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First General Chapter of the Legionaires of Christ

Introduction

11. Our Founding Father invites us to always keep alive the awareness of the mission entrusted by God in this founding period — so delicate and so crucial to the continuity of the Legion and the Movement. “I ask myself,” says Nuestro Padre, “when the Founder dies, will those whom Divine Providence has called upon to continue the work of the Legion be sufficiently prepared? And my answer to myself is, “Without a doubt, it will be those who are profoundly living their vocation with faith, with love, with sincerity” (Governing Report from Our Founding Father to the First General Chapter Ordinary). We are confident that the co-founders have learned how to be docile to the Holy Spirit, whom Christ has sent to us in a unique way to complete in us the work of the Founder: the Holy Spirit teaches us and reminds us of all that He has said (Jn 14,

26), making us understand the entire significance of his personality, life, deeds and the doctrine of Our Founder, and bringing to us the entire truth of our Congregation and our Movement.

Part One

Introduction of the Chapter Fathers

Extraction of some passages from the report of government of our founding father from the first extraordinary chapter of the Legion of Christ: recommendations, goals and priorities

I. Introduction

II. Situation in the world and in the church from 1968 to 1980 and the way of the Legion during this period

III. Some phenomena observed in the Legion

1. Liturgical life

2. Priestly life

3. A tendency towards secularism

64. The tendency towards secularism in large ecclesiastical sectors is obvious to all of you in the period in which we are analyzing. I must warn you that this phenomenon has been creeping into the lives of some of our religious in recent years. It can be seen in the enthusiasm for behaving in certain ways like lay people who live in the world without the promise of evangelical counsel. It can be seen, for example, in the destinations that are chosen for vacations and in the behavior during these vacations; in the manner of dress such as not respecting the norms of clerical attire when leaving the house or when in special circumstances one must use another type of clothing, of not following standards of austerity and distinction, but rather those of worldliness and secularism; in excessive enthusiasm for visiting family or for communicating with them by telephone more than is permitted; in the freedom with which some listen to popular romantic music with lyrics inappropriate for a consecrated person; in the reading of magazines and novels without any oversight; in the screening of films and television programs in excess of that which is permitted, or in some instances of screening those of a frivolous nature under the guise of cultural information, actualization or legitimate rest; in arranging to leave home alone when the norms indicate that one is to always go out accompanied by another; even in the manner of walking through the street and of looking at persons of the opposite sex, couples, advertisements, etc. I do not believe that the requisite importance is being paid to minding your gaze, while doing so with naturalness and refinement, as I have always recommended.

9. Vocations

94. It is well known that there has been a graphic decrease in the number of vocations to the religious and priestly life during the second half of the 1960s and all of the 1970s with a slight increase in recent years. This has been the consequence of the enthusiasm as well as the doctrinal and disciplinary confusion which the Church and human society itself has gone through. This atmosphere has also affected, though to a lesser degree, the growth and development of the Legion in a diminution in the quality of vocations it was attracting. However, thanks to God and the help of the Most Holy Virgin this phenomenon has been overcome.

95. It has always been my intention — although I have not been able to really achieve it due to the endless number of problems I have had to confront — to focus in a fundamental way on increasing the number of vocations. For this reason I have wanted to set up another two vocational centers [minor seminaries] in Mexico as well as one or two more in Spain, because Tlalpan [in Mexico] and Ontaneda [in Spain] are producing only a small number, but we have not been able to achieve this due to the failings of the priests in charge of them. We hope that this will be possible in a no more than a few more years at which time we will be able to witness a resurgence in adolescent vocations.

96. On the other hand, taking into account the societal changes and the new pastoral practices of the Church, towards the end of the 1960s we calculate that we were not able to reduce the number of vocations among boys from vocational centers, not only in Ireland and the United States where we had no vocational centers, but in Mexico and Spain as well. For this reason at the end of 1970 we sent various priests to recruit young people from prep schools, high schools and universities for the novitiate. Thus we were able to duplicate and increase the results of our vocational centers.

97. Similarly, with the multiplication of ECYD and Regnum Christi clubs, the field is widened for planting the seed and cultivating the potential germ of a priestly vocation that God has deposited in the hearts of so many children and young people.

98. The Legion is, as I have often said, is not the sum of its works but of its men. I have always considered the growth of vocations to be of fundamental and vital importance for the development of the Legion and we should attend to it with the greatest diligence.

Part Two: reflections and norms on specific aspects of the report of government of our Founding Father

176. We Chapter Fathers have meditated, with faith and a sense of responsibility, upon the words of Our Founding Father. We have made our concerns and their concerns, and wish to convey to all the legionnaires, in this second part of the General Chapter Communication, the fruits of this meditation. We are guided by the hope that the effort and supernatural interest of each of the legionaries will enable the full implementation of these aspects of the legionary spirit, inculcated by Nuestro Padre from the foundation, and emphasized in his State of the Union.

I. Love and esteem for itself

177. The first duty of a legionary is to love and esteem the Legion. As Nuestro Padre says, it is not a sin to love our Mother who is with all her being dedicated to the expansion of the Kingdom of Christ. On the other hand, when we do this, we are not laboring blindly for we have before our eyes the splendid fruits that the Legion has produced for forty years, the formation of its men and the radiance of its apostolates which confirm that it is work of God and of the Church.

178. To love the Legion is to believe in it and in all that which makes up its specific charism — spirituality, discipline, apostolic methodology. To love the Legion is to intimately know it, accept it in all its fullness, without reticence or diminution. To love the Legion is to actively pledge oneself to it, living its spirit and enriching it with the contribution of all of one's personality. To love the Legion is to feel oneself fully realized within it and to make it an essential part of one's own happiness.

179. The spirit which we have in the Legion is not the result of one man's natural capabilities, but rather a grace that has God as its source. Each religious family has its own specific charism, which is the intimate characteristic which distinguishes its spirituality, its pedagogy and its apostolic goal — the greatest inheritance from God. Therefore, to love the legion consists of a debt of justice and gratitude towards the same God, Lord and Creator of (the Legion) itself.

180. As concrete manifestations of this love and esteem for this gift from God and Our Founding Father, the Chapter Fathers strongly recommend that all legionaries:

181.1 Read and personally and assiduously meditate on the Constitutions, the letters and conferences of Nuestro Padre and the additional sources of spirituality that have flowed from his lips and his pen, taking from these readings and meditations the force and supernatural enthusiasm to live each day more in accordance with the legionary ideal.

182.2 Irradiate and spread the spirit and doctrine of the Legion.

183. It is no secret that the charism received from Our Lord God has been given for the common use of the Church, and because of this we feel that the time has come to fight — with prudence and discretion, but also decidedly and passionately — by irradiating the spirit and doctrine of the Legion both inside and outside of the boundaries of the Legion and the Movement, not forgetting, however, that none of the methods that we are proposing will be truly effective at building up the Mystical Body of Christ if it is not sustained and supported by the authentic testimony of one's own life.

184. 1 The writings and conferences of Nuestro Padre should constitute, along with the Gospel of Christ, the principal source of inspiration for spiritual exercises, tridiums, retreats, short courses, seminars, conferences, study circles, discussions, articles and publications.

II. Unity and Charity

191. Since unity and charity form the common backbone of the Legion, the Chapter Fathers now pick up the lance of Our Founding Father in the Chapter in order to live passionately and in accordance with the mandate of Christ: To love one another (Jn 13,34) according to the various

shades of meaning of the legion's own spirituality. We therefore suggest to all legionaries the following rules and objectives for a refined and full life as is asked of us in the Constitutions.

192. All legionaries should redouble their efforts to master the custom of always speaking well of all legionaries, as is recommended to us in canon 142 of the Constitutions, in order to praise and point out their good qualities, to recognize their particular capabilities, to in turn create in them an atmosphere of appreciation and esteem both inside and outside of the Legion, to silence and excuse their flaws and mistakes, and if necessary to nobly defend them. This custom should be extended to all men, but especially, as canon 153 of the Constitutions tells us, to the religious of other congregations, to ecclesiastical officials and to those who are members of the Church hierarchy.

193. Similarly, all legionaries should take special care to see to it that criticism, gossip and scorn of our brothers are not introduced into the legion for any reason. When the good name of one of them is at stake, they will try go to their defense before other legionaries or outsiders. Similarly, they should avoid indiscreet ironies, heavy jokes or disturbing comments about the physical defects of others. Superiors should guard with special care this essential aspect of the Legion's spirit.

194. The perfect fulfillment and vigilant requirement of the Private Vow should be considered by everyone to be of vital importance to the unity, efficacy and governance of the Legion so that no Superior's person or authority, either openly or clandestinely, suffers any damage.

III. Principles of intercommunication

IV. Conserving and increasing the religious spirit of priests

V. Human and social formation

245. It has always been the intention of Our Founding Father to make of each legionary a man who is, to the greatest extent possible, refined, polished and in harmony with his powers and personal qualities, the incarnation of a sort of universal man, authentically human, especially in the temperamental and cultural characteristics of each one of us: the legionary type.

Therefore, we the Chapter Fathers strongly request that all legionaries cultivate with greater dedication and care the human and social formation that Our Founder has instilled in us from the very beginning through his words and his example, and to lay aside any prejudices, excuses or personal opinions, deeply rooted attitudes of laziness and neglect or bad habits of indiscipline and loss of self-control that may exist.

247. Nuestro Padre has expressed to us the need not to lose that sense of family that has always distinguished the legionary. Therefore, we wish to emphasize those things which Nuestro Padre most strongly demands of us:

248.1. Self-control of the instinctual and the passionate, particularly while at the table and at play.

249.2. Interactions based on courteous and manly mutual respect.

250.3. A clean and correct external appearance.

251.4. Speaking without regional accents or bluntness.

252. A facet, which requires a decided purpose and vigilance and whose exercise is based on personal maturity and prudence, is the sense of reserve and discretion. Our Founding Father has instilled it and requested it from dawn of our founding, and we the Chapter Fathers, subscribing fully to this standard, insist that all legionaries become aware of the importance this has for the internal peace and efficiency of the Legion, and at the same time valiantly work to acquire it even in the smallest details. For example:

253.1 By not communicating news, orders received from a Superior, etc. without his express permission.

254.2 By not leaving the collection of legionary writings, which must be in each room or dwelling, within the reach of outside persons.

255.3. By not indiscriminately sharing with various types of people the letters and lectures that Our Father Founder has given to specific groups in particular circumstances – for example, by not reading to members of the Movement lectures given by Nuestro Padre to deacons on the eve of their priestly ordination, etc.

256. Let us also remember that the type of social formation required in the Legion by nature of its supernatural and apostolic reality implies a spirit of faith, humility, firm desire, self-control, deep and profound knowledge of the legionary mystique, knowledge of oneself and self-sacrifice in all instances (CNP IV p. 1146).

Part Three: update of norms given by the first extraordinary general chapter of the Legion of Christ

I. Some criteria and norms of religious discipline

1. Dealing with families

VOCATIONAL CENTERS

Visits from the family

273. Apostolics may receive visits from their parents no more than once a week. They may leave and eat with them outside of the vocational center with permission from the Father Rector provided they return to the center before 8:00 p.m. under pain of expulsion if this norm is repeatedly violated.

274. Apostolics may receive visits from other relatives no more than once a month with previous written authorization from their parents. Similarly, they may leave and eat with them outside of the vocational center with permission of the Rector if their parents expressly give such permission in their written authorization. They must return to the center before 8:00 p.m. under pain of expulsion if this norm is repeatedly violated.

275.3 Rectors will provide the families of apostolics with a written copy of these norms.

Visits to the family

Apostolics may visit their families:

276. During periods of summer vacation for fifteen days. During this period the Rector and, if the number requires it, the Vice-Rector — each accompanied by another religious — should visit apostolics in their homes to attend to them spiritually and to cultivate the family.

277. During the Christmas holidays for three days. However, all apostolics should celebrate Christmas Eve and Christmas Day in the vocational center and should do the same during the last day of the year.

278. For the name day or corresponding birthday of their parents for one day. This visit will, however, be subject to the approval of the Rector based on the individual environment of each family.

279. For their parents anniversary for one day.

280. For the wedding, religious profession or priestly ordination of one of their siblings for one day.

281. On the occasion of the death or serious illness of a parent, sibling or grandparent for three days.

282. In Mexico for Mother's Day for one day. This authorization takes into account the importance that this celebration has in Mexican family tradition.

Note: The duration of each visit excludes the time required to make the trip.

CANDIDATES...

NOVITIATES

286. The Chapter Fathers have taken Nuestro Padre's decision to maintain and advance, through every means possible, the atmosphere of internal and external seclusion in our novitiates so that our brother novices, in a climate of internal liberty and without the pressures of the world which they have left behind, may ripen their submission to Christ in the Legion and acquire those

profound internal and external personal habits necessary to all souls who consecrate themselves to God in the Legion. Accordingly, the Chapter Fathers believe it is necessary to revise the norms currently in force and to specify the following:

Visits from family

287.1 Novices may receive visits from family at the end of the first year of their novitiate, halfway through the second and upon their profession of religious vows. The duration of these visits will be one day, unless the parents are coming from distant cities within the same country in which case they may be extended to the following day. Novices will not be able to leave the Center to accompany their parents to the city. On these occasions they will be able to eat with their parents in the novitiate. Under normal circumstances the appropriate days set aside for visits are Sundays, holidays and vacations.

288.2 If their parents live in another country, novices will be able to spend a maximum of three days with them. This visit may take place only once during the novitiate and only during the second year.

Visits to family

289.1 If the parents live in the same country as the novice, he will be able to visit them on the occasion of their wedding anniversary for one day.

290.2 Novices will be able to visit their parents for one day when they are transferred from one country to another if the parents live in the country from which they are being transferred or in the country to which they are being transferred.

291.3 If family members live in the same country as the novice, he will be able to visit them for three days in the event of the death of parents, siblings or grandparents, and in the event one of them suffers from a serious illness — and it seems obvious that death is near — for an appropriate amount of time, depending on how the illness progresses.

292.4 If a novice lives in a country different from that of his family, he will be able to visit them for three days, only in the event of the death of a parent; and in the event one of them suffers from a serious illness — and it seems obvious that death is near — for an appropriate amount of time, depending on how the illness progresses. In the event that the death of a parent takes place after he has returned from this visit, the novice shall accept in the spirit of faith and love for Jesus Christ the sacrifice of not being present at the death and funeral rites of his parent.

293.5 When it is obvious that the death of a relative from serious illness is imminent, the instructors will put themselves in contact with the family in order to determine the most opportune time for the visit, keeping in mind the condition of the patient and the norms established in this document.

294.6 The appropriate period of time in the event of serious illness must be determined by the Director General; if he cannot be reached, it must be determined by the Territorial Director himself.

Note: The prescribed duration of each visit does not include travel time.

REMAINING STAGES OF RELIGIOUS LIFE, INCLUDING THE PRIESTHOOD

Visits from Family

295.1 All religious will be able to receive visits from their parents a maximum of once a month. The duration of this visit will be one day. If a religious resides in the same city as his parents, he will not be able to leave the Center to visit the city and will have to eat with the community. But if the religious lives in a city different from that of his parents, he will be able to go out with them, to have a walk in the city and to eat with them.

296.2 If the parents are coming from another country, the religious will be able to accompany them for approximately eight days.

Visits to Family

297.1 All religious will be able to visit their parents twice a year, on the occasion of their saint's day or corresponding birthdays, if their parents live in the same country. The duration of this visit may not exceed one day.

298.2 All religious will be able to attend the religious profession and ordination of their siblings if they take place in the country of residence. The visit will not exceed one day.

299.3 If religious and priests live in the same city as their siblings, they will be able to attend their professional graduations accompanied by another religious designated by the Rector or Superior, limiting their participation in this academic or religious event and avoiding participation in the social festivities.

300.4 Priests and religious will be able to visit their parents for three days when they are transferred from one country to another, if the parents live in the same country or in the country to which they are transferred.

301.5 If a priest or religious lives in the same country as his family, he will be able to visit them for three days in the event of the death of a parent, sibling or grandparent, and in the event one of them suffers from a serious illness — and it seems obvious that death is near — for an appropriate amount of time, depending on how the illness progresses, as stipulated in the norms for novices (nn. 293 and 294 above).

302.6 If a priest or religious lives in a country different from that of his family, he will be able to visit them for eight days, only in the event of the death of a parent; and in the event one of them suffers from a serious illness — and it seems obvious that death is near — for an appropriate

amount of time, depending on how the illness progresses, as stipulated in the norms for novices (nn. 293 and 294 above). In the event that the death of a parent takes place after he has returned from this visit, the novice shall accept in the spirit of faith and love for Jesus Christ the sacrifice of not being present at the death and funeral rites of his parent.

303.7 Priests and who religious who live in the same country as their parents will be able to visit them to celebrate their wedding anniversary. In these instances the duration of the visit will be for one day.

304.8 Priests whose parents live in another country will be able to celebrate their wedding anniversary with them. Religious will also be able to do this in those instances which the General Director considers opportune and convenient. In such instances they will not be permitted to seek economic help from the benefactors of the Legion. The duration of such visits will be three days if they live in the same continent, and eight days if they live in another continent or if the distances involved are comparable to those of intercontinental trips.

305.9 Only priests who reside in the same country as their siblings will be able to attend their religious wedding ceremonies and must abstain from participating in the wedding banquets, buffets or other social events. The duration of these visits must not exceed one day.

306.10 After a period of time between seven and ten years has passed since the last visit — whatever the duration or reason for this might have been — priests, who carry out their ministries in countries different from the countries of residence of their parents, will be able to visit them for fifteen days. So as not to burden the finances of the Legion, it is recommended that all priests ask their families for the assistance necessary to cover the costs of these trips. If economic hardship makes it impossible for a family to provide this assistance, the Legion will provide the priest with that which is necessary.

307.11 In the event of a visit to his family, a religious or priest will be obligated to stay in a Legionary Center, if one exists near his parents place of residence, after first notifying the Territorial Director and the Rector or Superior of the Center. The religious or priest will go each day to visit his family and return to sleep at the Center.

Note: The duration of each visit does not include travel time.

308 It always remains at the discretion of the Rector or Superior whether or not to apply the norms related to family visits, keeping in mind the good of the religious and the family environment.

2. Telephone contact with families

309. In order to safeguard religious spirit and discipline in the use of the telephone, Superiors should be extremely diligent in making sure that religious know and make known to their families the chapter's regulations regarding telephone calls with family members:

310.1 Students of our vocational Centers may speak to their parents when they call them by telephone. However, Rectors should see to it that these calls do not interfere with the general discipline of the Center or interfere with the vocational development of the students.

311.2 Candidates may receive calls from their parents if they do not interrupt the activities of their candidacies and are considered not to be a danger to the spiritual direction of the candidates.

312.3. During the novitiate novices will only be able to receive telephone calls from their parents on their saint's day, birthday and at Christmas.

313.4 In the centers of humanities and sciences, in the centers of higher study and in apostolic centers, when parents are not able to make the allowable monthly visit to their son, a telephone call may be permitted if it is so desired.

Part Four: Standards, guidelines, criteria, and other information

I. The Founder

436. The Chapter fathers raise a prayer of gratitude to God the Father for the special gifts he has granted us by calling us to religious life in the Legion, and we thank the Church as well, our Mother and Teacher [Maestra in Spanish], which has officially and definitively expressed her satisfaction with and approval of the work and ideals of Our Founder.

437. This gift of grace has a historical and ecclesiastical significance and requires of those who welcome and receive the Founder's charism a responsible examination of conscience, a vital response illuminated by faith. A response of loyal and sincere integration in order to recruit, assimilate and transmit the dimensions and requirements of the spirit which God has communicated to us through him.

438. This integration means identifying with the Founder, with his spirit, his mind, his mission, his life. Integration which includes accepting, knowing, valuing, esteeming and transmitting a spiritual legacy that comes to us by way of the Constitutions, the writings and various orientations which are constantly being given value by the example of his life.

439. In the presence of the Founder and his message different attitudes can be adopted: One could be that of St. John the Evangelist — faithful, tenderly courteous and loving in his relationship with Christ and the Blessed Virgin; or of St. Peter, who is careless and unfaithful, but who is able to repent and show his love of God until his death; or the example of Simon the Pharisee, correct in all outward appearances, but a true destroyer of everyone and everything within (Cfr. CNP 12. IX. 80).

440. Since for every legionary of Christ the Constitutions, the Rules, the norms and traditions are the faithful expression of the Will of God, and since the doctrine of the Founder is light for his footsteps, bread for his life, salt for flavoring for his apostolic and sanctifying work, it is necessary to augment the founding conscience through supernatural integration, both affective

and effective, and the faithful acceptance of the directives, norms, works and attitudes of the Founder without discussing them or obstructing them, applying them with faith and operating in accordance with them (Cfr. nn. 91, 93).

441. With this in mind, the Chapter establishes these norms and directives in order to instill [fomentar in Spanish] the knowledge, the love and the identification with the mind and work of Our Father Founder:

442. In order to facilitate contact with the sources of spirituality themselves and to instill unity among all legionaries, Spanish is adopted as the official language of the Legion.

443. We the Chapter Fathers recommend and urge all legionaries to require reading and discussion of the Constitutions both in communities and in the teams, as indicated in canon 445 of the same.

444. We invite all legionaries to make frequent use of “El Epistolario” and “Salterio de mis Días” [books by Maciel] in their meditations.

445. We insistently ask of all legionaries that in spiritual direction, in retreats, discussions and spiritual exercises that the supernatural vision of the Founder and of legionary spirituality be instilled.

446. To commemorate the Legion’s forty years of existence, the Inter-American Cultural Center of Cotija [Maciel’s home town] will, God willing, be inaugurated. We the Chapter Fathers invite all legionaries to become aware of the spiritual value to us of the place where Our Founder was called by God into existence, to the Christian faith and to the priestly vocation, and to support the apostolic activities that will be organized in the Center.

447. Considering that the charism and mission of the Founder are unique and cannot be repeated, and following the tradition of the Church, we the Chapter Father have unanimously decided that the title Nuestro Padre shall be reserved exclusively for him who by the will of God has been the instrument by which the Legion and the Movement was founded. For this reason his successors in charge of the general governance of the Legion will be referred by the title Director General.

448. Nuestro Padre has that, in reference to his person, he has always been clear enjoyed with everyone in the Legion, without exception, relationships of respect, of simplicity, of closeness, of cordiality, and he considers this to be a great gift of grace from God. He requests that this same spirit be preserved towards all Directors and Superiors. In the personal sphere, he has tried since 1941 to reject all individuality, making himself just one among many legionaries, yet without losing the conscience of Founder and General Director.

449. At such heights it would be unfair to ask what more Our Founder has to give when he has already given everything. It is more urgent to think what we should give as individuals and in what way his spirit lives in us, how much we have internalized his ideals and his same spiritual experience. It would be better if he had not had to say, “Do not leave me alone,” but we have

already heard this from his lips. As cofounders we can give to history but a single reply: our loyalty.

450. Faced with the question, Will the Legion remain faithful to its providential mission at this historical moment and especially in the future? it is necessary to remember the words of Nuestro Padre in one of the Chapter sessions in which he invited us not to hesitate in the work we have undertaken; but to live the spirit, the Constitutions and the methodology; to not neglect the means of perseverance; to maintain the structure of governance and to observe those points that he has identified in his report as priorities.

451. During the chapter Our Founder, with particular emphasis, also rejected as historically false the assertion that all religious orders and congregations diminish in spirit upon the death of the Founder and lose a great part of their vitality. And he expressed to us as a fundamental element of his faith and of his confidence the example of what happened to the Church upon the death of its Founder; for it was the death and resurrection that united the cofounders of the Church in love and in obedience to the Holy Spirit, making them remain, as one man, faithful to its mission and dispersing themselves throughout the entire world in order to extend the Kingdom of God. Similarly, this will happen to the legionary cofounders if they remain faithful in love and in obedience to the charism of the Founder.

