfully sustained day after day, is in itself a sign that the Lord values and makes fruitful for all of Regnum Christi.

We also thank you for your genuine friendship and your efforts in the mission. This fraternal closeness in our shared work has been for many of us a form of communion that strengthens and encourages us.

Likewise, one of the most significant fruits of this Chapter has been the opportunity to reflect seriously on our identity as Legionaries of Christ and on the place we occupy within Regnum Christi and the Federation.

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[1] Cf. SRCF 5 § 2.

We have discerned, once again, that our religious and priestly vocation does not place us apart from the other vocations of this spiritual family, but rather calls us to place ourselves at their service from the very heart of our identity and vocation. Living in authentic communion with you is a task we wish to cultivate with perseverance, openness to dialogue, and inner conversion, offering that which constitutes us as Legionaries.[2]

We have returned to the spiritual foundation that unites us: God's plan for us to live in deep communion and to be witnesses of his love through unity and charity among us.[3] We contemplate this horizon with firm hope, trusting that the Lord who has begun this good work in us will bring it to completion (cf. Phil 1:6).

We ask you to continue accompanying us with your prayers, your generous dedication, and your active presence in the period that now lies before us. May the Virgin Mary, Mother of the Church, and the Apostle St. Paul, whose fervent commitment inspires us, intercede for us all.

Yours in Christ,

Chapter Fathers of the Legion of Christ

[2] Cf. SRCF 28.
[3] Cf. SRCF 6.

Message to the Members of Regnum Christi

DG-LC 535-2026
Class I.4.7

Rome, February 27, 2026

To all lay members of Regnum Christi

Dear members of Regnum Christi:

We wish to address you with words of deep gratitude for the many gestures of closeness you have shown us during these days of our General Chapter and for the prayers you have offered for us.

While we met to discern and deliberate, you were always present through the messages we received, the fraternal gestures, and the prayers offered from the most diverse corners of the world. These gestures, perhaps small in human eyes, have been a profound spiritual comfort to us and a constant reminder that we do not work alone, and that the Church and its mission are always greater than any human deliberation.

We also value your response to God's call to live out your Christian commitment amid temporal realities: in your families, at work, and within the social and cultural fabric where people's lives unfold.[1] This daily effort to follow Christ more closely, to be Christian leaven wherever God has placed you, does not go unnoticed by him. Nor has it gone unnoticed by us during these days.

Your enthusiasm for love, your apostolic zeal, and your perseverance have deeply motivated us. There is something in the witness of someone who chooses to follow Christ amid the ordinary demands of life—with family responsibilities, professional commitments, and their own limitations—that challenges us and invites us to a more committed self-giving.

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[1] Cf. SRCF 5 § 4.

Seeing how ardently you seek Christ to reign in your souls and in the souls of those around you, we feel called to respond with greater generosity to the grace of our own vocation. In this sense, you have been a gift from God for this Chapter. The Lord has made you a sign of grace for us, perhaps without your knowledge. Your light has reached us, for *no one lights a lamp and puts it under a bushel* (Mt 5:15).

We ask you to continue being apostles and formators of apostles, Christian leaders in service to Jesus Christ, the Church, and society. Do not stop along the way. The world in which you live needs you, and so does the spiritual family of Regnum Christi.

May the Holy Spirit, who has guided our work in the Chapter, renew in you the certainty that your vocation is a precious gift for the Church. As the Apostle reminds us: *we have different gifts according to the grace given to us* (Rom 12:6), and yours is undoubtedly irreplaceable.

Yours in Christ,

Chapter Fathers of the Legion of Christ

Per Regnum Christi ad gloriam Dei