452. It was during one of those opportunities, thinking by association of ideas on the natural and inevitable fact of the death of the Founder, when Nuestro Padre mentioned in an offhanded way, but with a certainty born of his clear vision and experience, about the need to prepare good Formators, Superiors, confessors and spiritual directors as one of the means by which the Legion will effectively be preserved in the future from any possible laxity, even though it will at that time not be able to count on the presence or on the conscientious vigilance of the Founder.

453. He indicated that he is more concerned about the probable but vain attempt by some of his enemies who, owing to the demise of the Founder, will try from the outside to sow discord and division within the Legion. Because of this, he allowed himself to recommend that starting now, whenever by the will of God this crisis presents itself, a collective behavior of our members characterized by serenity, discretion, harmony, and prayer in the midst of pain be observed.

454. In conclusion, it would be opportune to remember here the words of Paul VI: Religious institutions are vigorous and flourish when, in their discipline, in their works and the customs of life of their members, they integrally reflect the soul of their Founders.

II. History of the Legion

1. Reorganization of the archives of the Legion

2. Historical material pertaining to Our Founder

469. Since it has been ordained by God that the person and life of Our Father Founder cannot be separated from the life and spirituality of the Legion, we the Chapter Fathers recognize the

necessity to carefully gather and conserve all material dealing with the person, life, work and word of Our Founder. Towards that end, we intend the following:

470. To gather in the General Historical Archives [of the Legion of Christ] those documents and historical materials which pertain to Nuestro Padre: letters, signed documents, conferences, photographs, films and audiovisual material, providing the current owners—whether centers or individuals—with copies.

471. To request that Rectors and Superiors of centers and Directors of apostolic works motivate their subjects and require them to send to Rome various documents and historical materials that they may have in their possession, making sure, if they so desire, to keep copies of all such material.

472. To gather historical material pertaining the family of Our Founder, especially Mama Maurita [the mother of Marcial Maciel Degollado], the instrument chosen by God to give life to Nuestro Padre and to prepare the earth in which his vocation as a Christian, a priest and the Founder of the Legion of Christ would germinate.

473. We consider it appropriate at this time to inform you that the Commission for the Cause of the Beatification of Mama Maurita has now been put in place and will in time be releasing information on the steps which it has been taking. Meanwhile, the Chapter Fathers invite our legionary brothers to intensify their prayers so that God may grant us the grace of seeing in the not too distant future Mama Maurita placed on altars, for the good of the Church, of the Legion and of the Movement.

Part Five: final recommendations

9. Table games and other decisions

690. For the physical rest and mental hygiene of our religious, it is preferable that physical exercise be chosen, either in the open air or, if possible, in a gymnasium if the climate requires it.

691. In very cold or excessively hot regions, on rainy days, on major summer vacations, on Christmas and Easter, table games can be played according the following criteria:

692.1 Preference must be shown for table games that require physical movement, such as ping-pong, billiards, etc.

693.2 Electronic games that help provide mental rest may also be employed.

694.3 Whenever possible, Superiors shall see to it that religious are supplied with adequate facilities, furnishings and equipment for these games.

695. After consulting the Chapter on the custom of not crossing one's legs, it has responded with the standard established by Our Founder. In order to demonstrate sobriety and priestly distinction

as well as personal sacrifice, the Chapter reconfirms the norms of not crossing one's legs upon sitting down unless required to do so as a result of a medical condition.

Conclusion

710. At the end of this release of our First Ordinary General Chapter, we come back with feelings of deep gratitude to the person of Nuestro Padre who, with his presence and his word Founder, has marked the hallmark of this Chapter. It is a historical reality that, because of such relief and importance, we want to underline once again.

711. The Chapter Fathers note with satisfaction that, thanks to the guidance of Nuestro Padre, and the generous support of the superiors, there has been a continuous growth in awareness, personal and collective, of our status as co-founders. Despite this undeniable reality, we want to do all unanimously to each of the legionnaires the most pressing invitation to further deepen by the sentence and under the light of God in the sense that specific vocation and indispensable, and to act in a manner consistent with such lofty mission.

712. It is a fact that the Legion is growing at maturity of its spirit, in the number, love and surrender of his men, in the scale of his works and in the strength of their apostolates, but it is also true that not happen in the years vain for the life of Our Father and charged him in his tribute to fatigue and burnout (cf. NPC VIII P. 2838). He knows that and has lived much of his life. The question of the term is in contrast to its end menguadas forces in an attempt to tighten the step to consolidate as much as possible and in the true spirit what has been achieved so far (JNC VII, p. 2436). And as their forces decreases in inverse proportion to grow pressing commitments and responsibilities, he turns his gaze toward us, we are the youth of its existence, the deposit of his hopes and the power of his faith (cf. NPC VIII p. 2838). It needs all of our collaboration, we do not want to be passive spectators or instruments, still less cowardly deserters or vile traitors, but fellow workers, fatigue and joy; together, we have to carry out the mission that Christ entrusts to us (cf. NPC VIII, p. 2438). Each of us has to be taking over where obedience was placed, without the Legion or suffer decline in the integrity of its spirit or the pace of its growth.

713. These days Our Founding Father has invited us to have any fear of the future, since it is not staring at predetermined, but that depends on us. And his words are both an encouragement and a warning. The Legion will continue with the same vigour and drive, fulfilling its mission of renewing ferment, if we penetrate its spirit, if we work together and with very great confidence in God. In our hands is, therefore, that the plan of God be done, step by step, for the good of humanity, or it is truncated so hopeless. Is in our hands, and only asks of us faith, a lot of faith in the Legion and the Movement, love for it, hope in his mission, docility, loyal cooperation, responsibility and loyalty (cf. p. 635 NPC II II p . 1002; IV p. 1330).

714. The Legion, as any work of God, holds a mystery so high that only gradually can we capture it. It will be the prerogative of mature souls to possess it in its depth and integrity and understand it in all its possibilities and scope. And yet, our appreciation for the Legion has to be based on personal knowledge and belief of the same, not just feelings (cf. JNC VI P. 2031). It is extremely urgent that all Superiors and subordinates make a gigantic effort to immerse until the

deepest in the spirit of our founder, through a regular and systematic study of the Constitutions necessarily enlightened by faith, in order to achieve our full identification with this wonderful plan of God, the Legion. Our whole life has to be a permanent confession of faith in this new ecclesial medium so splendid that God our Lord wanted to give to humanity for the salvation of man. His spirit must so burn within us that we can exclaim, "I am by the Legion that God loves me" (NPC VIII P. 2838), echoing the exact expression of St. Paul: "I no longer live, it is Christ who lives in me" (Gal 2.20).

715. In this effort, we are accompanied daily by the power and strength of God, Nuestro Padre, and the caring presence of the Blessed Virgin Mary, Mother of the Legion, for everybody to be faithful to the grace he has been given for the extension of the Kingdom of our Lord Jesus Christ and the good of men.

As Founder and Chief Executive Officer of the Legion, according to the Constitutions, these guidelines are promulgated by the First Ordinary General Chapter of the Legion of Christ in Rome on November 26, 1980.

First General Chapter of the Legionaries of Christ for superiors

dated November 26, 1980.

Introduction

1. During this first general chapter ordinary of the Legion of Christ, which God has permitted to be celebrated under the presence and vivacity of our Father Founder, the subject of religious superiors continually occupied the thoughts and hearts of all the chapter fathers.

2. In his report on governance, our Founding Father pointed out the role of the superiors and at the same time emphasized that the goals and successes which have been achieved in the formation and fervor of our religious, in their apostolic fertility and their religious testimony, were among the many results of those who, aided by the grace of God, have lovingly collaborated with him in his position of governance, have adhered with honesty to the Constitutions, have faithfully put into practice the trust placed in them and have promoted this same adherence and loyalty among their subjects.

4. Much has been achieved in the various fields of formation and apostolic life of legionaries. But there are still goals to be achieved — for example the sense of reserve and discretion, intercommunication and reliance, the delicacy involved in fulfilling the private vow, social formation, etc. — and objectives to reach for. It is a challenge that imperils all of us if we want to give full satisfaction to that which our Lord God intends for the Legion and which our Founder has conveyed and will, we hope, continue to convey to us.

5. For this reason, the chapter in executing its role asks of all superiors an even greater adherence to the Constitutions, to the methodology, to the specific apostolate, to the norms and traditions of

the Legion. It asks for a total and intimate practical acceptance of the person and unique role of Nuestro Padre as Founder; acceptance and identification of all that must be translated at the present moment and in the future into diligently and committedly carrying out all of his consignments, decisions and suggestions. The chapter fathers ask of the superiors a more attentive vigilance and a prudent energy in instilling, by every means possible, the monolithic and at the same time vertebrate unity of the Legion, religious and priestly fervor in the legionaries, so as to avoid putting these values at risk as a result of small details.

6. As a result of all that has been stated above, the Chapter has decided to make, in addition to a general communication, a special communication to the superiors in which it gathers together, ratifies and adopts the standards of formation and apostolate that our Father Founder had been expressing during the chapter sessions and which should constitute a guide for conduct and action for all legionary superiors.

Part One: Importance of the Figure of the Superior

Part Two: Practical criteria for the actions of superiors

I. The priorities and work of superiors

62. He should show a positive and cordial interest in each one of the religious and in their needs, including getting close to them. He must express this personal interest through attention to details: i.e.: visiting them in the infirmary, satisfying them in those ways permitted by the Constitutions, taking care to see that their food and meals are nutritious, pleasant and abundant, etc.

70. We the chapter fathers personally accept the standards of our Father Founder in relation to that which is a matter of life or death for the Legion: the constant growth of its membership. With this in mind we strongly recommend to all superiors that they spare no effort to search for numerous and quality vocations and to preserve the fidelity of all those who have accepted God's call to the Legion. In relation to this:

71. They should work assiduously to create an awareness in the religious that the promulgation and attainment of vocations is a serious obligation of all legionaries, no matter the job responsibilities to which the commitment to obedience has obligated them.

72. They should strengthen to the maximum the sources for vocations:

a. They should try to see to it that vocational efforts have everything they need: an adequate number and capacity of personnel, sufficient means and an efficient plan of action subject to reexamination.

b. In vocational centers:

(1) They should attend to and promote the cultivation of vocations with all the means that legionary pedagogy puts at their disposal. For example, being permanently watchful of the

apostolics (students), keeping them occupied at all times, safely stimulating them, motivating them, caring for their personal hygiene, offering them the means to persevere, instilling in them a love for the Eucharist and for the Most Blessed Virgin Mary, forming their free will and their character, etc.

(2) Pay special attention to instilling in the apostolics confidence in their superiors, as much through daily interaction as through spiritual direction, so that they may open their consciences with total sincerity. Additionally, if you happen to see a student who is sad, melancholy or worried, do not wait for him to approach you, but rather go and talk to him.

c. Pay great attention to ECYD and to Regnum Christi so that the cultivation of Christian life within the young might be all the greater and so that more vocations to God will burst forth.

73. They should use all natural and supernatural means to help legionaries faithfully persevere in their vocation.

a. It is necessary opportune et importune to motivate, urge and inspire in order to help them overcome their miseries and difficulties and so that they may fully develop the legionary physiognomy. There is no need to be drastic. Learn to wait for the opportune moment. Overlook small details and limitations where greater advantages exist, do not do damage to the rest and do not forget at any time the possibility of a solution.

b. You must if necessary transfer a religious or priest to another more appropriate community. Exhaust every possible resource to salvage as many vocations as possible.

74. Spiritual direction is such an important means for instilling fervor and perseverance in religious and priests that Nuestro Padre, as well as all the chapter fathers, require all superiors to:

a. attend to religious and priests with scrupulous regularity and depth as called for in the Constitutions.

b. carry a notebook in which all those to whom they are attending are registered in detail. This registry should be reviewed at least once a year by the territorial director.

c. report in the bi-monthly governing report all those to whom they are attending, have attended, or are no longer attending and for what reasons.

d. learn to listen with interest when conducting spiritual direction, allowing religious to express themselves freely and without haste. As faithful instruments of God's grace, remain alert to the action of the Holy Spirit on souls. Do not forget the details of courtesy and deference.

e. allow religious all the time they need during the first meetings for the spiritual director to get to know their souls. Once you have sufficient knowledge, teach them to order their thoughts in such a way so as to express them with clarity and without carrying on unnecessarily.

II. Particular aspects of the work of superiors

100. The superior is always guided by the spirit of the constitutions so that neither he himself nor his community goes about feeling the need for superfluous things:

a. Teach the religious to value time and the efficient use of it as one the most valuable gifts which God has given to the apostle.

b. With this in mind, extend to them to the extent possible every means which may help them to give more to their formation and to their apostolic activities. This is the reason our centers are provided with gardens, heating and air conditioning in those climates which require it, etc.

c. However, be careful to differentiate between that which is necessary and efficient and that which is only obedient to fashion, comfort and softness (showy cars, etc.).

101. Be attentive to the mode of dress of religious so that they adapt to the specified norms and exclude everything which leads towards the secular.

102. Control and try to moderate the excessive enthusiasm of religious for visiting family or for communicating with them by phone.

103. Since worldly influences can infiltrate especially through the medium of books, magazines, press, radio, music, movies and television, carry out and enforce the provisions of the constitutions and of the chapter in this matter so as to close the door to any relaxation of religious spirit.

104. See to it personally that religious and priests do not read newspapers or listen to news in their own rooms or offices, but rather in places set aside for this purpose.

105. Do not allow religious to use *ad personam*, or to have in their own rooms, recorders, radios, cameras, etc. All these instruments are *ad officium* and should be kept in an appropriate place. When traveling, attending a class, etc., a religious may be permitted to take a camera or recorder.

106. Designate a small team with the responsibility to take photographs, movies or recordings of the center's activities.

107. When allowing religious to watch musical events on television, limit them to symphonic concerts. Additionally do not allow them to watch contests, festivals or shows of popular music or similar programming — or operas, operettas, ballets or staged zarzuelas (Spanish operettas).

108. Do not allow religious to make personal purchases: clothing, items for personal hygiene or for work, photographic material, etc. As a demonstration of religious poverty, he must personally ask the center's manager for those things he needs.

109. Firmly enforce the norm of assigning someone to accompany the religious on trips outside the center.

110. As a matter of principle, try to see to it that religious do not travel by car and give them enough money to cover travel expenses and to deal with any difficulties that may arise due to possible unforeseen circumstances. It is estimated that today \$100 is sufficient for intercontinental trips or for trips of comparable distance. The director general will modify this amount as circumstances require.

111. When a religious arrives as a guest at a center, the superior of that center should extend to him all the courtesies that the charity of Christ teaches us, but within the spirit of the constitutions. As such, do not invite him to restaurants, but rather attend to him in the center itself.

112. When religious arrive in a city with a legionary center, superiors shall also see to it that they are lodged in the center and not in hotels, homes of family members or of acquaintances. While staying at the center, the superior should charitably and prudently require them to abide by the community's fundamental rules, and in the course of carrying out the program approved by their own superior, advise him of their comings and goings.

Part Three: Norms related to communication

Introduction

138. Among the norms relating to communication for religious, Nuestro Padre emphasized the following, which the chapter fathers are sending to all superiors:

I. Use of the telephone

139. To assure that telephone use does not threaten spiritual and religious discipline, superiors shall with the utmost diligence take care to insure that our religious know and make known to their families the chapter's instructions in this regard:

140.a. Receiving calls

(a) Students in our vocational centers may respond to their parents when they call by telephone. However, rectors shall take care to insure that these calls do not interfere with the general discipline of the center or create obstacles to the vocational development of the students.

(b) Similarly, candidates may receive telephone calls from their parents if they do not interrupt the activities of the candidacy and are deemed not to be a danger to the candidates' spiritual situation.

(c) During the novitiate novices may only receive telephone calls from their parents on their saint's day, birthday and at Christmas

(d) In the centers of humanities and sciences, in the centers of higher study and in apostolic centers, when parents are not able to make the allowable monthly visit to their son, a telephone call may be permitted if it is so desired.

(e) After the novitiate, if families insist on having telephone contact with their sons, the superior may permit religious to receive calls from their parents twice a month.

141.b. Making calls

(a) Although the telephone may be used for official reasons and for reasons relating to the apostolate when they can be shown to be necessary, superiors shall take care to insure that religious maintain the required subordination (routine or specific permission) as proscribed in the constitutions, that they are courteous but brief in their dealings with these matters and that they respect the discipline of the center.

(b) If on occasion a religious needs to speak by telephone with his parents for serious and justifiable reasons, the superior may permit it provided the call is made collect. Exceptions can be made in those cases in which the family is lacking in financial means.

(c) Wherever possible, install telephone booths so that calls can be made with greater ease and discretion.

II. Relations with family

142. Before permitting visits to the family home on those occasions predetermined by chapter communication, the superior should always analyze the family environment, or any other environment that may be encountered, in such a way that he can take the necessary steps to safeguard the religious spirit of our charges.

143. It remains at the discretion of the territorial director, after consultations with the center's rector or the novice instructor, whether or not to permit an apostolic, for serious reasons and in extraordinary cases, to attend the baptism, first communion or confirmation of a sibling. This permission can only be granted if the religious ceremony takes place in the same city where the vocational center of novitiate is located. The apostolic or novice should return to the center after exchanging greetings with his family.

144. The instructor may permit a novice to attend professions of religious vows or priestly ordinations of his siblings if these ceremonies take place in the same country where the novice is residing and if he is certain that the atmosphere will be appropriate and beneficial for the novice. This visit shall last one day.

145. As a general rule, novices and religious may not receive visits other than those proscribed in the chapter communication. However, on occasion:

(a) the territorial director, after consulting with the appropriate superior, may authorize a visit by a family member whose moral reputation is known and who has previously requested it due to extraordinary circumstances. Try to see to it that this visit does not last longer than an hour if they live in the same country. However, if they live in another country, allow a prudent amount of time as befits the length and expense of the trip.

(b) The superior may permit a visit by a family member whose moral reputation is known if, due to extraordinary circumstances, that person arrives without prior notice. See the above paragraph for rules concerning the length of such a visit.

146. If parents are coming from another country, novices visit with them for up to three days. At the discretion of the instructor, they may leave the novice center, including the city where the center is located, but should always return no later than 8:00 PM. This visit may be permitted only once during the second year of the novitiate.

147. If parents are coming from another country, religious may accompany them for approximately eight days. During these visits they may leave the city where the center is located, but should always return to the center to sleep no later than 8:00 PM.

148. Only the director general, at the recommendation of the territorial director, may authorize a religious, whose parents are coming from another country, to go with them outside of the country where he resides in order to make a pilgrimage to a recognized religious location (i.e.: Lourdes, Fatima, Rome). This excludes vacation trips and intercontinental travel. Even then, the granting of such permissions should be exceptional and may be done only after having analyzed with the greatest of care the family's ideas and customs, the religious' personal circumstances and the technical details of the pilgrimage such as lodging, itinerary, means of transportation, duration, etc.

149. In doing business on behalf of our apostolates, the director general and the territorial director should take special care to guard against engaging those companies or organizations which family members of legionaries own or in which they have a financial interest in order to avoid, as a result of the normal difficulties that such situations often present, any regret over the vocation of our religious.

Principals and Norms of the Legion of Christ

Introduction

1. This manual of principles and norms seeks to delineate the chief characteristics of the legionary with the goal of helping to nourish the spirit, form the criteria, assimilate the legionary mystique and orient the conduct and behavior of all those who consecrate themselves to the establishment of the Kingdom of God in the ranks of the Legion of Christ.

2. Its entire content is inspired by the Constitutions of the Legion, which emanates from the Gospels and the from the urgency to propel religious life. It constitutes the message of Christ for those who, freely and consciously, have adopted them by molding themselves after Him in the ranks of the Legion.

3. Because of this, faithfulness to the contents of the principles and norms delineates the road of authentic and objective holiness and constitutes the only valid posture for a man of the Kingdom before the will of God. Only in this way, in fidelity and love, are these principles and norms made messengers of it, of personal realization and of salvation. They will oppress only those

who do not know how to live according to them live them in freedom as sons of God, which is to say as a manifestation of the faith which imitates and identifies with Christ.

4. It is necessary to internalize these principles in a supernatural climate, principally in personal prayer, reflective reading and full of faith and through the joyful acceptance of explanations made by their Superiors, in order to pass from self-understanding to integration in love and obedience.

5. Legionaries shall not forget that these principles and norms are an effective aid in fulfilling the promises made to God on the day of their religious profession, a response to the call of Jesus Christ and the expression of a free and personal choice to follow them on the road to loving and self-sacrificing submission in fulfillment of the Most Holy Will of God. In their contents you will find the God who called and selected you and through them you will find the fertility of your apostolic vocation.

Part One: Orientations for Legionary Life Detailing the Stages of Novitiate, Studies, Apostolic Practices, and Priestly Life

1. Fundamental orientation

10. For a lifelong fundamental orientation, the legionary must have a clear conscience for his mission on earth: an exclusive, unalterable, consummately just and absorbing mission.

11. Following the example of Jesus Christ, it consists of putting God first in one's life by fulfilling His Most Holy Will — putting aside all other interests, appetites or personal desires — through the total consecration to the love of Jesus Christ and the establishment of his Kingdom on earth by means of the passionate commitment to the salvation of souls, without consideration for race, nationality or socioeconomic status.

12. By necessity this orientation springs from the innumerable benefits received from the Lord: the gift of one's existence, of the Catholic faith, of the priestly and religious vocation in the Legion of Christ and of the perseverance in it.

13. Submit yourself to the Most Holy Will of God and maintaining a total dependence on it in all things. The Will of God is normally manifested to the legionary through the Constitutions of the Legion of Christ, the words and writings of the Founder, the Decrees and Communiqués of the Chapters General and the genuine traditions of the legitimate Superiors. It is through the convinced and cordial fulfillment of the above that the legionary expresses his faith, his love and his obedience to the Magisterium of the Church and to the directives of the Supreme Pontiff, Vicar of Jesus Christ and Visible Head of the Universal Church.

14. Trying never to invert the authentic hierarchy of values, do not suffer anguish by living in deceit. Put God, Jesus Christ, the Church, other souls, and the Legion before all things; know and

love God's Revelation through the Sacred Scripture, especially the gospel, not according to your own personal interpretation, but according to the Magisterium, following it without explanation.

15. Follow Christ's exhortation to pray constantly at all times and in all circumstances. Prayer is the source of light for the soul: in it the certainties of faith are strengthened. Prayer is the generator of love: in it one's will comes to identify with God's most holy desire. Prayer is a vigorous promoter of action: in it God fills us with zeal for the conquest of his Kingdom. In it we regain strength to emerge victorious from the snares and temptations of the world and of the devil.

16. Be deeply convinced of the necessity to live with an attitude of substantial humility, which entails the recognition of one's condition as a human being and a sinner; for it is not by oneself, but by God; it is not for oneself, but for God.

17. Be convinced that a legionary has no other path for finding God than through obedience, motivated by faith and love, which leads him to the appreciation and acceptance of the cross in his own life, following the example of the Lord, and to self-denial so that he might be more fully filled with God and His concerns.

18. Depend habitually and totally on your Superiors as the living and concrete expression of submission of your own will to the Will of God, persuaded that this is the best guarantee for defending yourselves from the snares of pride and arrogance, and as the most secure path towards final perseverance and apostolic fertility.

19. Always be on guard against the passions of the spirit, especially arrogance and pride. Do not allow yourselves to fall into confusion and temerity by considering yourselves self-sufficient at interpreting and following the path of God at the fringes of the Magisterium of the Church, of the Constitutions and of obedience to your legitimate Superiors.

20. In summary, live the vows of poverty, chastity and obedience and the private vows of the Legion of Christ as a requirement of authentic faith and love for Jesus Christ, with the clear conscience of one standing before God, the Church and other souls.

2. Orientations for life in the novitiate

21. The novitiate is the period in which the Church and the Legion intends for the novice, as an aspirant to religious life, to seriously meditate on God's call and on the implications that following Christ has in accordance with the Constitutions and the spirit of the Legion.

22. The two years of novitiate are a time for the Legion to get to know those who aspire to be legionary religious and to determine before God if they possess the qualities of intelligence, will, character, sincerity, maturity and human coherence, order, piety and zeal for the salvation of souls, a time for accepting them into the Legion, and for channeling them into the service of God through a diverse route. The Legion analyzes not only the qualities which they already have, but also their capacity and ability to acquire new ones.

23. The only purpose of the person who wishes to be a legionary can be found summarized above the doorway of each novice center: "Christus vita vestra." This also summarizes the Legion's entire men's formation program. Therefore, the novice is destined for the study of Christ, of all his virtues and of that which....

24. Strive to live each day animated by a fervent desire and firm intention to know, love and imitate Christ, especially in the most outstanding facets of in his life. Therefore: a) study and meditate on the holy Gospels and the Constitutions of the Legion, whose contents and spirit emanate from the same Gospel as applied to those souls who want to follow Christ in the Legion; b) cultivate prayer and contemplation, a great stairway by which one learns to know Jesus Christ; make use of moments of meditation, of adoration and of frequent visits to the Eucharist with interest and great care, and ask the Holy Spirit to grant you a clear and profound knowledge of Jesus Christ; c) study and meditate on those books about Jesus Christ which are most distinguished by their solidity and spiritual unction.

25. During your entire novitiate examine with relative frequency, in conjunction with your Instructor, the degree of transformation in Christ that you are achieving, without forgetting that as "new men" you should think, love and desire as Christ, and not according to Satan and worldly criteria.

26. Decide to follow your vocation with sincerity, responsibility and generosity, taking up your cross "here and now" and following very closely in the footsteps of Jesus Christ. Reject with energy, valor and loving generosity the slightest inkling of doubt when confronting the snares which the world, which the devil and your own passions place before your vocation to be consecrated to Jesus Christ and to the souls of the Legion.

27. Always keep in mind that it is not temptation, but rather the acceptance of doubt that saps the energies necessary for the struggle required by ordinary life and consecration to God, and which over the long term leads to the loss of vocation, or the lamentable loss of time which is better spent laying the groundwork for your own sanctification or for apostolic zeal; this acceptance of doubt can also destroy the process of one's own human maturation and can lead to irreversible psychological imbalances through the internal divisions it incites.

28. From the first moment learn to cement your work of formation in a living and operative faith and in a passionate love for Our Lord Jesus and for your fellow men, in whose commitment you have been called to collaborate.

29. The Legion, as a work inspired by God, contains a mystery. It is necessary that you dedicate your greatest efforts to penetrating, by the light of faith, its providentially, the wisdom of its principles, of its norms of its methods of formation and apostolate, so that your appreciation, love and submission to the Legion is based on solid and deep convictions, and not on passing sentiments or emotions.

30. Maintain an assiduous and cordial contact with the sources of the Legion's spirituality, especially the Constitutions and Letters of the Founder, exposing them to the light which the Holy Spirit grants to legionaries through reading and meditation.

31. Seek to create solid habits of religious life and life experience from legionary principles with tenacity, so that the efforts for your formation are effective and lasting.

32. Work with constancy: a) on the formation of will and character, since — from the point of view of human values — a man's worth depends to a great degree on his being able to forge his will and his character. A man without character is a puppet in the hands of his passions; b) on the acquisition of rectitude in thought and work, according to the criteria of Christ, conscious that insecurity, fear, criticisms and internal divisions are not traits of an upright man; c) on the practice of sincerity, because this virtue, together with rectitude, creates a great harmony and loyalty among yourselves and in your personal relationships with God and others; d) on the internal and external balance of a mature personality, undivided and perfectly integrated; e) on authentic amiability and courtesy with others, which is the spontaneous fruit of a good formation of will, of rectitude, sincerity and loyalty; f) on order and discipline: 1. in internal and external faculties. 2. in programs for life and for work: studies, apostolates. . . 3. in emotional and sentimental life, so that faith and will control feelings without ever permitting feelings or emotions to be the path or standard for fulfilling or inhibiting the debts and obligations which, as men and as Christians, we have to God and to others; on the contrary, a man becomes a toy of his feelings, destroying what is specific and characteristic of his humanity; g) on the cultivation of mental health: a healthy mind in an honest, upright, loyal man. When two personalities are formed through a lack of sincerity, an internal division is born which produces anguish, neurosis and, in some cases, even a form of schizophrenia.

33. Formation implies overcoming defects, channeling passions, purifying intentions, and acquiring habits — such as silence, seclusion, etc. — that at times go against nature. Give yourselves over to this formation with serenity and amplitude of spirit, conscious that in this way you are orienting yourselves to the identification with Christ through the transformation of your own person. Do not allow difficulties or slowness in your spiritual progress to dishearten or bow you down.

34. In your work avail yourselves of help especially from the Father Instructor and from the Assistants with a supernatural spirit, confidence, docility and assiduity.

35. Put the gift of your vocation in the hands of Mary every day so that she may grant you the grace to be faithful to the Will of God and the mission that has been entrusted to you by being called to the Legion.

36. Incite in your life love for the Church, our Mother and Teacher, and for the Pope, Vicar of Christ on Earth. Welcome its teachings with a spirit of faith, rendering them the tribute of your total adherence, and always make them known as much as you possible can.

37. If at the end of two years of Novitiate a good degree of transformation from the former man into Christ has not been accomplished, and if personal identification with the thought, desire, feelings and actions of the Legion has not been achieved, it is preferable to wait before professing, or to follow another path for serving God.

Part Two: Principles of Self-Denial

Part Three: Guide for Legion Life

1. Means for cultivating the spiritual life

1. Daily means

4. Prayer

139. Prayer can be discursive-affective. This prayer form consists of intellectually analyzing a basic idea or a life principle so as to probe it and personalize it. This is not a purely intellectual activity. It is a heartfelt reflection, in the light of faith, on the mystery of one's own life seen from God's perspective. This deepening should lead to motions of the will whereby the soul is united with God, expresses its love for Him, thanks Him for his benefits, asks for help, acknowledges its condition of sinful creature, and surrenders trustingly until it culminates in a conversion of heart or in a decision to live from now on in accordance with truth contemplated in the light of God.

2. Periodic means

10. Spiritual Direction

275. A good spiritual direction requires, in addition, on the directee's part: 1. Prompt and simple docility to listen to and follow the Director's counsels, without trying to subtly induce him to elect one's own tastes and wishes; 2. Perseverance along the path the Director traces; 3. Discretion: the directee should confide to others neither his problems nor the specific pieces of advice he has received.

276. It is necessary to be well prepared to have spiritual direction for it to be fruitful. Stemming from your Reform of Life Program and from the resolutions from your previous direction, make sure to present: 1. The general situation of your soul; 2. the progress of your work in the life of union with God, which is composed of interior life, a life of piety- principally the meditation, Eucharistic life and the exam of conscience -, the sacramental life, the practice of the vows, fidelity to the means of perseverance prescribed by the legion; 3. the cordial living of the spirituality and the methodology of the legion; 4. particular problems and consultations; 5. Proposals for work until the next Spiritual Direction.

2. Activities

3. Certain Virtues

11. Discretion and Reserve

566. In the Legion the evangelical virtue of discretion is practiced, especially with outsiders, for reasons of prudence so that the self-preservation and self-defense of the congregation are bound together, for reasons of humility so the legionary may work with a great purity of intention, and for reasons of apostolic efficiency so that greater freedom of action might be enjoyed.

567. Out of love for the Legion and a sense of responsibility take care not to communicate to outsiders anything that might be misinterpreted about the diverse context of religious life in the Legion, anything that might be used against the Legion, anything which superiors have not authorized you to communicate, and anything that might imply scorn of the Legion.

568. Always maintain great self-control, even with your own colleagues, in order to avoid passing along negative or unnecessary news, or speaking of problems, learned through visits or by other means, of other religious, communities or apostolates with the goal of respecting charity, which is the source of a true spirit of peace and harmony in the Congregation and in its communities.

569. Never facilitate, without serious cause, oral or written distribution of reports or facts about legionaries, or writings of the Legion without authorization by superiors. Be very prudent and discreet in your comments so as not to unnecessarily damage the Legion.

570. Be shrewd when dealing with strangers. Respond with precision, moderation and discretion to questions they may ask, keeping in mind the good or evil they are capable of doing to the Legion and to each other in passing along a fact or expressing an opinion.

571. Be especially discreet in regard to anything that you may learn in an official capacity, including anything of an apostolic nature, or through dealings with secular members, or through interaction with superiors, bearing in mind that you are the keepers of a confidence that should not be betrayed.

572. Avoid dealing with or discussing personal problems with your companions. It is better to refer these problems to those whom God has designated to help you on your road to loyalty and satisfaction.

573. Be very careful to guard the custody of the writings and documents of the Legion (constitutions, letters from the founder, manuals, statutes, chapter decrees and communications, etc.). Do not leave them within the reach of strangers, always keeping them in designated places and not lending them out without authorization from the appropriate superiors.

Part Four: Specific Legionary Traditions

28. Anniversary of the approval of the Constitutions

692. On this day adoration of the Eucharist takes place in a special spirit of thanksgiving to God Our Father for the gift of the Constitutions. We ask particularly for the grace to know them, love them and live them with unceasing faithfulness until death as a sure path of satisfaction and apostolic fertility for the legionary.

693. On this day: 1) the lectern is placed on the left side of the presbytery. The lighted Pascal candle is to the right of the lectern and a branch of fresh flowers to the left. 2) Before the presentation of the Eucharist, the book of the Constitutions is placed on the altar. 3) The priest, who presents the Eucharist, (a) genuflects, then takes the book of the Constitutions from the altar

and places it on the lectern. (b) Subsequently, he presents the Eucharist and incenses it according to the proscribed rite. (c) After incensing the Eucharist, he rises and goes to incense the Constitutions with three simple strokes. After handing the incense burner to a server, he and the acolytes kiss the Constitutions, move to the center, genuflect and withdraw. 4) Similarly, each legionary completes his adoration, genuflects before the Eucharist, goes to kiss the Constitutions and withdraws.

694. After the benediction with the Eucharist, 1) the legionary consecration is recited. 2) “Tantum Ergo” is sung and the presiding priest rises, incenses the book of the Constitutions, takes it from the lectern and places it on the altar.

29. The Legionary hymn

695. The communal singing of the legionary hymn is a means to cultivate the spirit of the body, to forge the heart for the struggle for the establishment of the Kingdom of Christ, and to express — united in one voice — the adherence of each person to the ideals which inspire the legionary's life.

696. Try to sing it with enthusiasm and a firm voice, trying to identify with the contents of the lyrics.

697. The legionary hymn is sung in chapel at the end of the solemn rosary on the following feast days: - January 3, Foundation of the Legion. - February 6, Decretum Laudis. - May 25, Canonical Approval of the Legion. - June 13, Canonical Election. - November 26, Priestly Ordination of Nuestro Padre. - Sacred Heart. - Christ the King. - Day of the General Director.

33. Legionary feast days

The legionary feast days are:

707. Patrons and protectors:

1. Sacred Heart: Primerísima.
2. Saturday after the feast of the Sacred Heart: Primerísima.
3. Feast of the Virgin of Sorrows, September 15: Primerísima.
4. Feast of St. Michael, September 29: Primera.
5. Feast of St. Joseph, March 19: Primerísima.
6. Feast of St Paul, January 25: Primera.
7. Feast of St John the Evangelist, December 27: Primerísima.
8. Christ the King, last Sunday of ordinary time: Primerísima.

708. Anniversaries:

9. Founding of the Legion, January 3: Primerísima.
10. Decreto de Alabanza, February 6: Primerísima.
11. Founding of the Novitiate, March 25: Primerísima.

12. Canonical Approval of the Legion, May 25: Primerísima.
13. Canonical Erection of the Legion, June 13: Primerísima.
14. Approval of the Constitutions, feast of Saints Peter and Paul, June 29: Primerísima.
15. Anniversary of the solemn investiture of the Holy Father: Primerísima.
16. Anniversary of Mons. Francisco González Arias' call to glory, 20 de agosto: Primera.

709. Feasts of Nuestro Padre:

17. Birthday, March 10: Primerísima.
18. Onomastic, July 3: Primerísima.
19. Anniversary of his ordination, November 26: Primerísima.

710. Superiors:

20. Feast of the General Director, eighth of Christ the King: Primerísima.
21. Feast of the Territorial Director, eighth Sunday of Easter: Primerísima.
22. Feast of the Rector or Superior, eighth of St. Joseph, 26 de marzo: Primerísima.
23. Feast of the Instructor, first liturgically free day of the fourth week of Easter: Primera.
24. Feast of the Director, feast of Saint Joseph the Worker, May 1: Primera.
25. Feast of the Assistant, October 20 or the first liturgically free day: Primera.
26. Feast of the Prefect of Studies, feast of St. Thomas Aquinas, January 28: Primera.

711. Other feast days:

27. Immaculate Conception, December 8: Primerísima.
28. Christmas, December 25: Primerísima.
29. Solemnity of Mary, the mother of God (New Year's Day), January 1: Primerísima.
30. Epiphany, December 25: Primerísima.
31. Presentation of the Lord, February 2: Primerísima.
32. Palm Sunday: Primerísima.
33. Resurrection Sunday: Primerísima.
34. Easter: Primerísima.
35. Ascension: Primerísima.
36. Pentecost: Primerísima.
37. Most Holy Trinity: Primerísima.
38. Corpus Christi: Primerísima.
39. Assumption, August 15: Primerísima.
40. Nativity of the Most Holy Virgin, September 8: Primera.
41. All Saints, November 1: Primera.
42. Feast of the patron saint of each country: Primerísima.
43. In the international centers, the feast of the patron saint of the host country: Segunda.

38. "Christ Our King!" during meals

737. It is not the custom in the Legion to talk during breakfast, unless a ecclesiastical personality is in attendance. In the apostolic centers, however, one may talk at breakfast during the major vacations, being careful that such a breakfast does not last longer than forty-five minutes.

738. During meals: 1. In the centers of formation one may talk during meals on Primera, Primerisima and Segunda (special, very special and secondary) feast days, Sundays, during the Christmas and Easter periods and during the inter-week vacation days. 2. In apostolic centers one may also talk every day after ten minutes of readings.

739. One should not talk during *merienda* (snack or tea time), unless it is a *merienda-cena* (light meal) or a *merienda* outside of the dining room.

740. At dinner: 1. One may talk in the centers of formation at dinner during the Easter and Christmas periods, on days in which *merienda-cena* is held, or when dinner is held outside of the dining room. 2. In the apostolic centers, one may also talk every Sunday. If the community is made up of less than six members, one may talk every day.

741. “Christ Our King!” is said after ten minutes of readings, except on those days on which a *merienda-cena* is held, or if the meal is held inside the dining room due to bad weather, or at dinners during the Christmas period, in which case it is said after sitting down.

39. Readings in the dining room

742. After the blessing the table and before sitting down, two or three verses from the Gospels are read during the meal; during dinner, one or two items from the Constitutions of the Legion of Christ.

743. During meals books on ecclesiastical or profane history, essays or articles on current national or internal events, and news of interest about the life of the Legion must be read. At the end of the meal, as an enticement and stimulus to living one’s own vocation to holiness, the Roman martyrology or a book of saints in a vernacular language, approved by the Territorial Director, which fills the requirements for historicity and sobriety recommended by the Church.

744. During dinner, in order to retire the spirit at the end of the day, books on legionary spirituality, the encyclicals and the principal documents, discourses and homilies of the Supreme Pontiff — especially those which refer to religious and priestly life and to the apostolate — books on spirituality by proven and good ascetic authors and hagiographic series are read. On Friday evenings a chapter from “Imitation of Christ” is read.

745. Every year, during dinner, a good and solid work on the life of Our Lord Jesus Christ should be read.

746. At dinners during the month of May, books must be chosen which help religious to increase their knowledge, love and imitation of the Most Blessed Virgin. For dinners during the month of June, choose an appropriate book on the Sacred Heart or on Jesus Christ.

747. During Pentecost, read writings on the Holy Spirit at dinner.

748. During meals and dinners at the end of December 22, chapters from a book on the life of Christ dealing with his childhood are read. Homilies or discourses which the Pope has recently made may be read. Normal readings resume on January 2.

749. In the novitiates from the beginning of Lent and in the other centers at the end of Palm Sunday, a life of Christ is read during meals and at dinner, trying to coincide the reading, to the degree possible, with the different liturgical commemorations, keeping in mind that there is no reading during dinner on Holy Thursday and during meals and dinner on Good Friday. The homilies and discourses which the Pope has recently made, or some of the Founder's letters which reference those mysteries, may also be read.

750. At the beginning of meals during solemnities and liturgical feast days, a brief reading, which outlines the history and the spiritual meaning of each feast, must be read: -Solemnity of the Mother of God: January 1. -Epiphany. -Conversion of St. Paul: January 25. -Presentation of the Lord: February 2. -St. Joseph: March 19. -St. Joseph the Worker: May 1. -Ascension. - Pentecost. -Most Blessed Trinity. -Corpus Christi. -Sacred Heart. -Assumption of the Most Blessed Virgin: August 15. -Virgin of Sorrows: September 15. -St. Michael the Archangel: September 29. -All Saints Day: November 1. -Christ the King. -Immaculate Conception: December 8. -St. John the Evangelist: December 27. Afterwards, the martyrology or a book of saints is read.

751. On the Legion's feast days, here specified, read "Acts of the Legion of Christ." -January 3: Founding of the Legion. -February 6: Decretum Laudis. -March 10: Birthday of Nuestro Padre. - March 25: Founding of the Novitiate. -May 25: Canonical Approval of the Legion. -June 13: Canonical Erection. -June 29: Approval of the Constitutions. -November 26: Priestly Ordination of Nuestro Padre. Afterwards, the martyrology or a book of saints is read.

752. During the period of exam preparations and during minor vacations choose especially entertaining historical books.

753. Try to see to it that the religious who read to the community are competent, so that the reading may be followed with pleasure and might serve as a stimulus and example to those who are listening to it.

754. Directors of spiritual exercises and triuduums of renovation shall choose readings that best accommodate the themes they are addressing.

50. Written correspondence with relatives

790. Very carefully observe the norm of writing to your family at least once a month, as a sign of affection and gratitude, and with the goal preventing conflict-laden situations for the Legion.

791. Take advantage of these opportunities to spread the Gospel among your family members and to help them live their Christian lives better every day.

792. Also take advantage of these occasions to help your family members understand and better love the gift of the priestly vocation and to give them a greater knowledge, respect and love for the charism that God has given to the Church in the Legion.

Founder's Final Exhortation

837. I ask with all my soul the forces of Christ and the Blessed Virgin Mary, to keep the charism of the Legion as an assistance to his Church and the world, granted superiors cautious, kind and inflexible; no doubt that this charism or plieguen be some pressure come from within or from outside, if necessary, accept a thousand times the separation of some members to defend and save the real plan of God. As the Founder, I, interpreting the will of Our Lord Jesus Christ, prefer a Legion with a hundred obedient and holy men than a Legion with five thousand undisciplined men walking every day more along the easy highways of the world than along the narrow byways of the cross. Hopefully, those responsible for the future will never fail to remain firm and immovable to pressure from concepts purely of the world.

838. Therefore, pray every day and make sacrifices, that God will grant to the Legion superiors who are prudent, charitable, demanding and holy, with great discernment of spirit.

839. That Jesus Christ retain and increase your generosity and enthusiasm to consume your life every day in a service dedicated to the glory of God and the salvation of mankind.

840. And in conclusion of this humble effort to serve all my sons in the Legion and brothers in Christ, I join in time and eternity to the prayer of Jesus Christ, praying for all legionnaires: Father, save on your behalf the ones I have been given, that they may be one. I have given them your word and the world has hated them because they are not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. Sanctify them in the truth: Your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they may also may be sanctified in truth.

REAJO DEL ROBLE, FESTIVAL OF PENTECOST June 10, 1984 P. Marcial Maciel, L.C.

From another edition of Principles and Norms

Regnum Christi Activities in the Parish

73.1. It is also desirable that priests, who are members of Regnum Christi, actively collaborate in the apostolate of expanding and consolidating Regnum Christi and ECYD. This action must be carried forward by looking for the most convenient times and means for doing so, while not forgetting that as pastors they have an equal obligation to all their parishioners.

2. It is the responsibility of each parish priest, with the help of his spiritual director and section director, to evaluate the situation in his parish and the groups already existing

there, and to decide the most prudent and opportune means for promoting Regnum Christi within his parish.

74. Among the diocesan priest's principal fields of apostolic work which are specifically intended to benefit the Movement are the following:

1. In accordance with the provisions stipulated in nos. 294 to 229 of the Regnum Christi Manual, an essential part of his apostolate is the recruitment of other members for the Movement, especially of other diocesan priests, trying to see to it that they can also benefit from the spiritual support and apostolic methodology of Regnum Christi.
2. The spiritual and sacramental care of other members of the Movement, who are among the members of his parish or are within the reach of his ministerial activities. In his dealings with them, priests must promote their integration with the authentic spirit of Regnum Christi, supporting and reinforcing all the orders and directives of the major directors and section directors.
3. An integral part of a priest's apostolate must also be the promulgation of Regnum Christi's spirituality through the personal testimony of his sacred life and through his apostolic activities — principally preaching, writing and personal orientation.
4. In accordance with the above provision, he must seek to establish ECYD and Regnum Christi teams in his parish or with other known persons.

75. If it is within his capacity to do so, he shall help to promulgate authentic Christian and human values through the apostolate of the pen, the press and the means of mass communication, keeping in mind the tremendous influence that these have in today's society and in individual consciences.

76.1. In accordance with the provisions established in no. 992.2 of the Statutes of Regnum Christi, diocesan priests may not be section directors.

2. At the discretion of the section director, however, he may help in the facilitation or direction of the those team activities (encounter with Christ, study circles, etc.) which are based in his parish.

77.1. Diocesan priests may not preside over incorporations into Regnum Christi, which are the responsibility of section directors, as outlined in section 21.

2. However, the Territorial Director may in some cases delegate a diocesan priest, who is a member of Regnum Christi, to preside over the incorporations into the first degree or into ECYD, seeing to it that all the requirements set forth in the Statutes and Rituals of the Movement are observed.

78. Although each section of Regnum Christi has set short, medium and long-range apostolic projects, it is appropriate for diocesan priests, who are members of Movement, possess a spirit of initiative and are moved by a love of Christ and the Church, to propose to section directors those ideas and initiatives which may further serve to realize the mission of the Movement within the world according to its own charism.

79. Priests are also invited to keep in mind that Regnum Christi strongly recommends the apostolate of prayer to its members and reminds them that each member of the Movement should at all times be aware of the apostolic power of prayer made in the name of Christ, and should make use of it with faith and spontaneity. The world is saved by prayer and prayer is a great weapon for men of faith. The heart of the apostle is a praying heart. Each member of Regnum Christi should turn to prayer as the primary weapon in their personal transformation and in the conquest of their own environments for Christ. Prayer, especially that of a priest, often takes a silent and effective form in which neither effort nor words nor human desire is needed.

80. In accordance with the spirit of no. 233 of the Statutes of Regnum Christi and nos. 324 to 329 of the Manual of Regnum Christi, diocesan priests must be aware of the financial and material needs of the Church and the Movement. Therefore:

1. They shall try to see to it that the faithful entrusted to their pastoral care are aware of the moral obligation each one of them has to financially provide for the work of the Church.
2. Each priest may freely and spontaneously, according to his own abilities, offer some financial contribution to Regnum Christi.
3. In a spirit of charity and priestly solidarity, priests shall be encouraged to contribute to an international assistance fund which shall benefit those priests incorporated into Regnum Christi who find themselves in personal financial difficulties (as a result of their location, age, illness, etc.)

81.1. When Regnum Christi teams are established in parishes, it should be noted that they are to retain all the characteristics of Regnum Christi and that everything (recruitment, formation, cellular action, spiritual direction, etc.) be carried out according to the approved methodology.

2. Special attention should be paid so as to assure that the celebration of the sacraments follow the approved norms of the appropriate ecclesiastical authority as well as the style characteristic of liturgical ceremonies of the Movement's members.

82. Pay close attention so that those in the parish who incorporate into Regnum Christi, whether through cellular action or the recruitment efforts of the diocesan priest, know that they are being incorporated into a Movement of international scope, that they will be part of a section, and especially that they shall depend on the section director in all things that relate to their lives within Regnum Christi.

83. In accordance with the provisions established in no. 222 of these principles and norms, it is the responsibility of the Territorial Director, his Assistant for the apostolate and the section directors to see to it that the requirements of the above provisions are fulfilled.

84. Should it be necessary, a diocesan priest, who is a member of the Movement, may substitute for the section director in the direction and facilitation of the normal Regnum Christi or ECYD team activities (study circles, encounters with Christ, etc.) in which members of his parish participate.

85. It is preferable for the activities of the Movement to take place in their own centers. However, should it be necessary, they may take place in parish facilities or other locations, always doing so prudently and with the required authorizations.

Psalter of my Days, by Marcial Maciel

PREFACE

"There are blows in life so violent –I don't understand! Blows as if from the hatred of God; as if before them The silt of all sufferings Backs up into the soul... I don't understand! Not many; but they exist...they open dark furrows In the most ferocious face and in the most bull-like back. Perhaps they are the horses of that heathen Attila, Or the black heralds sent to us by Death."

"Last night as I lay a sleeping, I dreamt --oh blessed hope!-- There was a fountain flowing; Deep down in my soul. From what hidden channel, Tell me, water, you come to me? I never drank before From such a life-giving spring."

HOW GOOD YOU ARE, LORD!

How good you are, Lord, Despite my sin, you don't abandon me! Despite my blindness, you deny me not your light; Despite my indifference, you do not reject me. How good you are, Lord!

How good you are, Lord! When I stumble, you pick me up; When I stray from the path, you track me down; When I am bleeding, you bandage my wound! How good you are, Lord!

How good you are, Lord! If I turn towards you, you have been waiting; If i am insensitive, you keep insisting; If I am arrogant, you are always meek! How good you are, Lord!

• * * * * *

And I want to know what you are, Lord: the tide that licks the beach or the drop penetrating the stone; Faithful dog, hound of heaven, or the salmon swimming upriver?

The Father who scans the horizon Waiting for the Prodigal Son? The hardworking, tireless ant, or the bee seeking the best in every flower?

Are you the woodworm that eats us since the day we are born? The marauding night tiger, Or the hunter's treacherous trap?

How good that you, Lord, are all that!

"I know, Lord, that without You I can do nothing, But I also know that with You I can do all. I know, Lord, that having elected me You will always be my strength, Because you are the One who comforts me."

"II- Psalm of Faith 2. I believe, like Job, when Your light goes out

I believe in Thee, Lord. I wear my faith like armor to protect me Against the loud clash of the world Throughout my sleepless days and My anxiety ridden nights.

I believe in Your word ineffable and serene, For nothing will happen to me without your permission.

I believe, like Job, in richness and in poverty, When Your light grows dim and I grope in the dark, Looking for the old paths to guide me. When this black river of doubt Tries to break my dyke of hope..."

X Psalm of detachment

1. Free me, Lord, from myself!

I wish to receive from Thee, my God, that total detachment from all earthly things which impede my total surrender to Thee. Give it to me, Lord, And free me from worries about my future!

For it is not in the mud of this world, but in Thee, that I want to put my heart... Because if this night my soul is summoned, earthly treasures, for whom shall they be...? (1)

I not only ask, Lord, to be free from all external attachments. Because after I freed my ropes from them, I would still be tied To the misery of my interior world.

Free me, Lord, from myself! That neither the sweetness of love, Or the exaltation of joy Or the bitterness of pain, Make me their slave.

I desire, Lord, this holy indifference Which will squash my self to dissolve into Thee. And to lie in Thy hands...

"Last night as I lay a sleeping, I dreamt --oh blessed hope!— There was a beehive growing, Deep down in my soul. And inside, the golden bees Were producing with a flurry, From bits of old bitterness, Soft wax and sweetened honey.

Last night as I lay a sleeping, I dreamt, --oh blessed hope!-- A burning sun was glowing Deep down in my soul. It was burning because it made Warmth of fireside bright, And it was sun because it flared, Bringing tears, blinding sight.

Last night as I lay a sleeping, I dreamt--oh blessed hope!— It was God whom I was holding Deep down in my soul."

"You knew the loneliness we would feel as we followed your counsels, contrary to the ways of the world, so you came down into our lives to make our solitude fragrant and fruitful. ... Our

Father, our brother, the quiet corner where we take our rest when the feverishness of the day is done”

Second General Chapter of the Legion of Christ

Convocation

CONGREGATIO

LEGIONARIORUM CHRISTI

DIRECTOR GENERALIS

Prot. D.G. 987-91

Rome, October 31, 1991

To all the novices, priests and religious of the Legion of Christ

Carisa in Jesus Christ, fathers and brothers:

The conclusion of the General Chapter is a moment of very special outpouring of grace by God our Lord for a religious congregation. This is a time when the entire congregation, through their Chapter Fathers, is included under the light of the Holy Spirit and turns on itself, to discuss its course and its position in the light of divine charism transmitted by the Founder and approved by the Holy Father, the Vicar of Christ on earth; a moment to confront its factual reality with his inspired ideal, a moment to update the goals, outline objectives in the long and medium term, and renew strategies; a moment, in a word, to renovate its original identity by extracting from Constitutions a new vitality, spirit, traditions, and other legitimate institutional means that he has given his divine Author.

Eleven years have passed since, by God's providence, the Legion of Christ held the first Ordinary General Chapter. Now comes the hour, therefore, that we all have to implore our spirits and welcome thank our Lord God has saved us in view of the conclusion of the Second Ordinary General Chapter.

I wish, therefore, through these lines, and in compliance with the n. 429 of the Constitutions, announce that, God willing, on October 15 next year 1992, the second Ordinary General Chapter of the Legion of Christ will begin at the headquarters of the general direction in Rome. As you know, in the Ordinary General Chapter, in addition to the elections be arranged in the nos. 451 and 460 of the Constitutions, those matters are dealt with general or particular affecting the lives of the Congregation, as set out the nos. 466 and 467 of the Constitutions. Among them, touching "all comments, questions and suggestions" that the religious have written to the Director General, under n. 429.

Therefore, religious and priests who, with rectitude of conscience and after serious consideration before God our Lord, have proposals, suggestions. or questions to submit to the General Chapter,

are invited to put them in writing and send them in a sealed envelope to the general address in Rome, no later than January 31, 1992.

By the grace of God, our congregation already has half a century of history, a fairly extensive period in which it could establish the final text of the Constitutions adopted by the Holy See eight years ago, and reach an acceptable degree of institutionalization. Therefore, after the first Ordinary General Chapter of 1980, which sought primarily "to assist the Founder, clarify, qualify the legislation, regulation, methodology, and so on of the Legion, within its spirit and particular personality." I think that in the second Ordinary General Chapter everyone's efforts, especially the Chapter Fathers, should be directed to examine whether the constitutions are being implemented in a spirit of fervor, delicacy, and loyalty, and explore ways and forms - and although we know - to strengthen and make more effective the launch of the instrument and vigorous apostolic specific Legion, Regnum Christi, as well as ECYD, with all the peculiarities, with features and nuances that define our Constitutions and the Statutes of the Movement. I believe that the input and suggestions you can offer in this regard will be very useful for better utilization of the chapter meeting.

Let us unite in prayer all, as of now, to grace this event, which joins the countless thanks received in our golden jubilee, is indeed a boost to the Legion innovator that all lead us to deliver more fully with the realization of God's plan on the Legion.

From all of you, afectísimo servant in Jesus Christ,

Reelection of Nuestro Padre

Words of Nuestro Padre after his reelection

November 24, 1992

While it is always expected surprise. But anyway I accept this election because it is manifested, through all of you, the most holy will of God for me at this stage of my life.

It would be useless to say that I do not accept or reject the election, that would be as much as to say that I do not accept or reject the will of God.

I thought that possibly had already reached the summit and you have been more charitable and merciful with me. This has not happened.

Now I would only ask them to think in this way that still remains for me to finish the climb the mountain, remember the passage of Christ also in his last stretch towards Mount Calvary, and I want you as well, responding to the will of God, I have chosen to remain at the helm of the Legion, and also commit to accompany me in this last stretch as Cyrenians [NB: like Simon of Cyrene], helping me carry the cross.

I believe that for Christ the final leg of their journey must have been the heaviest for his tiredness, fatigue, pain and its proximity to an end.

I ask you to accompany me closely as Cyrenians, first with your daily and fervent prayer to God our Lord for me; second with your humble obedience to my government more smoothly, and third with your apostolic zeal to work tirelessly for the salvation of souls, for the good of the Church, and for the sake of the Legion.

Make all this together and united to the Holy Virgin Mary, our Mother and Queen of the Apostles.

Speech by the Pope

Speech by Pope John Paul II to members of the Second Ordinary General Chapter

December 18, 1992

Dear brethren:

Before concluding your second Ordinary General Chapter you wanted to have this meeting with the Pope, a key point to reaffirm the spirit of the Legionaries of Christ: adherence to the Apostolic See as a sign of your love for the Church. For my part, we gladly received and I thank God for the charism that inspires your commitment and apostolate. Above all, cordially greeting the father Marcial Maciel, founder and Superior General, Council members and other parents Chapter, as well as all members of your Institute.

Not long ago you have celebrated the fiftieth anniversary of your founding. From humble beginnings in Mexico City, through various initiatives and apostolic works, you have extended your work to many other countries, always with the desire to know and love Christ, and to extend his kingdom in the heart of men, your brothers and sisters. Father God has blessed you with an abundance of vocations, which have sought to give a human, doctrinal, and spiritual side to the challenges that are presented to the Church in modern times. With the vitality and joy that characterize you, you have a chance to contribute - also through the Regnum Christi Movement, which broadcasts your spirituality among the laity, youth and adults - to the Christian renewal of society according to the demands of the Gospel, particularly with the new evangelization, so urgent in America, whose culture was born, and also participate in the great mission "ad gentes", which in many parts of the world expects valid reinforcements. You can not doubt the loving providence of God on your lives and about the work they represent. Therefore, you are called to an ever increasing generosity, deeply motivated by love for Christ and men, love you always commits itself to repeat your motto: "Adveniat Regnum tuum!".

Extending the Kingdom of Christ is certainly the great ideal that inspired the efforts of the foundation of your Institute, and now must encourage projects that the Chapter has studied and approved for the future. To you, that militants Kingdom, fidelity to one's own charism means permeate all your life of evangelical values. It means making your own reign in the hearts charity and justice, respect for the human person, the opening universal solidarity towards those most in need, through service initiatives and human development. Everyone has something to contribute to the communal work by inserting itself into the various ecclesial communities where it

develops a apostolic work in close harmony with the Pastors and in collaboration with friendly and selfless all the vital forces that will inspire for the Spirit building his Church.

In Chapter has matched your search for the implementation of specific charism, approved by the Church in due course. This fidelity to one's charism can not be static, anchored in the past, but must be dynamic and adaptable successively to the various cultural and social fields to which the Lord has called you to work as laborers into his harvest (cf. Luke 10, 2). Therefore, your work in the Church must be done through militancy, as apostolic mission, dynamic and burning with which your Institute was born.

I want you to continue to promote the new evangelization through the works with both fruit promote, mainly Christian education of children and youth, training and youth missionary organization, promoting human and Christian groups most destitute through charitable action and the evangelization of the entrepreneurs and leaders of society, promoting and defending the family, catechesis and the media. In particular, you have given rise to a promising initiative as the International School Maria Mater Ecclesiae, to help the bishops, priests preparing for the future who may in turn be trainers in their own diocesan seminars. In this way, you have responded to one of the most pressing needs of the Church, as evidenced the last Synod of Bishops on the formation of priests in the current circumstances.

For all these reasons, the Church provides you with great hope. Indeed, while it is enriched with the ardor of your generous, he urged that at this stage of your development you are attentive to the voice of the Spirit, which guides the whole Church to the dawn of a new Christian millennium, in such circumstances difficult for mankind. This is compelling, especially when involving the purity of faith, hope and force of the authenticity of Christian love, to witness the presence and closeness to God in the lives of men.

Lastly, and in the proximity of Christmas, and as a token of my affection for the members of your Institute, I commend you all to the Holy Virgin, Mother of the Word made man. To her, humble servant and faithful disciple, comfort and inspire you in the great tasks that we propose for the extension of the Kingdom of His Son. To you, dear Father Maciel, and all the Legionaries of Christ impart my heartfelt apostolic blessing.

Homily of Nuestro Padre

Homily of Our Father in the Eucharistic concelebration of thanksgiving for the second Ordinary General Chapter

Rome, December 19, 1992

We are gathered here to celebrate Thanksgiving, through the Eucharist, God our Lord for the successful conclusion of the second Ordinary General Chapter of the Legion of Christ.

This chapter has been really a kind of specimen to analyze in depth the walk of the Legion in fulfilling the mission that God entrusted to our Lord. And it could have been more comforting

and positive all the result we find after this analysis, this meditation among all the Chapter Fathers. Therefore, in a very special way we have to thank God our Lord.

The vision that we presented the Legion is an immensely consoling vision and immensely committed. It is consoling because, firstly, we have discovered that the charity and unity among all legionaries is the common thread running through all his development and his whole life, the essence of life and spirit of the Legion.

We could see how all legionaries live in an environment of peace, serenity, tranquility, happiness, in an environment which allows us to develop our ministry and our lives, each obedient where we have intended, in a serene and quiet . And this environment is due to the intense life of charity lived by all Legionaries of Christ. So in this chapter is opened even further for us the light of hope. Because where there is charity and where there is love, there is God. And where there is charity and there is love, there is no unity, and where there is unity among the forces, there is power to fight the enemies of God and the Church. I therefore believe that the dominant note has been, I repeat, that spirit of charity in which they live all legionnaires. I seemed to see and feel how everyone is striving to meet that recommendation of our Lord Jesus Christ to his apostles, that recommendation was made prayer to the Father for them when requested "in caritate ut unum sint", which are all as one.

This does not mean that there is some minor defects, some minor inconsistencies, and could not be otherwise, because we are men and we do not live in a state of perfection but in a state of struggle and work towards perfection. Only when we went outside and we realize how many living souls, even enshrined, in an atmosphere of uncertainty and anguish, jealousy, anxiety, resentment, just so we can even appreciate this gift that God has given our Lord the Legion, the gift of charity.

Unquestionably this gift that has kept the Legion of a more fresh and vital for our Private Vow. I remember that when the Pope's theologian, now Cardinal Ciappi, leading to its adoption our Private Vow, the pope asked him if he was well theologically. He presented a positive study and John XXIII approved our vote. And hopefully he commented that this vote could impose upon all church members, all souls enshrined in the Catholic Church.

I think it is very interesting fall into the treasury account that we continue to grow, to continue preserving such a way that nothing and no one can boot this great treasure that, as I said, is a source of peace, is a source of unity, is a source of joy and a source of strength and effectiveness of our apostolate.

There was also in the picture that we analyze, many other elements very console: the development of the apostolates of the Legion, the increase in vocations, an increase of Regnum Christi and many others, that would take too long to enumerate. But I would like to maintain the memory of this element that has been, so to speak, the essential feature: unity in love, peace in love, efficiency in love.

Hopefully, when it meets again within twelve years the General Chapter for the election of the Director-General, could have the same consolation, it could collect these fruits because this

would be the maximum sign that we are on the right track and on the true path of fertility, the true Christian spirit.

Yesterday morning, before concluding chapter, which ended in the afternoon, the Holy Father was well received in a private audience. And in his message reminded us a sense of loyalty, love, closeness, the Legionaries of Christ have for the Church to the Pope, for the Vicar of Christ. And also we were listing a number of elements, reminding us of the specific characteristics of our charism, joy over this, and opening their hearts to hope, hope that arises from the contemplation of our loyalty and what he expects of you, of all us for the Church.

There has been a new thing that could say, in the words of the Pope. It is not in the speech. Rather comes to clarify part of his speech. After you finish, when we were talking, I spoke of Europe. Briefly. In a nutshell. The situation of Europe, the need for Europe to regain Christ. And he came to tell us that we prepare for the reevangelization of Europe. He wanted to know specifically which countries of this continent had homes and were working. I promised him we were going to put a special care and a very particular emphasis on supporting this call as his Vicar of Christ, as the representative of Christ. Let us prepare for the same or even greater interest to perform this mission entrusted to us.

And I think, dear brothers, with these words of the Pope, born for us, so to speak, a new commitment. The commitment to come to reconquer this land for the Gospel, to the faith of Christ. So many souls and so many men went to our lands to sacrifice American lives to deliver their faith. And thanks to them, was born and raised in the Christian faith.

Now God has allowed Satan to destroy, in a very broad field, especially the youth, this wealth of faith. And we see how these European countries are becoming increasingly bare of the values of Christian civilization and walking, not knowing where, struggling to find new paths of peace and happiness individually and collectively. But can not find because they are looking for happiness and the solution to human problems in implementing a series of philosophical theories, political, economic, after applying for ten, fifty, one hundred years, break down and leave roar the man increasingly dispossessed, and increasingly poor, why not say so, increasingly alone and sadder. Therefore, you and I, with much we love this challenge with great sincerity that we launched the Vicar of Christ.

But I tell you that if we are to succeed, we must think carefully and deeply in the cause that has produced all this resquebrajadura of Christian life in these societies, involving the Church and targets within the Church itself. For me, the cause is very clear and I could not say that very easily. It is complex, although it is easy to find it. For decades, perhaps centuries, men have dedicated themselves to be Christians - and yet we can say that the vast majority of people are from Christian states - but, unfortunately, at the same time live as pagans. For me, there is the focus of all the problems and all crises. And consequently, I think that if we want to faithfully fulfill this mission successfully and that Pope instructs us, we must strike out there, precisely because there. Looking first at ourselves and then in each of the men, not only to be Christians, but live as Christians, removing this hypocrisy, this scourge, this self-righteousness and call Christians live as pagans. There is no other solution to make this world change, which rechannels

human societies. There is no other solution. The solution, as we have said Saint Paul, is to change the human heart, our own heart. Change.

Not only be Christians, but to live as Christians. To live a life of humility as opposed to a life of arrogance; a life of simplicity as opposed to a life of pride; a life of love as opposed to a lifetime of hatred; a life of generosity as opposed to a life of selfishness; a life lived in the correct exercise of our sensuality and sexuality as opposed to a life of all kinds of disorders.

Therefore, my dear brothers, if we are to accept the challenge of Pope, we must begin to examine one by one, each of us. Me first. And then every one of you. And we must monitor to in any way we can call Christians living under the influence of his passions as pagans. And why we must begin. Nobody gives you do not have. And if we want to reconquer Europe for Christ, we must convince each of the men to change, from his heart, and living and vibrate as a Christian.

Let us therefore lies, hypocrisy and deception in our own lives where we are here, our big or small things. Renovémonos. Let us be others. If we do not renew us and others, if we continue with these caresses to the pagan in our lives, even in our life, how can we tackle this challenge and we accept this slogan of the Vicar of Christ? Let's start with ourselves. And now. Right now! Without contemplations! Without cloth hot! With all sincerity and honesty, always bearing in mind that for a mission of this nature are needed souls temperate, honest, serious, sincere, full of faith, hope and above all a great love for God, Christ, the Church, to souls.

Do not play, you do not play more with the title of Christians. If we are to accept this challenge and this slogan of the Pope, going to strip us of ourselves and not consent any contemplation of pagan life in our soul and our behavior. Changing our thinking, our way of feeling our way of doing things. Let us renew our hearts, truly, honestly. Open the Gospel and see what they have to be, and how we should be.

Let us stop thinking about our little things in our absurd and selfishness. And if they can not, Retírense. No matter. We can be a hundred, are sufficient for the mission, as long as we are genuinely Christians.

Here is, dear brothers, this new calling from the Pope. It will also involve a greater effort on our part in the search for vocations in the countries of Latin Americas and will involve many other things, but all are always subject to change internally, in order to achieve success.

I hope that with God's help our Lord, passed the next twelve years, you can really be happy and serene fulfilling this mission of the Pope, with this slogan, and that since then have convinced many thousands of men to be Christians and to live as Christians begin to achieve the restoration of the world in Christ.

And do not forget that throughout this walk need of support and maternal close of the Blessed Virgin Mary. She can not be excluded or our personal lives, or our apostolic work, as individuals or as a group. She has to always be near us support and inspiration to resist.

I think you all or much of you are thinking now at the bottom of their hearts that they are willing to give battle. Therefore, I would remind you that one thing is the willingness of spirit and goodwill and there is contact and struggle in the heat of battle. That is where we must prove our authenticity. And I want to remind you that we put into our budget the whole body of our own passions that are here in the heart of every one of us: arrogance, pride, envy, vanity, laziness, sensuality ... here are an attempt to hinder the realization of this project of God, personal and collective.

Let me remind you that think they are here, so do not lose sight and to bear in mind that every day we must fight these passions to achieve change our hearts and to be authentic Christians.

Well, I conclude, my dear brothers, again inviting all to join in thanking God for the successful conclusion of our General Chapter, for the way that he leads the Legion and also to give thanks for this new calling, or more specifically the calling that the pope has put in the hands of the Legionaries of Christ. And in this thanksgiving every request with all the fervor of his heart support, the help of God to undertake this new mission.

If you look at the arduous and difficult road, now these difficulties still have to increase. That is why we have explicitly to sacrifice our soul, prayer, sincerity in our devotion to God and the mission.

That Jesus Christ, the Holy Spirit, the Blessed Virgin Mary are always close to us and that from today, we do live in each authentically as Christians, to act as Christians and not to allow, for any reason, that we go to live a life with the false name of practicing Christians and the vices of the pagans.

Introduction

21. Following the objectives outlined by Nuestro Padre, we dedicated a great part of our reflections to the current situation of Regnum Christi. We could say that the chapter deliberations were marked by the anxiety, so often expressed by Our Father Founder, that the Movement and ECYD are not achieving the stature foreseen for them in God's plan. And this is all the more painful because what is in play here is the Legion's and the Movement's very reason for being on the one hand, and on the other the awareness, profoundly experienced by Our Father Founder, that the price of human souls was paid with the blood shed by Christ.

22. God carries out His plans according to His own schedule, but these plans and schedules are affected by man's freedom and generosity. Therefore, we invite all legionaries to profoundly reflect, in the light of God, on the apostolic charism which he has given us; to welcome it with maturity and a grateful spirit; to nourish it with prayer; to identify with it until it becomes, through passionate love of Christ, one of the purposes of your own life and to decidedly throw yourself into it, without cowardice or reticence, to apply it at all times and in all circumstances and from every job or work position where obedience requires it (en los que la obediencia los haya colocado).

23. The challenges are clear: agile and constant recruitment to form a wide base of new members who will in time acquire the recruiting mystique and serve as an authentic ferment in society; recruitment, formation and apostolic endeavors of diverse groups of leaders as called for in the Constitutions and Statutes; the realization of far-reaching apostolates to profoundly incite the consciences of individuals and to carry the name of God to the farthest reaches where the life of Man unfolds; the attainment of a vigorous ECYD to provide for the growth of vocations to the Legion and to the consecrated life of the Movement.

Part One: Excerpts from Our Founding Father's Governance Report

I. The mission of the Legion in the world and in today's Church

II. The Legion of Christ

A. The growth of the Legion: talent and perseverance

1. Vocations

112. It is well known by all of you that I have always considered a fundamental priority of the Congregation to be the achievement of good and abundant vocations. The Legion of Christ is not its Constitutions, nor its spirituality, nor its apostolic plans. The Legion of Christ is a group of men who, guided by the Constitutions, lives out its spirituality and carries out an apostolic mission within the Church for the good of Mankind. Only if it can count on a large number of well-formed members, integrated to Christ, will it be able to realize the plan God has for it.

a) Current situation

113. I spoke during the First General Chapter of the plans we had for achieving the growth of vocations in the Legion. We should now give thanks to God for having blessed us in this endeavor as we will be able to see it continuing.

114. I have often invited all legionaries to be aware that each and every one of us should feel personally responsible for the growth of vocations in the Legion. On occasion I have promoted campaigns encouraging each one of you to try to bring in at least one young person a year. This invitation has not fully yielded the desired results, but it did manage to awaken a lot of interest among a large number of legionaries.

115. During these years we have extended the search for vocations to Chile, Brazil, Canada, France, Germany, Italy and ultimately to England and Columbia.

116. All this effort, in addition to the growth of vocations coming from Regnum Christi, and helped along by the grace of God, has brought about a considerable increase in the number of legionary vocations.

117. This growth has brought about the expansion of some of our centers of formation and the creation of new centers. We have in recent years opened vocational centers in León (Mexico), Moncada (Spain), Center Harbor (United States), and have erected new novitiates in Cheshire (United States), Santiago (Chile), Curitiba (Brazil), Rötgen (Germany), Novara (Italy) and recently in Monterrey (Mexico).

118. This new growth was due to the diverse stages of formation for which our centers of formation in Salamanca and Rome were becoming ever more inadequate in spite of the various expansions and remodelings carried out in them. In September 1990 we could at last inaugurate the new building for the center of higher studies in Rome which will permit us to accommodate philosophy and theology students for some years. Ultimately, we have had to create a second center for humanities and sciences in Cheshire.

b) Directives and recommendations

119. All this should be an occasion to give thanks to Our Lord God for having sent workers to the harvest. But we cannot allow ourselves to remain content. If we truly want the Legion of Christ to realize the plan God has in store for it, we should see to it that its ranks are much more greatly strengthened and that the number of admissions to the novitiate is always growing. You are all aware that we find ourselves far too limited in our endeavors due to a lack of personnel to satisfy endless needs and important and urgent apostolic initiatives. The harvest is still great, but the workers are few.

120. I want to once again ask all legionaries that they again become aware of their personal responsibility to secure good and abundant vocations. It is an especially important responsibility for those who work directly in the vocational field and for those who carry out their apostolate among children and adolescents of ECYD and Regnum Christi and in our schools. But it is not only their responsibility. Each one of you, in your own position and in your particular circumstances, should always be concerned with effectively analyzing what you can do to bring in at least one vocation a year. I hope that all of you make it a part of your annual program. It is the task of each and every one of you.

121. To the future general directors, I strongly urge you never to lose sight of this fundamental priority of the Congregation. That you never become satisfied with that which is has already been handed over to you; that you remain always attentive so that to the number of new admissions is always on the rise, and that you always promote among legionaries the active awareness of their “vocational duty.” I believe that it will be necessary to dedicate at least ten percent of the Congregation’s priests to this effort.

122. To the territorial directors, I pray that you continue moving the vocational work in your territory forward by animating, sustaining and coordinating the work of those who have been designated for this specific mission.

123. I would like to recognize here the generous sacrifice and dedication of the vocational recruiters and ask that they continue putting forth the effort to always bring more youths to the good Teacher who desires to look upon them with love and say to them, “Follow me.” I

recommend that you be ever alert in order to find, by working in teams and with the approval of the territorial directors, those methods, places, environments and groups which seem most suitable for casting the seed of the vocational calling.

B. The process of institutionalization

C. Integration and esprit du corps

156. I would like to ask all of you to faithfully abide by all that I indicate to or ask of you, whether spoken or written, as Founder. I am very aware of my human limitations, but I am also aware that God has chosen me, as His humble instrument, in order to initiate and carry out this His work.

157. Everyone should have this same certainty and fortitude especially when the common good of the congregation is at stake. The private vow is a true gift for the Legion and through it for the Church. I would like all legionaries to have a great sensitivity for this gift and for the values of unity, for the virtues of faith and charity, and for the principle of authority which it defends. Always remember that charity and unity are the final recommendation of Christ to his apostles, that they are what distinguish us from other men. With complete charity and respect it is necessary to prevent the virus of disunity, criticism and intrigue from developing within the body of the Legion. The directors general should be firm and know when to cut this evil at its root. If a religious continues to violate the private vow after having been charitably warned against doing so, then it will be necessary to separate him lest he infect others. The common good takes precedence over the individual good. It does not matter how holy, how learned or how active he may be. If a religious violates the private vow, it is better to cut him off. I prefer a Legion with a hundred healthy legionaries over one with a thousand corrupted ones.

D. Formation and lives of our religious

III. The Apostolates of the Legion of Christ

A. The Regnum Christi Movement

'1. Introduction'

232. Let me introduce this part with some considerations on the overall progress of our apostolate Regnum Christi Movement. Then discuss in detail those aspects where we give special emphasis to the Regnum Christi is what God wants it.

233. Since the early years of the foundation he clearly perceived that we know legionnaires mobilize the potential of the Catholic laity, if we make God's plan. I did not know then, with the clarity with which I see today, which would mean that intuition in the future, but our priests conceived as trainers and leaders of lay Catholic leaders, and to do so by writing to the first, and in 1946. The paths by which God had allowed to walk the Legion, especially the problems of the years 1956-1959, prevented us from start to develop this action organic between secular until the beginning of the seventies. Today we know well that this is the way apostolic of the Legion of

Christ, its key instrument to carry out the mission that Christ entrusted. The Legion of Christ is not itself without its expression through the apostolic Regnum Christi. They are inseparable in the plans of God.

234. Since its founding at the beginning of the seventies, the Regnum Christi has been growing, consolidating, and maturing. There is no shortage of reasons for hope.

235. But we can not be satisfied, let alone of its development. Unfortunately we have not succeeded yet to impress on Regnum Christi the dynamism that I have always considered an essential part of her charisma. Its growth has remained too slow for many years. There has been a sort of clumsiness and heaviness in the legionnaires and lay members, which has slowed considerably God's plan. It has not sufficiently understood the centrality of the mystique of capturing and working with leaders. For years and years I have urged, encouraged, asked, insisting on active and passive, so that this action is established and consolidated in the mystical core of the apostle legionnaire. The results have not been as rich as God expects.

236. God knows, in His inscrutable providence, why has allowed all this. But I am sure that we do not deny thank necessary to perform fully its plan.

237. In fact, it should be noted that this situation has been giving, and now we already, thank God, if not everything that could have been, yes with a progressive Movement. And it is immensely comforting for me to see how over the past seven years almost all our brothers have understood and taken great effort to make effective the plan of God for Regnum Christi. It is time that we can take the final step towards full realization of this plan.

238. Therefore, let me take this solemn moment in the history of our Congregation, to call on all legionnaires today and tomorrow to make a very sincere effort at openness to the grace of God, identified fully with the design of Regnum Christi that I wanted to convey, as Founder, as God's plan. Endorse its objectives, its methods, its style. That always devise their apostolic action, whatever, as part of the great task of building the life blood and the Regnum Christi Movement to better serve the Church.

239. Then, we shall discuss some aspects which I consider essential to enhance and promote ECYD, attracting new members, the cultivation of leaders, growth and maturation of the third degree, the serious work with members more engaged in sections (members second grade, trainers and collaborators), and finally, forging the apostolic zeal of the members materialized in his works of apostolate.

'2. ECYD'

251. In order that the growth of vocations is not adversely affected and so that the Legion is able to fulfill God's plan, I ask that you focus your attention, giving this issue a high priority in a systematic and permanent way, on the growth and development of ECYD throughout the world. When you consider that one of the principal methods of the apostolate is the education and formation of children and youths in our own schools, it is clearly logical to hope that, if the Legionaries listen to my plea as founder of the Legion, our schools will in the near future make

possible the creation of an ECYD that is strong, full of vitality, and which will, without any doubt and in spite of the current climate in the world, be able to cultivate and secure a large number of vocations for the Legion and for the Kingdom.

259. A formative element of the greatest value, especially at this age, is spiritual direction. Those in positions of responsibility in ECYD ought to do everything possible to make sure its members periodically receive it, giving special attention to those with the strong leadership qualities and those who might be possible vocations. A flexible dialogue is required, one which takes into account age and level of formation, but not one any less incisive or illuminating as a result.

262. To sum up and so that you all fully understand what I have expressed, let me say that you should try to put together a good ECYD group of the best endowed to really live the same life and formation as the children and adolescents in our apostolic schools. We could say that an ECYD center should be something like an "open vocational center," one whose members live in houses and study, if possible, in one of our schools. A center in which adolescent Christian vocations mature and are protected, from which future cadres of Regnum Christi go forth and which produces good and abundant vocations.

'3. The Capture and Growth of Regnum Christi'

a) Status

264. We know well that the Regnum Christi is not a mass movement, and therefore its growth will always be discreet, no sudden explosions. First is already a selection in the incorporation of its members. They are serious training after work, custom, which commits each in depth with Christ, and calls him a good dose of generosity. Moreover, the Movement always operates with discretion, without massive advertisements, without showing the public as an institution. All this gives you strength and effectiveness that have been showing providential, and that will make him, if we are faithful to God, a fruitful instrument in the hands of the Church to fight for the Kingdom of Christ. Already today, in their smallness, their abundant fruits show what God can do for a group compact, well-trained and fully faithful to the Magisterium of the Church.

265. But it is not meant to be reduced to a restricted group of people. We need to have a broad base, the largest possible in every city and in every section, so we can truly influence the progress of the Church and society. We need to be many thousands, increasingly, members of Regnum Christi, with its faithful witness, with its capillary action and apostolates incisive and effective, carrying out the mission of transforming, re-Christianizing our civilization. By that I mean it is urgent that all be aware that the Regnum Christi is not only and exclusively for great leaders, as some of our legionaries had understood.

266. The Movement has grown over these past twelve years. But it is a movement which is not responding to repeated calls to meet the needs of the Church as God is asking us to do. This is one of my greatest concerns as Founder. In spite of my urgings, there are few who have shown that they understand the dynamic and agile style that ought to characterize Regnum Christi. And what is most serious is that they are also not passing on to lay members that essential element of the Movement's nature: its conquering, proselytizing spirit and the obligation of each one of its

members to make it grow more each day. It pains me to say that even today the spirit of recruitment is almost non-existent and this is the reason the Movement finds itself so delayed in its growth.

267. This lack of proselytizing and conquering spirit is seen, for example, when some groups organize striking activities, large conferences, etc. But not delivered to really capture and their activities are almost exclusively in brightness, without real fruit the Kingdom of Christ.

268. The introduction of the mode of incorporation by letter helped expedite the process of recruitment, and has encouraged the growth of the ranks of the Movement. But still there are few who have used this facility to contribute effectively to this dynamic and growth, from the contacts that his specific ministry gives him.

269. The attention to distance learning with correspondence courses is giving excellent results. They are further evidence of the desire to have members of the Movement, and Christians in general, seriously in accordance with Church doctrine.

b) Slogans and recommendations

270. We must continue helping the grace to understand that all legionnaires once the charisma of Regnum Christi. If we fail, it would be the failure of God's plan on the Movement and on the same Legion of Christ.

271. Each legionnaire has to be aware of the urgency of the Kingdom, and be dedicated with concrete and practical zeal to the work of recruitment, taking advantage of any contact with agility and every favorable occasion. Superiors should encourage their religious and ask specific fruits every month and every year. Guarded in their apostolates or in their dealings with people, for whatever reason, are not left on good intentions or mere games of human sympathy.

272. Those responsible for sections of the Movement have a special responsibility. They never ask you to conform with a mediocre pace of growth, which have always capturing a key priority in their work.

273. It is very important to transmit to the members of its sections this concern as permanent attitude, who can create among themselves a real mystique of the recruitment, especially through capillary action.

274. This means explaining the reasons that founded and that the demand; profound reasons that are rooted in the Gospel and the saving work of Jesus Christ, which he wanted to associate all his follower. It involves convincing them that each person is responsible at first growth of the Movement for the good of the Church.

275. It also implies encourage them effectively: first and foremost with the root causes mentioned above, but also through practical and immediate stimulus to keep awake their interest at all times.

276. May God that once co-founders break the chains that tie.

'4. Growing leaders'

a) Status

277. The apostolic charisma of Regnum Christi is the search for more effective action in depth and in extension, in order to establish the Kingdom of Christ. However, Regnum Christi is aware that this effective action passes necessarily through conquest for Christ, training and the projection of apostolic leaders of intellectual elites, economic, religious, etc..

278. The Holy Spirit inspired me so early, using my ardent desire to do more and more by the Kingdom of Christ. The point I made his holiness Pope Pius XII on the need for good Catholic leaders in Latin America sealed this intuition. Already in 1946 he wrote a letter to young legionnaires: "We must take the most direct, with the elite" and spoke of "workers for Catholic leaders, leaders of Catholic Action, and university professionals." Two years later, in two letters, again on the subject, thinking 'training centres for workers Catholic leaders ... centres for the training of industrialists, bankers, economists and traders'. And so motivated these projects: "These men greatly influence nations'.

279. From the beginning, so almost instinctive, and certainly assisted by the Holy Spirit, looked for the support and collaboration of great leaders, which enabled many of the steps that the Legion was giving since then. Then, once seen clearly that this is the way of specific apostolate of the Congregation, he always insisted, in a special way in recent years, so that all legionnaires acting agree with him.

280. We have achieved a lot, if only because our schools have put us in direct contact with highly influential leaders in society. Some legionnaires have captured the importance of this point and act accordingly.

281. But I must say that they are still few. Few who seek to incorporate Regnum Christi to the most influential people. Some even seem to shy away from working with them. Some people treat each other, but do not know Christ and to win for the Church through the Movement, so as to always remain friends as people who God called possibly the ranks of Regnum Christi. Other times, gives the impression of a work of mere human relations in order to gain more personal sympathizers. Other there is a real job but disorganized, saltuario.

b) Slogans and recommendations

282. We must insist on this point central to achieving specific Legion and Regnum Christi. I know, from personal experience, how difficult it is. But we must not surrender and lower the ideal, thus truncating the fulfillment of God's plan.

283. The first thing should be strive to understand and help you understand all religious and members of the Movement why such a deep and genuine apostolic strategy. We do not intend to win the leadership for us, not us pushes it a kind of elitist itching. The only background is the

passionate love of Christ and his kingdom, which leads to the burning desire that our work is not only for the generous, but also effective.

284. We must look to the leaders, identify them, approaching them win their sympathy and confidence, lead to a commitment to Christ and the Church through membership of the Regnum Christi, or where it is not possible, through its support spiritual, economic, human relations, and so on.

285. Experience tells us that some leaders, especially people who stand out for their leadership in a special way in society, may not deem it desirable to become formally incorporated in the Movement for reasons of prudence, yet they feel strongly linked to Regnum Christi, Legion, or any of his works. They are people who help and want to continue to assist financially or morally, and at the same time wish to be oriented in its spiritual and moral life. Nowadays, we believe within the category of 'supporters', and we offer a particular service or spiritual sporadic: spiritual direction, invitation to any workshop or retreat. I believe, however, that it would be timely to think about some form of more stable and close belonging to the Movement, without the formal commitment. It might be something like a "society of friends of the Legion", the members feel that they are implied without any specific commitment. I would ask, therefore consider this proposal and discuss how it could be done.

286. In all this work with the leaders is not enough action isolated, sporadic or accidental in any religious or member of the Movement more or less inclined to do so. We must carry out field work in this organic, coordinated, planned and ongoing. The regional directors, aided by assistants for the ministry and local coordinators of apostolate, should encourage and guide this work in its territory, professionally coordinate the various initiatives and monitor what is being done to bring into concrete tangible results .

'5. The third degree'

287. The Holy Spirit will cause those charisms in his Church and Christian lifestyles that more responsive to the needs of each moment. Under his inspiration, are now emerging various forms of secular consecrated life, strongly driving the sanctification of the laity delivered entirely by our Lord Jesus Christ, and fostering their integration into the world as leaven in the dough.

288. Since we started the foundation of Regnum Christi went noting that Christ called some of its members to surrender their full lives as secular. This is how the Holy Spirit made us understand what was to be the 'third degree ': men and women who are devoted to God in following Christ, so free and full, from the practice of evangelical ideals of chastity, poverty and obedience; who devote all their strength and time to works of the Movement, and carry a team in community life.

a) Status

289. Since the founding of the third degree, the growth of its number has been steady but slow, especially in the male branch. The branch has grown more female, thank God. In 1982 we

opened a training centre in Rome in 1991 and another in Rhode Island, USA. Lately we have promoted vocational work in this country, where prospects are very promising.

290. Since 1985 we began to cultivate talent in women's vocational centers, where young ladies are preparing for their dedication in the third grade, as they finished high school studies. This program is currently being applied in Mexico, Spain and the United States.

291. We thank God for the spirit and mystique that prevails among members of third grade, both male and female. Their authentic and sensitive experience of the evangelical counsels, their apostolic zeal, their loyalty to the Statutes of the Movement, their sense of Church, their joy and naturalness, offers today a shining testimony of Christian life in the Church, and confirm that this is a charism inspired by God.

292. On the other hand, have multiplied in recent years the apostolates made by members of third grade. Men are providing an invaluable collaboration in ECYD, in the sections of Regnum Christi, in universities and colleges in the administrative field, and other works of apostolate. The ladies are developing a huge apostolic work, especially in schools.

b) Slogans and recommendations

293. We must strengthen much more growth in the third grade, especially the male branch. Since the same God has raised us send vocations, if you are faithful and put the necessary means.

294. Above all our priests are required to know and know how to correctly explain with conviction the nature of this vocation. It's very significant that most of vocations to the third grade male have been cultivated by the same 3 or 4 priests. Also, it is very telling that some youth branches of Regnum Christi have not provided any vocation to third grade in 15 years.

295. Secondly, members must make this vocation attractive with their testimony of life. That the young ladies and, in dealing with them and to see them act on their apostolate perceive the greatness of this lifestyle as a way of genuine realization and human and Christian fullness, and want to be like them. If members express enthusiasm with height and beauty of his vocation, we can expect much more significant fruits of vocations from the sections of youth and ladies, as well as students from our high schools.

'6. The second degree, trainers and coworkers '

296. I now wish to refer to three forms of belonging and participation in the life of the Movement, extremely important for its progress and maturation: the second degree, trainers and staff.

a) Status

297. The second degree arose from the practice of finding that God was asking for more delivery to some members, some of which even saw the ideal of an unconditional donation to the

Kingdom of Christ in the Movement, but without being called to the consecration itself celebrate the priesthood or third grade. Institutions, since the second grade, with its three shades.

298. We have to thank God for this aspect of the charisma of Regnum Christi, which is offering to the Church men and women truly exemplary, especially when it comes to their degree of availability and generosity with which he put at the service of his church time, their qualities and their property. It must also give thanks to God for second-degree marriages that become authentic models of what can and should be marriage and Christian family; testimony it particularly necessary today, as he recalled the Pope in the post-synodal Apostolic Exhortation 'Familiaris Consortio. "

299. Moreover, members of second degree, with the availability and integration that distinguishes them, and with professional preparation, spiritual and doctrinal they purchase, represent a very significant support in promoting and directing apostolates of Regnum Christi.

300. However, we regret that, as well as still very few members of the Movement who spend the second degree, especially the third nuance, in many cases directors section fail to enhance and harness the wealth of this institution of Regnum Christi . Sometimes it seems that belong to the second degree is not any substantial difference regarding the first section because managers do not always taken seriously the real commitment that these members have taken before God and our Lord before Regnum Christi, and therefore require them or what they are capable of giving, nor sufficiently confident in their ability to take the initiative and enterprise.

301. The statutes of Regnum Christi speak also of trainers. Their need arises from the very being of the Movement, as a group to be larger every day, while achieving all its members in a careful comprehensive training, avoiding overcrowding. Since its founding insisted that he can not and should not pretend that what priests do everything: we have to 'make do and laissez-faire "to lay members of the Movement. And we do not refer only to practical tasks, bureaucratic, organizational, etc.. We view the member of Regnum Christi as an active member in the training of his companions in the Movement. The strength of baptism and confirmation, the royal priesthood of every Christian who participates, makes them able to serve as a guide to his brothers, if we prepare them and guide them in such a beautiful job.

302. In some places we have a good number of trainers or trainers, who are trained and are offered special attention as leaders in their own section.

303. But there are sections in which there are still very few trainers. But in addition, similarly to what we said about the second degree, we can avoid the danger that the institution of trainers will become a pure title, a being in a special list, be invited to a workshop with the tag "only for trainers" ... but nothing else.

304. Another very important category of membership in the Movement is that of coworkers. The idea came up, providentially, in a meeting I had in 1983 with youth trainers from Mexico City. Then there was a generous response of a good group of young, willing to give entirely two years or more of their lives to the Church in full readiness to assist where the Movement needed them. They are more a sign of strength and the greatness of God's plan on the Movement, which

manages thereby awakening the generosity of its members, relying solely on grounds of faith and love of Christ and the Church, without "Buy or rent their youth with social or material rewards," as do some sects.

305. In general we can say that coworkers are providing good support in some sections of the Movement and works, despite its limitations understandable. For people with those working for their peers, and even for their relatives and friends, these young people represent a clear and forceful testimony of compromising and radical nature of Christianity truly lived.

306. Moreover, they themselves are benefiting from this experience of generously donating themselves to Christ and others, and coexistence with legionnaires and consecrated members, whose centers coworkers tend to live in. This makes return to their homes more enriched in human personality and its Christian, and may well enrich turn to the section to which they belong.

307. Given the enormous needs of the Church, it would be desirable that each year the Movement already had hundreds and thousands of young people to launch this adventure donation, but are still too few partners with whom the Movement can count each year.

b) Slogans and recommendations

308. The territorial directors and coordinators of care that the ministry should be structured using mainly sections of such members to ensure its consolidation and growth through channels established in the Statutes.

309. He must insist on the motivations of fund to prepare the ground where the Holy Spirit is to arouse desire for greater supply at all members, so that he can talk to each in their conscience, asking what to call it what you want : Total in the consecration, belonging to the second degree, working as a trainer in the section, or donation of two or more years to the Church in the Movement.

310. Although in some cases incorporating the second degree is a kind of bridge to the third, it should not be reduced to this: it also has a specific meaning beautiful and important in itself. We must make it so those who understand and live with this particular vocation.

311. The most distinguishing aspect of the second grade is, as reminiscent of the Statute, virtue and the attitude of availability. It is very important therefore that the heads of section and spiritual counselors to help members who belong to him to really perform in the practice of their daily lives, such availability; must be careful not to become members of first grade with a special title, but empty; should follow them closely to give a maximum of themselves, with full and actual availability in the field spiritual, apostolic, economic, in the recruitment, etc. This means they must give them more (more attention, more time...) and ask for more (more integration, more time, more consistent Christian life, more responsibility in the Apostolate ...).

312. In our educational institutions, in various works of apostolate in the works and we are very urgent generation of highly qualified personnel, of absolute confidence and availability, and fully

imbue the spirit of Regnum Christi. I hope that every day more members of second-degree to which they can successfully meet these needs and to extend our radius of apostolic action.

313. In relationship with the trainers is important to quickly detect those who may be, for his human qualities and spiritual, and discern carefully the field of training in the best can make their personal wealth. Some will be worth especially to preach, others to guide others to teach other study circles, other teams to lead or coordinate the work of the section. Once detected and guests, we need to follow up on their training and to maximize in their field. To implement them with the principle of laissez-faire do and do not intend to do so everything perfect before giving responsibilities: they will never nothing, neither perfect nor imperfectly. Give specific tasks and work, confienles great responsibilities, depending on their preparation and their degree of integration. Hopefully we understand this well, so that the Movement can count on a large number of highly qualified members, frontline, with a comprehensive and specific training to enable them to promote and fortify the truth of life and training of all its members. Otherwise we can never expect that the Movement is a strong and effective instrument in the hands of God, who wants to always rely on the collaboration of men to carry out his plan of salvation.

314. Finally, I ask you to support the call that I have repeated several times: that attempt to motivate members of the youth branches so that everyone give two or more years to the Church through the Movement.

315. In centers in which members reside, coworkers must be given attention and received care. It should be borne in mind that coworkers are young people who are in a period of maturation in all respects. Therefore, without diminishing anything on what is necessary to require them and without affecting the discipline of the centre, requires flexibility, understanding, sense of opportunity and prudence. Those in charge immediately, dedicate and orient them to surrender fully to his mission and his training, so that this period of his life that have nobly and generously handed over to God, is for them and for a Movement True grace period.

'7. Apostolic zeal and works of apostolate'

316. Regnum Christi is a "militant movement of apostolate." The apostolic action is not an embellishment on it, nor a spiritual relief for its members: it is its very purpose.

317. On the other hand, we know well, that for delivery to the apostolate it is a prerequisite that members of the Movement be integrated and persevere in it.

318. But just any apostolate is not enough: we do not intend to do something, but do as much as possible by the Kingdom of Christ, we are called to profoundly influence, to transform man and society with the light and strength of the Gospel.

a) Status

319. Regnum Christi has suffered some kind of rickets in the field of apostolate, contrary to the spirit and mystique that trying to instill in its members.

320. Thanks be to God, in the eighties we are beating this disease, and we are finding the way. This undoubtedly helped the performance of Congress for the Family, held in Acapulco in 1982. It seems that the Holy Spirit took advantage of the generous effort that young people put into it, and success, to help overcome fear and narrow-mindedness that prevailed then. It provoked a change of mentality, which is beginning to bear fruit.

321. There is emerging a series of apostolic works designed, created and sustained by the same secular, which are fully in line with the spirit and methodology of the Apostolic Movement: ANSPAC, People and New IUVE, Generation business, and so on. Meanwhile it has consolidated other existing institutions, like fame, Mano Amiga, Alpha Omega and others.

322. It is interesting to note that these apostolic works can make a pattern for the future, by the following characteristics: they are institutions that have a structure and dynamism that will enable its continuity over time, are not fireworks passengers; are ambitious works, major, who seek to influence effectively in any sector of society; works of enduring validity, because it needs to respond always alive in the existence of man and society; respond to the principle "vertex based" characteristic of Regnum Christi; Have been designed, very important as means of open recruitment, so that their activity will serve to provide feedback the ranks of the Movement.

323. But it is still a great deal. On the one hand, not all members, not all sections, showing the sense of having captured apostolic and militant Movement. There are still many members, equipment and even whole sections that are there, passively receiving, sleeping ... or playing the apostolate with rickets and companies' provincialism.

324. Finally, I think we lack a lot in terms of apostolate individual members of the Movement, as necessary as the creation of works and institutions. I am thinking of the apostolate of prayer, the testimony of Christian life authentically in the atmosphere itself, the personnel action to defend the Church, talk about the Gospel, and so on. With their own families and friends.

325. Sometimes the impression is given off that the Movement is a group of souls who come to nurture their spirit and encouraged to work and care of legionary priests, but do not feel the obligation and a serious commitment to transmit the received, through the conquest and other forms of apostolate.

b) Slogans and recommendations

326. We need to achieve the Movement print and each of its members the hallmark of militancy, apostolic zeal, ardent desire to radiate the Gospel in their own environment.

327. It is very important that our priests and religious avoid becoming mere 'chaplains' of a few souls passive, perhaps pious, who seek only the service of a good priest to attend. Taking into account the principle of effectiveness by the Kingdom of Christ, the legionnaires must be attentive to devote their time and energies to orient, train and manage those who are truly willing to commit somehow to bring Christ through the recruitment, training other members, or any other form of apostolate.

328. We know that motivate spiritually to all, through spiritual direction, retreats, tridiums, workshops, etc.. But know that it is not enough to motivate and repeat things. It is very important to launch the laity to action: be herself, illuminated by the spiritual reasons, which really encourage them to surrender apostolate.

329. In this regard, section managers have to ensure that each member becomes an active apostle, Christian ferment in his own environment. Helped by the coordinators and group leaders and team, have to continually insist on it: show them the example of those already living this zeal; suggest concrete actions in their family environment, professional or social periodically review the results achieved ... not be quiet as long as there is a single member who is not an apostle of truth.

330. We must also work to ensure that each and every one of its members to participate actively in any work or activity apostolic; the more demanding and ambitious, the better.

331. In addition, we must still cause apostolic works and institutions with the characteristics and criteria to mark the Handbook of Regnum Christi. Here comes fully implementing the principle of “do, make do and laissez-faire”. Sometimes even the most important thing is the last point, “laissez-faire” means not stop, not to cut the wings and crush unduly initiatives. Practice prudence with each other as necessary. But not unfounded fear of failure, laziness before work can be assumed that the initiative for us, or simply desire to do everything ourselves. Leave done.

332. This does not mean that we do not have the serious responsibility to ensure that everything is conducted with spirit and methodology of the Movement. On the contrary, I would ask once again the directors section, and also the territorial directors, assistants and coordinators for the ministry of territorial and local apostolate, which put all means to boost the existing apostolic works, and channel them so that truly realize their aims, especially that of the catchment.

B. Works of apostolate of the Legion of Christ

'1. Educational Works'

333. When Our Lord God gave us the opportunity to begin our primary apostolic work, in 1954, we opted to start an educational center. From that moment I clearly saw that this would be the path that God set out for us. First and foremost its primary importance was, is and will be in the human and Christian formation of children and adolescents. Secondly, this would allow us to be in contact with a wide range of people — through the relationships with parents and teachers — which would serve to form and bring into the apostolate lay Catholics. I was thinking especially, as we look back now, about Catholic leaders. For this reason we launched the Cumbres Institute rather than a poor little neighborhood school which would have been a much more simple and manageable affair. Thirdly, I was convinced that these schools would become an important source for vocations for the Movement and for the priesthood. Lastly, I was also thinking about the economic support these institutions would be able to offer for the maintenance of the congregation's houses of formation.

341. I hope that in this way the image I have always cherished of our apostolate centers becomes a reality: a fish producing “tank” where fishermen are able to devote themselves to an intensive and unquestionably successful harvest.

343. Therefore, let us consider one my greatest concerns as founder — that of our educational projects. I have discussed this many times and perhaps things are improving somewhat, but it still pains me to see that our schools and universities are not fulfilling their primary goal: the expansion of Regnum Christi, especially through the recruitment of leaders and the cultivation of vocations for the Legion and for the consecrated life of the Movement.

344. Allow me to take advantage of this exceptional opportunity the General Chapter has offered me to once again insist on this: the meaning and goals of our schools — like all apostolic work of the legion and the Movement — must not be worn down by operating solely as teaching facilities. They will not accomplish their true goal in God’s plan for us if they do not bring a large number of students, parents, family members of students and teachers into Regnum Christi. *I have said it many times: for us these schools serve primarily as an open means of recruitment and of the recruitment of leaders.*

Part Two: Sober Reflections on the Governance Report of Our Founding Father

459. By offering our brothers legionnaires the fruit of our thinking and work during the General Chapter, we will use, with slight variations, the order followed by our Founding Father in his report as the guiding principle of our deliberations, which also "confluyeron" most of the issues proposed by priests and religious, what has been the government's report of Nuestro Padre. And it could not be otherwise, because of what has been the complete report, either because touch neuralgic points of life, training and apostolate of the Legion.

I. Situation in the world and in the Church

II. Vocations to the Legion of Christ and the consecrated life in Regnum Christi

III. The Perseverance of Our Religious

475. Closely linked to the theme of cultivating talent is the perseverance of our religious. It is not enough to increase the number of annual revenues. It requires that those who have heard the call of Christ continue monitoring it. Although we have found through analysis of data the high percentage of perseverance achieved in these years, there has been no decrease in the effort to achieve even a higher percentage.

476. In our reflections upon the Chapter classroom on what Nuestro Padre has been saying in countless times and places about perseverance in the vocation, we believe useful to note the following:

1. Above all we must bear in mind that perseverance is a gift from God every day that we ask for. It is he who starts his work in us and it is he who carries the discharge.

2. Perseverance in the vocation also requires the cooperation of the free man who is called. This cooperation has the support of superiors and with community support, not replace him but accompany him in his faithfulness to God.

1) It is, therefore, the legionary who has the unwavering responsibility to respond to God's call. He addresses God, making his invitation resonate in the sanctum of the inviolable own conscience and calling for his release. He can accept them or can reject but can not do that God does not call him or can ask to be replaced in the response.

2) The senior watch, guide and encourage progress toward spiritual and towards the full experience of the vocation legionnaires. Salen to step urged time and untimely, to help it falters or falls, with charity to correct that wrong, they help to see who is blind, to give hope to be depressed. Oran and sacrifice. They fight with all means for the devil robe not the vocation to whom God had chosen to be pastor of his brothers.

3) Attention is also drawn to the role of community and the team to which it belongs. It is not indifferent message fervor or mediocrity, loyalty or laxity in religious observance or negligence casting all members of the community or the team that lives in each legionnaire. Although it never replaces personal responsibility, the external environment can promote or hinder the answer to God. There is also a shared responsibility by which each has its share of good or evil in the perseverance of his other brother legionnaires. Much aid to peace and stability vocational feel welcome in the charity legionnaires, with a sense of family, in joy and in patience!

3. Perseverance is the result of having developed a life plan and a personal choice by Jesus Christ and keep decidedly not even afford to contemplate the possibility of looking back. This is what we have heard many times from the lips of Nuestro Padre: "The vocation is not a negotiable matter." Hence the need to entrench the supernatural vocation motivated and mature attitudes, feelings of not taking as a point of reference instinctive and reciedumbre cope with difficult situations (for work, difficulties with the partner, etc.)..

4. Perseverance is not only maintained, is also grows. Growing up in integration with the Legion and the Movement, as the tree that casts its roots much deeper the more you want to climb. Growing up in the faith having been called by God to the Legion; grow equally in the trust and loyalty that will live with the demands of the status of religious and priest that God calls in the Constitutions; grow in charity and how effectively which works to extend the ECYD and Regnum Christi.

5. The exercise of perseverance is estimated at delicate fidelity and convinced the means to ensure that, above all, the practices of piety, devotion to work and use with all joy and time allowed for carrying out the mission, together with other methods recommended in the n. 352 of the Constitutions. Perseverance is costly because they carry the gift of God in human fragile vessels. Hence the need for an attitude of permanent surveillance, culling and humble prayer to achieve the grace of God to be faithful to the end.

6. We can not fail to mention the indispensable support of the leadership to promote spiritual well-being and consolidate perseverance. The accompaniment provided by the human spiritual direction meets the basic needs of the individual and how God brings to our lives by the mysterious ways of his providence. That is why we urge all our priests and religious brothers, not to lose heart never that simple, that honesty and openness to their spiritual directors, and that depth and docility that guarantee, in order to perseverance, the fruit of spiritual direction.

IV. The Process of Institutionalization

V. Integration and Esprit de Corps

VI. Legionary Formation

VII. The Development of the Movement

VIII. The Missions of Quintana Roo and Works of Apostolate

1. The Prelature of Quintana Roo

551. In our reflection on the life and mission of the Legion could not fail to remind our brothers who so selflessly carry out their apostolate in the Prelature of Quintana Roo, under the direction, always caring, Msgr. Jorge Bernal. With exemplary zeal will spend day after day their lives in service to the souls entrusted to them. Only God knows the immense good they do. Think of the number of baptisms, confirmations, first communions, marriages, the attention given to the sick, with charity serving those who come to them seeking solution to any of their needs or to receive at least some word of consolation and encouragement, churches or chapels built, and so on. Consider also the fruits of charity, understanding and helpful in producing our religious practices in the apostolic prelatore. All this makes us happy and comfortable deeply, and this becomes joy in prayer so that God will strengthen our Lord in their endeavors and abundantly rewarded with gifts of their intimate friendship, the apostolic fruitfulness and perseverance end. And, while we want to place on record our admiration and gratitude, we urge:

\$1. A generously continue to fight to maintain their religious identity and priestly legionnaires in the midst of difficulties and the solicitations that every day they introduced the aggressive atmosphere in the world. The means of perseverance that the Legion offers in the Constitutions, lived with fidelity and sensitivity, will always be the best bulwark and support for this task.

\$2. To continue caring with great zeal and inexhaustible initiative pastoral souls entrusted to them and which are so threatened, not only by traditional enemies of salvation, but also because the brunt of all sects who seek desperately to recruit Booting followers of the Catholic faith.

\$3. To carry out the new evangelization, renewed in its ardor, its methods and its expressions, as we constantly asked Pope John Paul II, through the implementation of effective methodology Apostolic Movement. This will be good of the Church and of souls and allow them to expand their pastoral action until perhaps unsuspected limits. From there, hopefully, will be the best catechists, animators most active parish life, youth groups that affect the spiritual life of the community.

\$4. To seize the opportunities that will enable them to the pastoral regular contact with the leaders of the prelatore and capture them to Christ through the Movement and thus establish the Kingdom of Christ in society, according to the requirements of justice and charity Christian.

\$ 5. A stay in an attitude of lifelong learning, so that they develop the gifts that God has given them for the benefit of the entire Mystical Body of Christ is the Church.

§ 6. To cultivate vocations, a sign of the vitality of each particular church and crown of the work of pastoralists.

§ 7. A pastoral share their experiences with other legionnaires, members of the Movement and all the people of God by publishing a magazine missionary. Middle East may even serve to stimulate the apostolic action of other priests who, through her, find appropriate channels to their concerns.

§ 8. To promote the Prelature in schools, as natural source of apostolic activity and seedbed of vocations to the Legion and the Movement.

2. Educational Works

552. At this moment a large part of our works of the apostolate are educational institutions of various kind: colleges, universities, schools of faith, science institutes on their family. God has granted us develop this area into a measure of apostleship almost unsuspected in 1954, when Our Father founded the Institute Summit in Mexico City. We believe, however, that the greater the expansion, must be more alive in the minds and hearts of all those working in such centres purposes to be moved to our founding fathers to choose to establish such a school and not another work of apostolate: first, the importance of human and Christian training of children and youth; second, as a means of open recruitment according to the same charisma; third, as a source of vocations to the legion already consecrated life and finally, as economic support to training centres.

553. It is of paramount importance that all those who develop them in his ministry - no matter the role they play - was addressed by the achievement of these specific purposes.

554. Taking into account, we fraternal invitation to the rectors of universities, the school directors, directors of academies, to spiritual advisers, managers and prefects of each of these institutions to:

§ 1. Remember that schools, like any other works of apostolate of the Legion of Christ, are means of open recruitment and especially to attract leaders. Otherwise, do not meet their specific task or perform its full meaning in the plans of God. Therefore, devote the best of their energy and time to capture and the empowerment of Regnum Christi seeking to recruit and train a team highly professional to carry out, with perfection, as has always been our spirit, the disciplinary aspects, academics and administrative, and devote to these tasks only as long as necessary.

§ 2. Take deep and growing awareness that they are like apostles at the helm of a work of apostolate and that may not feel calm before our Lord God to be fulfilling its mission if not properly conducted an in-depth incisive work of evangelization and effective work of expansion of the Movement, feeling each committed in the first person in the mission of Regnum Christi.

§ 3. To include in their annual work programs in schools a concrete plan and detailed to capture leaders among pupils, teachers and parents (with specific names as far as possible), cultivation of talent, achievement scholarship and means of financing other projects they intend to carry out and the entire work of evangelization which will perform as well as the means of monitoring and evaluation and scheduling of activities.

\$ 4. In its first weekly meetings to review in detail this specific point, and then the progress of schools in the academic and administrative discipline.

\$ 5. We strive to create the mystique of the college, university or college, so that both students and their families and promote the love. In general and special meetings háblenles of our teaching, our goals of comprehensive training and harmonious development of the whole personality, and even, if necessary, with due prudence and charity, the attacks that eventually object outside the institution so that uphold and in so doing, will also defend themselves and their children.

\$ 6. Teamwork and closely with managers and assistants to the section ECYD, not simply by giving them facilities, but personally engaging in this common task in earnest attitude of mutual collaboration. Have at least one monthly meeting with them to better coordinate and review the work done.

\$ 7. To report regularly to managers higher on the ongoing program, the obstacles faced and achieved concrete results.

555. Principals of schools and spiritual advisers for its part:

\$ 1. Knowing they have to help the spiritual needs of all students, mainly cater to staff and follow up the best students - so very special to possible vocations - and seek to be near them and apostolate entrust responsibilities, so Movement to achieve incorporation as members committed to Christ.

\$ 2. Know help and take advantage of that rich quarry that constitute students, teachers and parents already incorporated for a work of abstraction, ferment, creating a good image and animation in all areas: academic discipline, religious, catchment and apostolic.

\$ 3. In the academies to personally invite students to join the ECYD in the first months of the course, preparing for this, working and incorporating first, if necessary, a group exercising leadership on the other, and excluding any form of incorporation that reste seriousness in personal commitment. To continue after the mystification all along the course, particularly among adolescents with vocational concerns, and at the end send a report to the Planning and Assistant Director for ECYD of their place of origin to ensure follow-up.

\$ 4. Seize the opportunity offered by the camp to capture and incorporate all participants who have the required age. This is a preliminary program of careful personal attention and motivation to do so feasible and give guarantees of perseverance.

556. The evangelization and catechesis are something of such great significance and importance in a Catholic institution that those to whom obedience has designated to work in schools have to direct all activities of personal or collective towards them. Precisely what distinguishes this institution of the other is the religious who want to give students. We must ensure that, upon leaving college, having a solid Christian formation that endures and bears fruit in the course of a lifetime. This work is all the more urgent given the obstacles that young people are today and the few religious training facilities are provided, even within the family and parish. So young people come to be unprotected against a hostile world that seeks to drag the easiest thing, apart from God's law, using the abundant resources available. It is therefore imperative that the school becomes a "church school, which educated in faith, and that managers, spiritual advisers and all religious assume the task of being teachers and evangelizers of the faith, with the clear

conscience of that each of these souls have been entrusted in the first person and that there will be future parents, society leaders. With this in mind we urge all legionnaires to the following:

§ 1. From the training centre superiors intensify their assistance to religious to realise that they are prepared to be apostles, namely, to bring Christ to all men. In this work lead them to seek the intimate persuasion, intellectual and practical, to be apostles at all times, irrespective of the position they have to play.

§ 2. During the course of preparation to practices apostolic emphasis to the religious that the aim of their action is to be convinced and committed Christians.

§ 3. The entire management team and spiritual adviser esfuércense to create a whole school community a climate of intense sacramental life and religious practice: confession, Mass, Communion, Eucharistic life, retreats, marriage renewals, retreats, prayer in family, etc. . In this connection we would like to emphasize especially the zeal with which should motivate all students to take them to the annual spiritual exercises directed according to our methodology.

§ 4. They believe in the members of the school community a sense of Church that lead to love her, obey it, help it, defend it.

§ 5. Awaken in them the awareness of the need to be apostles, called by Christ to work in his vineyard.

§ 6. Teach the students to feel responsible for the needs of the Church to assist economically, in a special way to the training of priests legionnaires and the apostolic works of the Legion, and ofrécancles channels for doing so.

557. In this work will be of great help having good teachers of religion other than mere transmitter of knowledge, but catechists and true shapers of consciousness. We must seek excellence in this field. If we demand good teachers to other subjects, we must look for it and have the best, albeit a need for greater economic expenditure.

558. Naturally the emphasis on attracting and empowerment of Regnum Christi and the evangelization of students does not mean that we sacrifice quality academic discipline or the life of our schools. If we want to capture leaders ellos, we have them. And to have them, we must aim at the highest academic level and discipline. With our thoughts we have sought rather to focus on a vital necessity that we consider of utmost urgency to fulfill God's plan on these works of apostolate and to get all the benefits that these institutions are intended to give to life itself and development of the Legion and the Movement. That is why the directors of these centers:

§ 1. They have to worry about keeping them always at the forefront, proposing to all those managers greater initiatives they deem appropriate in order to improve levels of training throughout the school community and assimilating of advances that we are offering various sciences, those responding our system and educational purposes, but without falling into a never esnobismo and without altering the educational system itself of the Legion.

§ 2. They should strive to print all the activities of the institution of any kind that are a hallmark of professionalism. Thus, in addition to ensuring the success of each particular activity, the various schools will win the admiration and respect, which opened the

channel for the apostolic work. Have also spread to pursue professionally and usually anything to help create a good image of our schools.

559. Since the high academic level depends largely on teachers, principals territorial must be attentive to propose to the General Directorate opening normal or teaching careers, as soon as circumstances will allow, to train our teachers, To incorporate our Movement and imbued with mystical.

560. Because of the importance that schools are for the life of the Church and the expansion of the Movement, land managers concerned with his team remain vigilant to detect and select the places where they agreed to open a new center is in various cities or within the same city, and propose them to the Director General.

561. Remember spiritual directors and advisers who can do a great good to people advising readings appropriate to respond to their need for personal growth and development and the problems that will face at various stages of life. We must not forget that a book can change a person, for better or worse. It is therefore necessary to have a list of carefully selected bibliography and keep updated with the advice of the prefect of Territorial Studies.

3. Works for the dissemination of faith and the promotion of family

562. Nuestro Padre quite rightly reminds us that our entire apostolic activity is geared towards safeguarding and dissemination of faith in Christ the Redeemer. Within this mission attaches great importance to our work in human and spiritual benefit of the family.

563. We live in very difficult moments. The forces of evil are united in the common goal of attacking the Holy Church. The enemy is very well organized, has all the technical and financial means and the orchestration of the media to go booting the hearts of the faith and to gradually destroy family values, with all the consequences spiritual, human and moral that this entails.

564. The Legion and the Movement, and each of us in particular, we are called to confront this destructive avalanche. Our militant spirit does not allow us to be content with defending positions, but we must go conquering ground the enemy of God and the Church. We must embark on a personal and collective struggle. Everyone, from his ministry, must make a real work of evangelization.

565. In that line the School of the Faith has grown and developed in various cities where he had founded, offering a valuable service to the Church's teaching on faith and the formation of catechists; has been made thanks to the popular missions Delivery of many sections of youth, "youth missionary" and our schools. Recently, this effort has taken a new form in the proposed "social participation, social action program compulsory for students in our educational institutions with the aim of awakening in our students a commitment to exercise Christian charity with men neediest.

566. Equal in the field of promotion of the family is being carried out extensive work training centers across the family planning centers natural family, Pope John Paul II Institute for the family, conferences, graduates, family and consultancy marriage.

567. Obviously we can not settle for what is being done, and the coming years will be an urgent complaint to enhance and develop much more these works to serve the good of the Church and humanity. We invite everyone why:

§ 1. To consider endorsing each of these works of apostolate, people close to them, wake up in the concern for helping others.

§ 2. To promote the environment in which everyone works: giving knowledge, values, praised, silencing or excuse any deficiencies that as in any human endeavour could have, well aware of the enormous and that they are doing is called upon to perform in future.

§ 3. For that to facilitate promotion of their directors, as well as promote themselves.

§ 4. To support them with their prayers, make suggestions, propose initiatives ... to make them even more effective in its functioning and in a real work of abstraction.

§ 5. To cooperate willingly, even more, offering their services wherever possible and with due dependencia of superiors.

§ 6. To seek partners who can help them up and create around them an atmosphere of prestige to provide their professional work and apostolic.

568. Also invite the heads of these works:

§ 1. To step before giving any to start its management, is deeply imbued with the true meaning and purpose of the institution entrusted to them. Penetrated the *raison d'être* of the same, which unlike the others, so that aims, the specific methodology and criteria for action. To do this, read the statutes and the corresponding instructions, so that from the outset have to know where to direct their steps.

§ 2. To analyze the situation of the work and on that basis develop a programme in the short, medium and long term, so that they do not reduce their efforts to maintain what they have received and the institution is not anquilose, but is constantly renewed.

§ 3. To become aware, before God, the responsibility entrusted to them and put all means at its disposal to make that work apostolate produce fruits than expected.

§ 4. To never forget that they are works of apostolate and open means of recruitment. They have not reduced, therefore, to provide a mere cultural or professional service, forgetting attracting people to attend them or work in them.

4. Culture and media

569. We said *Nuestro Padre* in some of his early letters that mankind is going to go where their leaders. And we can add that the great battles are won in the order of ideas.

570. The Western culture is in decline. The great Christian values that guided over two millennia are in danger. The enemy does not lose time, trace long-term plans, organizes, throws very well orchestrated campaign and has ample financial means to carry them out. The Church, guided by

Pope John Paul II, has seen the problem, look how they deal with success, but unfortunately men and the means by which account are still scarce.

571. Therefore, if the Legion and the Movement wants to help effectively to the Church - as well understood perfectly Our Father at an early stage of the founding - have to have prepared excellently men: 'we seek a power in each of our men'.

572. We must be aware that 'we are the ones called to set up national and international organizations, we must be to train men and teaching, radio and television advertising, magazine and newspaper, pamphlet, illustration sheet, and so on. These men capable of waging the battle where the enemy is present. " Succeed in an undertaking of this magnitude is possible and, given the difficulties, we must grow, successfully resolved.

573. The mission has been entrusted to us is very big and compromising. We must not reduce to a large number of good members, but inactive. We must have, even the largest possible number of members, but all active duty and in constant struggle. Let no one be discouraged to see how much we are being asked in the Regnum Christi and the ECYD, at school and section in the catchment and the economy, the study and discipleship, and so on. But rather accept the challenge of a cause worth and hear God's voice that tells you: 'Lord before you leave, you will not fail you or abandon you. Do not be afraid or scared you. "

574. Feeling about us this responsibility Our Father reminds us so clearly, we call on all legionnaires:

\$ 1. To continue in the serious and systematic effort by forming the best possible, bearing in mind the goal: pursuing a force in each of our men because the Church has to have men specialized in the various disciplines and branches of knowledge.

\$ 2. That all coordinated among themselves, as an army in order of battle, under the guidance of directors intend to create territorial currents of thought that Christian influence deep into the culture of today and tomorrow. Among these is particularly important to establish the new civilization of justice and love.

\$ 3. That capture and join their efforts to the best exponents of culture and contemporary thought. And with them, once captured, organize related networks, so that they can launch campaigns with national or international founded chances of success. It is necessary not only save but also spread the Christian civilization, making it credible and attractive to men of every age.

\$ 4. An organized and efficient work by illuminating culture with the light of the Gospel. Consider, therefore, as part of his pastoral activity apostolate of the pen, abocándose all with a sincere zeal and according to their possibilities objective, to wage the battle in this field. We must seek excellence, without falling into a fallacious and crippling perfectionism.

575. In particular we ask the priests to maintain an attitude of lifelong learning in the human, spiritual, intellectual and apostolic, without being absorbed by activism. This continuity in training is a requirement of both human and justice of the same kind of priestly ministry. In the

intellectual field, it is desirable to specialize in one area, to coordinate with the prefect of Territorial Studies.

576. So far different circumstances not have allowed us to prepare, according to a long-term programme, and launch of the Movement to lay the field of mass media. There must be an active presence and qualified them to spread the Gospel message. Therefore:

\$ 1. Motiven a good number of members selected sections to prepare for producers and drivers of all kinds of programs, so that these means of impregnation truly human and Christian values. Do not expect to be happening to young people; requires a work of motivation and conviction on grounds of apostolate. Our lack of dedicated staff makes it even more urgent.

\$ 2. In coordination with our universities or centres relatives prepare good writers, both for his style and communication skills, for the vast ecclesiastical and secular culture, entering the major national newspapers and magazines for wider dissemination. It will be a good way to promote the values and form a public opinion to think of a Christian.

\$ 3. The priests and religious are the first to set an example and open gap. To do otherwise would be a sin of omission. We can apply here the judgement of the Pope in *Christifideles Laici*: "If the commitment has not always been unacceptable, while this makes it even more guilty. Nobody is lawful stay idle. " The regional directors, principals and senior community, for its part, be vigilant to detect legionnaires with capacity for this apostolate and propose to the General Directorate in order to specialize and work on it.

\$ 4. Draw a plan for capturing or bringing the owners of these media, middle management, industry figures show, athletes capable of influencing the masses. Once captured, some will make their companies an apostolate and others performed by promoting Christian values in their actions.

5. Works of promoting human and Christian charity

577. We all know perfectly well that much of humanity lacks the most essential elements to lead a life consistent with their human dignity, both in education, like food, housing, clothing, etc..

578. The course of action, which our founding fathers has charted his word and by example, is not that of confrontation and class struggle, so contrary to the Gospel as ineffective in remedying the needs of the poor. On their behalf, but not for their benefit, have committed many crimes, has been a lot of blood spilled and have inflicted untold suffering for entire peoples, at last, leaving them mired in a deeper misery than before.

579. As priests and apostles can not move as indifferent to many needs of our brothers. On the contrary, we must reach the soul and we must find more effective ways to remedy them, according to the apostolic channels and the methodology that God has marked.

580. A calling that both the Pope and Nuestro Padre have launched for the third millennium, before whose threshold we are already, is to turn it into the millennium of justice and love. It is true that it has not reduced the field of social justice, understood in the strict sense, but now we wish to refer to it as the theme of which we are at present dealing. We must strive hard to create

and establish new civilization, not as understood and preached the enemies of the Church, but the civilization of justice and love. "That must be our thesis, all legionnaires and the Kingdom of every man, the thesis that we are going to live, to preach, to refine, to convey, and this is the essential point of the historic mission of the Legion in Plans providence of God with men at the end of the year 2000 ".

581. Something we have made significant and do in this line, driven by the words of Our Father on the Legion face the social question, contained in the Chapter Communication of 1980, but are so many tremendous needs, we must continue to promote initiatives this nature, always adhering to social thought of the Legion. We therefore:

\$ 1. Having always very awake and alive in our hearts Christ's love toward men, especially towards the most needy in the body or in spirit. Accordingly, it has to continue to develop and expand our social charities, as Mano Amiga, and it has to arouse the initiative to create powerful new ones.

\$ 2. Not content with merely providing aid material or human development. Our mission, like that of the Church, covering the whole man, and mainly to liberate his spirit of sin. On the one hand, we must bring about a profound conversion to love and, secondly, turning them into agents of their own progress.

\$ 3. Working with faith leaders to teach them, introduce them to the realm of charity, form their conscience according to Catholic social teaching and bring the Christian commitment in the personal and social.

1) We must promote initiatives that further contact with live people's needs fewer resources and give them the opportunity to put into practice the Catholic social teaching in their conduct and decisions, both personal and business.

2) Since the years of schooling is necessary to cultivate these aspects in motivating them spiritually and including in the curriculum of all our educational project "social participation".

\$ 4. Keep in mind that our best contribution, also in the material field, lies in carrying out our mission forming priestly leaders of society. It is they who, imbued with the spirit of the Gospel, create and distribute wealth and change unjust structures. When fully realize our role as priests, lay people who succeed fully realized theirs. That is, in the words of our founding fathers, our methodological choice in the field of social assistance. We admire the beautiful work of many, according to his own charisma, spent his life among the neediest. We see it as a wonderful demonstration of authenticity and Christian service to the Church. But for us the way to work that God has given and the way to more effectively help as many people passing through training and the launch of Christian leaders.

6. Administration

582. It is a duty of justice and gratitude to acknowledge that much weight to sustain training centres and securing funds for the works of apostolate came to rest on our founding fathers. In this area we probably many who accuse us of unconsciousness and omission. It is time to end this attitude and actively join the efforts of Our Father and other legionnaires.

583. First and foremost we urge everyone to live with great delicacy requirements vow of poverty as a manifestation of love to Jesus Christ, sincere adherence to his will and coherence of life. Therefore:

\$ 1. Do not allow save or use small or large amounts of money, either for themselves expenditure of the respective apostolates or personal items without the permission of higher authorities.

\$ 2. Síganse striving to manage economic resources so demanding and careful, to eliminate unnecessary expenditures or older to the budget, knowing that the savings could be beneficial to the training centres and other apostolic works.

\$ 3. To assess carefully the real needs of the works they manage to avoid recruitment unnecessary and burdensome to the economy of the Legion. Ajústense approved the organizational charts.

584. The governing and senior community be vigilant not to be infiltrating the religious spirit in the world expressed a desire to be a day to objects of use, with the latest in computer science, electronics, photography, etc.. The principle of legionnaire endow our religious everything they need for their training and discipleship does not lead to confuse the effective with the comfortable, what with the most useful new or striking.

585. Strongly urge all our brothers to legionnaires who love the Church and the Legion, and esprit de corps:

\$ 1. Meditation and deepen the practical implications of the vow of poverty, as well as the objective assessment of certain faults that we can go and infiltrating, isolated or as a whole, might be of considerable moral seriousness. Let us not forget that we are managers of some assets belonging to the Legion and, through it, to the Church.

\$ 2. They believe since the early formative years, for the love of Christ, the Church and the Legion, the conscience of obligation and necessity that each has to engage in the first person to contribute funds through its initiative, depending on the above, by effectively to assist the Legion in sustaining training centres and the expansion of their works of apostolate.

\$ 3. Form the habit of saving, in things large and small, as a manifestation of poverty and as an aid to better use of the assets of the Legion. You can help raise awareness of the value of things which occasionally is made aware of the amount of some religious expenditures (for example. Electricity, telephone, water, etc.)..

586. Mindful of the need for funds to sustain the many vocations they reach the Legion call:

\$ 1. To the directors of schools and academies to work positively towards scholarships to train priests with families whose children are working.

\$ 2. In every religious priest and intends to obtain a scholarship every year.

\$ 3. To the religious, according to his superiors, requesting contributions to their families that they can provide for the training of priests.

587. The guiding principals and managers of the various sections and works of apostolate have always mindful that are mere administrators of an estate entrusted to them and that they must take care of who has requested as being accountable to God for his administration. Work closely and equipment, order and efficiency.

588. The heads of sections and works not be satisfied with keeping them economically, láncense to practise the principle of economy are strong and permanently interested in helping training centers:

§ 1. Form the conscience of the members, so that timely payment of their dues, contributions to their level of team or group and his personal donations made possible the expansion of the works of apostolate and contribute to the formation of priests, for good of the whole Church. To this end can help the place, occasionally, in places of sections, panels with specific data on the costs of the section, including the cost of directors and dedicated staff and resources made by the teams and groups .

§ 2. Motivate members of second grade to make effective its economic commitment, according to their possibilities.

§ 3. Appoint a team whose specific apostolate is seeking financial resources for vocations, without other members feel already exempted from such liability.

§ 4. Suggest that include the Legion in their wills.

§ 5. Identify in its annual programme to achieve an amount, apart from its regular budget to send to the General Directorate as a contribution to sustaining the training centres.

§ 6. To include in its annual budget hold true for each of the priests, religious and consecrated members who work in sections apostles and works of apostolate.

589. For its part territorial managers, principals and senior community, university chancellors, school managers, directors and section of works of apostolate, with the help of the respective managers, to ensure that the entire administration takes according to the letter and spirit of the Constitutions. To put this in a sincere effort and effective in the following points:

§ 1. Develop and submit timely administrative reports prescribed by the constitution.

§ 2. Prepare with a sense of responsibility, taking into account all the above, annual budgets and make them reach the Territorial and the Directorate General on the dates set out.

§ 3. Addressing promptly requests by the General Directorate and the Directorate of Territorial.

§ 4. Transferring the remnants to the Directorate General with the specific schedule. No exceptions are permitted without the express permission of the Director-General for each case.

§ 5. Bring carefully because the budgetary control; faithfully adhere to the approved expenditures, whether the administration of the ordinary or extraordinary works; perform bank reconciliations.

§ 6. Proceed throughout his administration due to dependence, whereas this is not simply follow systems and procedures, but fulfilling God's will and be consistent with its vow of poverty: bringing the administration of each work depending on the direction Planning and Directorate-General and within the previously approved budget, not increase or

change the items without permission; have approved the bank accounts, the signatories on them and handle them with the regime of joint signatures; deliver gifts to them arriving by any concept and not use them without authorization; comply with the administrative procedures and not change or stop applying them without permission.

590. Principals territorial and territorial administrators:

§ 1. Draw a long-term plan for development and expansion of the Legion and its apostolic works, present and future. Stay tuned to examine the growth areas of cities and the Director General to propose the timely acquisition of land or buildings in areas that are of interest to the realization of our apostolates.

§ 2. To ensure the legal protection of the heritage of the Legion writing promptly and in accordance with a programme all those properties that have not are, and aténganse around to the prescribed by the constitution. Try that new properties are being procured Scripture within the shortest possible time.

§ 3. Encourage everyone in the increasing interest in the assets of the Legion. All we have to think before God on the fact that the Legion does not have a fund to ensure the sustainability of the training centres in any emergency situation that we are present.

591. Territorial Directors are to ensure that the annual audits marked by the constitution are carried out, and that difficulties that may arise are quickly resolved.

592. Finally, bearing in mind the charity and the esprit de corps, we invite:

§ 1. All legionnaires, to appreciate at its fair value and thank the work being carried out with selfless dedication managers in our centers and works. They, solicitous as custodians of the heritage of the Legion, to help managers effectively removing their shoulders one of the heaviest burdens and collaborate in a decisive way in sustaining the training centres.

§ 2. A section of directors and works of apostolate, to work with them closely and as a team. Facilitenles its work and give them good example of fidelity in compliance systems and procedures established by the Constitutions, knowing that all will benefit the Legion. To submit their requests in a timely manner; apóyenlos to friends and strangers and not allow negative comments or complaints ever and much less create an atmosphere of distrust or dissatisfaction around them or government in general.

593. Managers, for its part, working with a sense of order and efficiency. Relying on his team meet with diligence and spirit of service with the various requests of directors, resolved quickly affairs entrusted to them and stay in constant communication with them and loyal. Remember that your role is to provide a service to our brothers legionnaires.

594. May God that after reading these recommendations, expressing deep concerns of our founding fathers, all increase awareness of the need to assist the Legion in this field, which depends largely on its internal growth and development apostolic.

Part Three: Revisions of the Provisions of the First Ordinary General Chapter

Chapter Decrees

6. Triduum before assuming the leadership of a work of apostolate

636. As a means of insuring that the apostolic works comply with the goals of the Legion as expressed in the Constitutions, it has been determined that directors of apostolic works, including lay directors, shall make a triduum* before assuming the apostolate's directorship — even if they may have previously served as directors — to reflect before God on the following apostolic goals of their duties: the recruitment of new members to the Movement, especially those with leadership skills; the search for vocations; the Christian formation of all those who benefit from the center; the allocation of funds to the Legion's headquarters for aiding in the formation of priests and in apostolic expansion; the perfect progress of the work in accordance with the charism of the Legion. The section directors shall make a similar triduum on the goals of their work before assuming their duties. Upon the recommendation of the Territorial Director, the Director General shall name as leader of the triduum a priest jealously addicted to the legionary charism. This triduum shall not take the place of spiritual exercises or of other recent triduums.

As Founder and Chief Executive Officer of the Legion of Christ, according to the Constitutions, promulgated these decrees of the Second Ordinary General Chapter of the Legion of Christ, in Rome on December 25, 1992, the Feast of the Nativity of the Lord.

Second General Chapter of the Legion of Christ for superiors

Chapter Communiqué for Superiors

Exclusively for the use of:

- Territorial Directors
- Assistant Director of Planning for the religious life
- Territorial Nuncio
- Rectors of training centers
- Senior centers apostolate
- Instructors novices
- Instructors for renewal
- Nuncio of the centers
- Managers centers
- Assistants community training centers

INTRODUCTION

1. Gathered with Our Founding Father to celebrate the second Ordinary General Chapter, we feel the deep need to give thanks to God because our Lord has set his eyes on the Legion of Christ, and wanted to perform wonders in it and carry forward his plan, despite our shortcomings and

limitations. In these twelve years we have seen an increased number of young people who are devoted to Christ in the ranks of the Legion; we have noticed progress in the discipline and the fervor of most of our religious, we also found strong expansion of the Regnum Christi Movement in various parts of the world. All this growth cannot be explained with purely human reasons, let alone apropiárnoslo as if our work should be exclusive. We discovered him clearly in the loving and powerful hand of God that has guided us and blessed over these years.

2. We feel an obligation to recognize with gratitude the role played by Superiors, illuminated and strengthened by grace, managing to with Nuestro Padre in the construction of the Legion under the plan of God, seeking to keep alive in their souls the awareness that "the fervor of religious fidelity to the Constitutions, the work of apostolate..." largely depends on them, and driven by the conscience, have struggled over the years by playing in his personal life and your attention to the kind of religious superior Nuestro Padre has embodied in his life and has described so clarity and rich hues.

3. Over the past twelve years, Our Founding Father's writings have been very abundant and a great value, both for religious as for how many han ido collaborating with him from their government posts. In 1980, in his government report to the first Ordinary General Chapter, Nuestro Padre spoke about the importance and the figure of the community of superiors, and his thinking reflected faithfully in the communiqué to all religious as in that reserved for superiors. Three years later, in the Constitutions adopted definitively by the Church, he not only dedicated the nos. 302, 303 and 304 to how to exercise authority in the Legion, but reserved the entire part IV to describe the qualities and responsibilities of the various functions of government. In addition, the various documents that he has put in our hands: the Principles and Standards of the Legion of Christ and planning rules and Human Relations in 1984, and the book The Comprehensive Education of the Priest in 1990. These letters are authentic expressions of the spirit and countenance that God wants to accomplish in each of the legionnaires and have also led to his superiors in their very serious responsibility as trainers.

4. Now, at the end of this chapter and looking toward the coming years, we felt the urgent necessity and fraternal confidence to ask all those legionnaires performing governmental functions, which, if possible, to intensify further their awareness of this responsibility. Undoubtedly, are high milestones achieved in recent years in the field of attention to spiritual and religious priests, a requirement of our firm and delicate constitutions, and the momentum of Regnum Christi as a movement of apostolate within the Church. We need to continue advancing the Legion and walk to the passage of God, according to the priorities, the methodology, and style he wanted for her.

5. At each new stage we see the formidable challenges ahead of the Church for the redemption of Christ to men. If the Legion wants to go to the passage of God and keep up, if we want to give the Church of Apostles an army to fight effectively to extend the Kingdom of Christ among men, superiors have to constantly help the religious responsibility to live with their vocation as apostles.

6. Collecting Nuestro Padre's slogans and guidance, we offer in this release some higher elements to help them continue with greater dedication and effectiveness, if possible, its delicate

and serious mission. The first part talks about the framework in which superiors should conduct their work, the characteristics that shape their countenance and the specific goal towards which all should guide their efforts. The second part contains slogans for their work, practical applications of these rules, and related communication made to all religious sites of the Legion.

Part One: Appearances and Objectives

I. Framework for the work of superiors:

II. The Countenance of the Legionary Superior

11. Nuestro Padre and other Chapter Fathers are aware that Chapter Superiors, especially those in community, play a decisive role in the formation and action of this apostolic dimension of legionnaires.

12. Nuestro Padre, again on several occasions, has been offering to superiors very precise descriptions of how he has conceived, in his capacity as founder, the legionary superior. In this chapter we collect communications that he has exposed on this issue in his report of government, because we judge that it constitutes a complete and inspired synthesis of his thought and a table full of details and nuances of meditation for all superiors.

13. The good overall figure superior, said Nuestro Padre, is very complex and difficult to delineate. On several occasions he has recalled some of its characteristics, and the communication of the first Ordinary General Chapter to superiors traces a picture of some of them. However, I think that it could help to gather here, synthesized, a list of the qualities and characteristics that I consider most important to try to identify our religious among those who seem more fit for the mission of superiors.

14. Above all, his human qualities. It is appropriate that superiors possesses a more than middle-intelligence; firm, active and steady; the capacity to lead, communicate, and be open to others. He must know how to be jovial, while serious and thoughtful. He must have a strong sense of responsibility and duty, honest, sincere, and faithful. He must have has developed the virtue of prudence. He must have a strong mastery of himself and his impulses, and know always how to be fair, balanced, and patient. He must have a simple spirit, docile and flexible. He should be known to communicate effectively with the word, in public and in private conversation. He should be a man with practical, realistic and capable of organizing, directing and enhancing the other.

15. In the spiritual dimension, he must have a deep religious interior life, truly living the theological virtues: his thought and actions illuminated by the supernatural vision of things, and deeply living God and all men, so that those who know them always respect them as sons of God and delivered entirely for their sake, not ever acting for the meaning of people. He must have learned to be like Jesus, meek and humble of heart, so you never show arrogance or neglect respect for the human condition. He must not seek for himself, but have developed the capacity for selfless love, the love of the cross that will lead him to be completely for others and learn to be demanding with himself and with those on whom they are dependent. He must live faithfully

his religious vows, especially that of obedience, so that he is a religious delicately dependent on his superiors.

16. Finally, on his experience of the legionary vocation, it is imperative that he has identified himself completely with the call of Christ to become a priest in the Legion. He must be deeply integrated with its spirituality, its criteria and standards, its methodology, discipline, and system of government. He must vibrate with his legionary vocation, so that he radiates his enthusiasm to others, practicing authentic "Legionary leadership". He must know, love, and meet the requirements of the Constitutions of the Legion and make known that meet the religious. He must have succeeded in practice a living copy of the usual sense of the Legionary discipline: distinction, order, sense of silence, punctuality, etc., to make him a superior guide to his subjects before with the example that with the floor.

17. You will understand clearly that I have drawn a figure slightly less than perfect. It will not always be possible to have religious translate to perfection each and every one of these qualities. However, we must ensure that are as close as possible to that figure and having no serious gaps and incolmables none of the above-mentioned aspects. In particular, we must avoid putting as superior to religious and irascible, still more, bonachonas people, who do not know demand with kindness: especially the latter can destroy entire communities (The government report to the second Ordinary General Chapter of our Founder).

III. The Goal of Superiors' Work

18. Superiors should have, with God's help, a religious deep interior life, conservative, loving spirit true to himself and the Constitutions. The Legion needs to be trainers of religious leaders. Therefore, we urge them to assist religious to be lovingly observers of the Constitutions, to acquire a good intellectual and cultural preparation, to form a mature and harmonious human personality and, most importantly, to motivate them so that they cease "penetrate deeply by the charity of Christ to mankind" and "will put themselves in the man-true Christian leader, guide his brothers, effective in their work, attentive to opportunities, magnanimous heart, tireless fighter, realistic its objectives, tenacious face of difficulties."

Part Two: Guidelines for Legionary Superiors

I. Excerpts from the report of government of Our Founding Father

A. The Legionary Superior

1. The need and importance

2. Mission of the Legionary Superiors

II. The Calling of Chapter Superiors

1. Vocations to the Legion and the Movement

2. The fervor and persistence of religious

3. Spirit of charity and unity

4. Training and apostolic

Part Three: Directions on the provisions given by the previous General Chapter

I. Visits to family and pre apostolic

II. Telephone contacts with family

III. Press

115. Always maintain the full force of the rules given in nos. 342 to 345 on the daily press that our priests and religious can receive.

116. The Territorial Director, before authorizing various publications, should have little regard for the evolutionary stage of religious and analyze well the ideological and moral content of newspapers. Monitor also so as not to exceed the authorized number of newspapers reported by the previous chapter, unless in the centers of excellence, for which the Director General may authorize some additional newspapers.

IV. Television and Film

117. The provisions given by the previous Chapter have been listed in Chapter VI of Part Three of the Constitutions of the Legion. They therefore constitute the norm for the lives of all religious and government superiors. However, this chapter would like to clarify some points:

1. In relation to N. 350, 4 of the previous statement, contained in n. 394,2,5 seventh, specifies that only the incumbent Director-General to determine whether a competition meets the characteristics of "sporting event of a global nature."
2. The regular news program also includes sports news, is therefore not necessary to remove them as long as the timetable is respected.
3. When the community sees any of the sporting events are allowed, the rector of the training center or senior community can authorize which are projected during one of the intervals, a brief summary of moves by other parties.
4. Projecting the community some of the movies allowed, the rector of the training center or senior community can allow projected distensiva also a brief short, taking care these are always tasteful.
5. The priests appointed to review films will be screened to the community, not only technically deleted scenes morally drawbacks, but also rude and vulgar expressions, improper for an educated person.
6. The Director-General may authorize the projection of one or two films, in addition to those permitted by religious values that are expressed in them. (e.g. Jesus of Nazareth, the life of St. Teresa).

7. Only the Director General may authorize any film that is planned, in addition to those allowed by the values that surround training. In these cases:

- 1) You must submit the petition to the Director-General, together with the general program of the year, introducing the film and methodology to be followed for an act that is truly educational.
- 2) There must be dealt with only the vision of the film, but a set of activities that also insert the vision and understanding of the values, problems and consequences apostolic.
- 3) The choice of films should follow the same rules of prudence and rectitude that should guide us in these fields. The film should be suitable for all souls enshrined.
- 4) The Director General would not approve more than two such activities a year.

V. The History of the Legion

118. To complete the aforementioned chapter on the history of the Legion (Part IV, II), we recommend to superiors that if they consider useful the historical biographical data of some our religious, ask him to put it in writing. ***Refrain, however, from asking whether such a relationship can cause emotional or spiritual embarrassment.***

CONCLUSION

119. Having this General Chapter under the chairmanship and with the participation of our Founding Father is an extraordinary grace that God has granted us, because we all know the evidence for which has crossed his health and remarkable recovery, which he speaks of in the introduction to his report. God, in his infinite wisdom and mercy, wanted to keep Nuestro Padre alive and still full of action as our Father, that we will faithfully express what God wants of the Legion. We are confident, after living and working with him these days, that he is experiencing a spiritual experience very similar to that St. Paul described in his letter to the Philippians: "I am pressed by both sides: on the one hand, wish to leave and be with Christ, which certainly is by far the best, but on the other hand, stay in the flesh is more necessary for you. And convinced of this, I know that I will stay and remain with you all for progress and joy of your faith" (Phil 1, 23-25).

120. The Chapter Fathers ask superiors that his sentence carefully consider the final words of St. Paul: for progress and joy of your faith. That is the purpose that God seeks to leave with us to our Founding Father. And if we show grateful, we actually grow in faith. Faith in Christ was sent into the world to summon all men to his kingdom. Faith in the Church, Christ's mystical body, has a mission to preach the Kingdom among men. Faith in the Legion of Christ, as a work created by the Holy Spirit within the Church, does not have another mission on earth other than to fight tirelessly to establish the Kingdom in the hearts of men and society.

121. This growth in faith, which commits the whole person and placed in the hands of God without asking guarantees, is a formidable challenge for all legionnaires, but especially for all the above. They must not only live and grow in this faith, but also help their brothers legionnaires to move up to endorse the redemptive mission of Christ. So thank God for the gift he has done, and offered to Nuestro Padre the comfort and support they expected.

122. The faith alive and active in the Legion by their own dynamism will lead us to love. There is sin to love our mother who has committed all his being in the defence of the Kingdom of Jesus Christ, Nuestro Padre told us in 1957. When it enters with faith in the mystery of the Legion, as a work of God, and sees his providential mission in the Church, faith turns into love and unconditional surrender to do with the beauty and strength with which God wanted. The living faith, made love, brings us to our human will merge with the divine will that has launched the Legion, as an effort over his heart to save the man.

123. We are confident that this task will not be lacking the grace of God. Before boarding the sky, at the time of the apostles to send around the world to preach the Gospel, Christ told them: “here I am with you every day until the end of the world” (Mt 28, 20). That this closeness of Christ gives us courage to continue building the Legion as the Holy Father's desire, as expressed in the Constitutions.

124. That the Holy Virgin, whose maternal care entrusted to us from Christ and the cross that has been with us throughout this Chapter, teach us also to accept with docility God's plan, and to cooperate fully in the work of her Divine Son: the new evangelization for the redemption of all men. Mary, forming the apostle par excellence, and we mark the path with us.

Statutes of Regnum Christi

Part One: The nature, goals, and spirit of the Regnum Christi Movement

Chapter I: The nature and goals of the Regnum Christi Movement

1. Regnum Christi is a militant apostolic Movement which ardently seeks the restoration of the Kingdom of Christ among mankind through the sanctification of its members in whatever state or life situation to which God has called them, and through personal and organized apostolic action as stipulated in these Statutes.
2. The Regnum Christi Movement integrates laity of both sexes, diocesan priests, and members of the Legion of Christ.
3. Aware of their baptismal commitment to holiness and apostolate, members of Regnum Christi have to endeavor to grow generously, through personal commitment to Jesus Christ, in the life of grace through faith and sincere love for him and for all men with whom He identifies, and through hard struggle to establish the Kingdom of Christ in one's own family, professional, and social environment.
4. Members of the Regnum Christi Movement working for the establishment of the Kingdom of Christ in society through their specific apostolates:
 1. The recruitment and training of select groups of leaders, men and women from various branches of society, especially young people, intellectuals, businessmen, workers and other professions, so that with his testimony and his own work he ensures that the spirit

of Jesus Christ penetrates and transforms his personal life, his family, and his social and professional spheres.

2. The completion of works intended:

1. In education and education: college-level, elementary, intermediate, and advanced, universities, technical institutes, postgraduate and research centers, and business schools.

2. Family centers, which promote the same purposes, including human and Christian values, and offering consulting services, guidance, family and marriage counseling, etc..

3. Centers cultivating the Christian life, which offer spiritual exercises, retreats, training courses, seminars, conferences, coexistence, etc.. such as centers of reflection, prayer and study, training centers and apostolic specific cultural centers and conferences, etc..

4. The organization, training, and animation of adolescence and youth, such as ECYD, sports and cultural clubs, camps, youth organizations, etc..

5. To disseminate and make accessible to men the treasure Catholic doctrine, such as schools of faith for the preparation of teachers of faith, schools for the promotion of the catechism, publishing houses, libraries, etc..

6. To imbue the mass media such as film, radio, television, newspapers, etc., with the Christian spirit. In these ways the Regnum Christi Movement should give paramount importance to being instruments of apostolate and, to the extent they are able, should try to cover as much as possible and use them as they play a crucial role in informing and training the personal conscience and public opinion.

7. In the promotion of human communities, especially the neediest groups, including those who suffer from spiritual and moral order as well as material poverty, in accordance with the requirements of justice and evangelical charity. Avoid by all means possible that this assistance and promotion becomes in any circumstance or place the slightest sense of class struggle, and rather “Busqués” to shine the spirit of unity, peace, justice and love that Jesus Christ we taught in the Gospel.

5. All the members of Regnum Christi have as an essential part of their vocation their role as teachers, preparing themselves to transmit the faith and Catholic doctrine to their families, and fostering friendships between and among all men that the Lord put in their way. Members should awaken in the other a sense of responsibility, so that they are also teachers of the faith, and help them to fulfill this responsibility effectively.

6. The list prescribed in n.4 does not exclude any form of apostolate, and it is the opinion of the Director General, with the consent of the general chapter, that members should choose those forms of apostolate most appropriate to the circumstances of their times and places, but without detracting from the priorities and methodology established by these statutes.

7. The Regnum Christi Movement is addressed in a spirit of service to all men of goodwill and ambitions and free towards earth, not looking for anything else but to serve and work for Christ and his kingdom in the exercise of evangelical charity towards all men, especially those most poor and devoid of truth and love.

8. The Regnum Christi Movement, which has a consciousness of being a tool of the eminently supernatural cause of the Kingdom of Christ:

1. Should always be independent of any political party or grouping, national or international, and not endorsed any ideological or political system.
2. Should not participate collectively in civil, political, trade union or other public movements. Its members should always act as individuals or gathered in private companies, with full legal and civil liability.

9. So that it might achieve its aims with security, stability, and uniformity, Regnum Christi is governed by these Regulations, which include:

1. A spirituality based on the Gospel and the Church's teachings.
2. The specific apostolic purposes of capturing leaders and promoting works for the extension of the Kingdom of Christ.
3. A discipline that coordinates and makes more effective its members' actions.
4. A methodology based on the fundamental principles of apostolic action, namely prayer, personal formation, and ardent zeal for the extension of the Kingdom of Christ that the Movement has its channels in the cellular action and teamwork.

10. Members of the Movement should practice genuine devotion to the Sacred Heart, which is the true piety, love staff, passionate and loyal to him, such as road and life of the soul, and its practice of imitation by all virtues. Members should take this devotion as a means particularly suitable both for their own sanctification as for the establishment and spread of his kingdom in the world.

11. All members of the Movement benefit from the maternal protection of the Blessed Virgin Mary. Members recognize as St. Paul the Apostle and St. John the Evangelist as their special counsel and patrons.

Chapter II: Members of the Movement

12. The Regnum Christi Movement is made up of priests and lay members. It is composed of different kinds of people, several members, each with its respective role that performs well in the single body:

1. The priests perform the irreplaceable service of priestly ministry of administering the sacraments; caring with particular diligence for the spiritual formation of members embedded in the spirit, discipline and methodology of the Movement, and addressed to all members towards the same apostolic end.
2. Lay members, through the experience of the spirit of the Movement and the implementation of its apostolic methods, contribute to the sanctification of the world as leaven, making Christ manifest to others through the testimony of their lives and fulfilling their duties of their state in life, and are called to collaborate in a concrete and resolute way in the apostolic mission of the Church. Within the Movement, and to the extent of their links with it, lay people shall accomplish various tasks of direction, animation, counsel, promotion, and apostolic development provided in these statutes.
3. Priests and lay members each perform complementary and irreplaceable roles in the establishment of the Kingdom of Christ. The one and the other are already united by the

same faith, the same doctrine, the same discipline, and perform the same mission that each realize in their status, whether as priests or lay people.

13. Members of the Regnum Christi Movement are divided into two branches: one male and one female.

14. According to the depth of their connection to the Movement and availability for its apostolates, the members of the Movement are divided into three degrees:

1 First and second degree are composed of diocesan priests and lay members desirous of living the spirit of the Movement, making use of its means of holiness, and collaborating in its apostolic action.

2. Third degree is composed of the legionaries of Christ and celibate men and women called by the Lord to consecrate their lives totally to God.

15.

1. As priests are the portion most beloved by the Heart of Christ and the most committed to continuing his work in redeeming the world, the Regnum Christi Movement welcomes into its midst all those wishing to help diocesan priests in their means of sanctification and perseverance to perform with greater perfection their priestly mission.

2. Diocesan priests who have incorporated into the Movement cooperate in its apostolate through their spiritual attention to its members by administering the sacraments, by their efforts to extend and consolidate the Movement according to its apostolic methodology, through the search for and preparation of vocations to the consecrated and priestly life. Additionally, they may participate in the work of the Movement to the extent that their promise of obedience to their Bishop and their service to the diocese permits them.

16.

1. The Movement considers as supporters those who, without formally joining the Regnum Christi, participate and collaborate spiritually through their prayers, their esteem and moral support, their economic contributions, and, if possible, through their personal work in those works of the Movement appropriate for them.

2. As for non-Christians and non-believers, they can be called sympathizers if they seek help evangelize and reach the faith of the Catholic Church.

Chapter III: Admission in General

17. Any Catholic can be admitted to the Movement who does not have any impediment itself of the Statute of Regnum Christi, who is motivated by right intentions, who wants to towards true holiness, and who is capable of fulfilling commitments and exercising any of the specific apostolates of the Movement.

18. Additionally, to be admitted to the Movement, a candidate must”

1. Have attained the age of sixteen years, except as specified in n.141.
2. Make a written request to general manager.
3. Be admitted and incorporated by the competent authority under these statutes.

19. Those are not to be admitted to Regnum Christi Movement who:

1. Have ideas contrary to the faith and the teachings of the Church.
2. Are given to criticism and gossip, and may well cause the internal division of the Movement.
3. Have been divorced and have remarried.
4. Are addicted to alcohol or drugs.
5. Suffer serious mental disorders or abnormalities in sexual behaviour.
6. Have a bad reputation moral or social development, causing some scandal.

20. Respecting the various charisms with which God enriches his Church, no one may be admitted to the Movement who belongs to any institute of consecrated life, society of apostolic life, or personal prelature.

21. No one in the Movement can dispense of the impediments outlined in nos. 19 and 20.

22. For the admission of supporters, it is sufficient for the territorial Director, through the charge of relations with friends of the Movement in the territory, following a report from the respective local Coordinator of apostolate, put them down on the list of correspondents.

23. Anyone joining the Movement, in whatever degree or nuance, should observed the rite prescribed in the Ritual of the Movement and lifted the record.

Chapter IV: The Formation of Members, General Criteria

24. It is necessary for all of the Movement to receive integral formation, as an essential condition for everyone to reach their human and Christian maturity, collaborate effectively in the apostolate of the Movement, and to fulfil its mission of illuminating problems and transforming the realities of the world in which they live. This integral formation includes spiritual, intellectual, human and apostolic formation.

25. To achieve this training is necessary to forge in the members of the Movement:

1. A strong Christian life.
2. A heartfelt apostolic consciousness.
3. An interest in the religious and secular culture.
4. A rich and balanced human personality.

26. In addition to the means traditionally recognized by the Church, the Movement provides for the training of its members: spiritual guidance or dialog, the encounter with Christ, the circle of studies, the monthly retreat, the tridium of renewal, spiritual exercises, training workshops, courses, and systematic series of lectures.

Chapter V: Christian Formation

Article 1: Fundamental aspects of the Movement's spirituality

27. Regnum Christi presents to all its members a few lines of evangelical spirituality that constitute a high ideal of Christian life. Each member is invited to internalize and live the spirituality within his own state and condition of life until he reaches the fullness of Christ to which he has been called.

28. As a compendium of all the spirituality of the Movement, the man of the Kingdom must be a faithful follower of Jesus Christ; big and small, distinguished and at the same time servant of all; a leader of souls and an ordinary soldier of the Movement; contemplative and conquering; an enemy of laziness; sincere in his delivery; constant in his determinations; faithful in little things; faithful in his relationships with God and men; relied on by his directors; has a personal love for the Church and the pope; grateful to those who serve; friend to his enemies; honest and simple; shrewd with hypocrites; sincere, realistic and eminently practical; prudent in determination; energetic and diligent in execution; modest and discreet in talking; lover of silence, justice, and sobriety; persevering until death; faithful son of Mary; another Christ.

29. Being Christ-centric constitutes the fundamental characteristic and specific spirituality of the Movement. Therefore, “esfuércense” with all their energy by putting on Christ, in their hearts and their works, embracing, for the love of the Lord to the cross and sacrificing themselves for the life of Christ is manifested in their own lives. Look closely and experience to know Christ in the Gospel and in the tabernacle. Amen to love Christ with a real, personal, passionate and loyal, and do approach, center and model of your Christian life and his apostolic action.

30. The Holy Spirit, sweet host of the soul, is the leader and architect of the sanctification of apostolic fertility. Therefore, they strive to increase in their lives their faith and love of Him and are docile and loyal to their inspirations, so that enlightened and strengthened by his grace, they might faithfully walk on the path of God's will, following the example of Jesus Christ, and realize the fullness of their Christian vocation.

31. Preaching and extending the Kingdom of Christ is the ideal that inspires, encourages, directs and shapes the Regnum Christi Movement. Therefore, “dójense” penetrate deeply to the charity of Christ to mankind, inspiring source of activity and apostolic vocation, and feel called to fight tirelessly and ardently by announcing and extending the Kingdom by all good and lawful lawful, until Jesus Christ reigns in the hearts of men and societies.

32. The Holy Virgin Mary is for each member of the Movement the most complete model of the new creature resulting from the redemptive power of Christ, and the most eloquent testimony to the newness of life provided to the world with the resurrection of the Lord. Therefore, they cultivate true devotion to the Blessed Virgin, Mother of the Church “amantísima,” which consists especially in the imitation of her virtues, especially her faith, her hope and her charity, her humility, her obedience and her collaboration with Christ's plan of redemption. Also, they love her tenderly and filially as Mother of the Movement, invoking her with confidence, and honoring her with their prayers and praise.

33. As a living cell within the mystical body of Christ and as a link in the chain of movements that punctuate the history of salvation, Regnum Christi finds its only *raison d'être* in the Church, for the Church, and from the mission of the supernatural and human Church. Therefore:

1. They are truly passionate to the Church, continuing the mission of Christ and the beginning of his kingdom on earth. They feel solidarity with its sorrows and joys. “Esfuércense” for being active members and operating in its midst. They are dense with her spirit of service and live a deep awareness of their mission within her, bringing to it personal holiness, strong and persevering apostolic action, and the charism proper to Regnum Christi.
2. “Adhiéranse” with ardent love and personnel to the Roman Pontiff, Vicar of Christ on earth and visible head of the Church. They explore with interest and attention his teachings and desires, “divúlguenlos” with conviction and courage to defend the charisma of his primacy and teaching.
3. They venerate in a spirit of faith and with special affection to the bishops who teach in communion with the Roman Pontiff, as successors of the apostles and witnesses of divine and Catholic truth.

34. The life of grace is the means by which the Christian joins Christ as the branch to the vine and makes the life of Christ manifested in his mortal body. They carefully cultivate and live a special friendly relationship with Jesus Christ. They try to appreciate, value and sincere thanks. “Esfuércense” by developing it to give fruits of Christian life and good works. They defend it as the most precious treasure and come early and contrite to the sacrament of reconciliation to recover it, if they ever have the misfortune of losing it.

35. At the heart of the whole mystique of the Movement is the charity required and preached by Christ in the Holy Gospel. Therefore, they cultivate and maintain all the spirit of unity over languages, races, or cultures. They embrace the path of true love, which involves complete donation and dedicate themselves for love of neighbor to the Lord. They learn to discover and praise the good, excuse the bad, to refuse envy, to forgive and forget the offenses, to understand and pay attention to others. They hate slander as much as the denial of Christianity. They assist and cooperate with others as much as they can. They encourage helpfulness and generosity of heart and deed, and treat others with appreciation, respect, kindness, and simplicity.

36. The Regnum Christi Movement is contemplative and conquering:

1. For his contemplative nature, it looks for all its members to be loving men of prayer, of union with God, silence, reflection and avoiding frivolity and indulgence of the senses.
2. Given its conquering nature, they hand themselves over with great love and zeal to the task of extending the Kingdom of Christ in their own heart and in society to bring the light of the Gospel to the consciences of men, feeling themselves carriers of the mystery of God, without wasting time, fatigue, or difficulties with energy, and rejecting laziness, faintheartedness, and omission.

37. The construction of the new man is the primary objective of the apostolic action of the Movement. Therefore, all its members are to deepen assiduously in the richness and depth of the

gift of baptism and the commitment involved. And in their apostolic action they are to seek, by all means, the interior renovation of man, that is the work of divine grace, of living the Gospel, the liturgical and sacramental participation in prayer, moral and ascetic effort, and of the donation by love of neighbor to the Lord.

38. Embued with the spirit of the Gospel, Regnum Christi has about the man and the world a look full of love, deep respect, admiration, and hope. It is aware of the great values that man carries in itself and the aspirations that the move of its real capacity for good and for moral progress, but this is also the painful spectacle of the many miseries that the material and moral afflict and that impede and stop their march towards the well and make him forget his divine vocation. This vision of humans determines the pedagogical lines of the Movement and its criteria for human and Christian training of members.

39. The Movement considers itself inspired by God and entirely devoted to seeking the establishment of the Kingdom of Christ in the world. Hence, the reason for the existence and purpose of Regnum Christi and each of their actions embodied in this motto: "The Kingdom of Christ for the glory of God."

Article 2: The virtues most recommended in the Movement

40. He shall exercise the theological virtues and make them the source of his inner life and apostolic, always walking on the path of a living faith, functional and bright, allowing them to illuminate all the events of his life with God's light and helping him to be faithful and persevering until death, amid the difficulties and struggles they require compliance with the will of God in his life on the path of a hope that is joyful and unwavering, they fill the security only God can give, and on the path of an ardent and generous charity, which makes them understand how God is gracious and leads them to respond to that love in the faithful discharge of their duties as men and as Christians and the delivery of themselves to others.

41. Conscious of the need for the purification of the heart to see God - in line with the promise of Christ - they cultivate a great freedom and purity of heart, enabling them to appreciate and assess the realities of life and men and use of a wisely and efficiently to the extent that they serve to develop his personal life, family and professional, but without putting your trust and support them, and resolutely regardless of those who impede his path to God, to live with fullness the first commandment of the law: "Love the Lord your God with all your heart, with all your mind, with all your strength" and may well enjoy the company and the presence of the Lord.

42. They build their own sanctification in the generous God, in seeking his glory, the passion for the salvation of souls and a continuous dedication and hard themselves to imitate Jesus Christ above all through the exercise of universal charity and delicate, serene, and deep humility, obedience, and chastity in accordance with his condition, the simplicity of fidelity to the commitments and obligations of state and the active and joyful acceptance of God's will.

43. Founded in the words of Christ: "He who wants to come after me, must deny himself and take up his cross and follow me", to seek members of the Movement to work in their own dedication to the Lord's example. This Christian virtue, far from implying contempt, aversion or

indifference by personal values or by the positive aspects of the realities of the world, tends to liberate the heart of selfishness, root of all personal and social ills, and purify all those trends that the jumbled close to the demands of God's love and siblings.

44. "Esfuércense" be done in your life grow the virtue of humility, as demand for their own condition of creatures and sinners in need of the Lord's mercy and, above all, as one of the virtues that Jesus Christ invites us to practice his example . Christian humility does not create conducive spirits nor lower the resignation and lack of dedication to one's own responsibilities, but places man in the truth of himself and his relationship with God and with others. Remember, that any progress on knowledge and experience Christ is linked with it, because while most humble and most are empty of themselves will be fairer and more like Christ being God humbled to death on the cross; more full of God, inexhaustible source of holiness and more open, generous and sympathetic with men. Remember, finally, that fertility depends on the apostolic power of Christ, rather than its own qualities, abilities or efforts, because without it we cannot do anything in the order of grace.

45. Following the example of Jesus Christ, who was obedient unto death, even death on the cross, members of the Movement shall cultivate obedience to God's will, with the following characteristics: prompt, cheerful, motivated by faith and love of God and, if necessary, heroic.

46. In his apostolic activity and in his personal life each member of the Movement shall act with purity of intent, looking for the glory of the heavenly Father, not his own, and the salvation of souls and seek the building of others especially with the testimony of his life of authenticity and consistency.

47. They should cultivate sincerity in their relations with God, with men and with the Movement, seeking an identity growing between their faith and their works, maintaining fidelity to the word given, in their lives avoiding any kind of ambivalence, and always coming with a conscience formed directly on the ethical principles of right reason, the Christian principles of the Gospel, and the principles and norms of the Movement.

Article 3: Unity and Love

54. Considering that unity depends to a great degree on internal discipline within the Movement, everyone shall observe obedience to their directors in all matters related to their lives and their actions within Regnum Christi, and shall develop a deep dependence on them in their apostolic activities.

55. Maintaining a sincere and full respect for the authority of the Movement's directors, everyone shall live within it in a familial atmosphere where respect, confidence, welcome and happiness reign.

56. Abhor slander as a mighty enemy of the unity of the Movement. Directors shall be watchful so that the spirit of unity and solidarity animates the relationships between members and shall be attentive in order to impede any germ of criticism or of internal division.

57. In order to safeguard and reinforce the stability, cohesion and vigor of the Movement:

1. Abstain from coveting positions within the Movement or from seeking support to obtain them.
2. Abstain from criticizing the decisions of directors. If you encounter some difficulty in carrying out the orders received, approach these same directors to express to them your doubts or points of view. And be very firmly watchful in order to maintain the unity of wills and hearts between all members of the Movement.

58. To grow the spirit of unity and charity and to stimulate the fervor and the apostolic zeal among members of the Movement, it is recommended that first and second grade members cultivate a written correspondence with those belonging to the same branch and section in other cities or countries.

59. In searching for ways to perfect the methods and operational efficiency of the Movement, everyone shall try to assiduously inform the directors about anything they may see or hear that might benefit or damage the Movement, leaving the ultimate decision and corresponding measures to be taken in their hands.

Article 4: The liturgical and sacramental life and practices of piety

60. Members of the Movement, convinced that the proper sanctity and apostolic fertility depend primarily on union with God, assiduously cultivate the sacramental life, prayer, and other practices of piety to which they undertake at their incorporation into the Movement.

61. For piety is solid, not melt in vain formula or emotional states, but in a deep faith and robust attitude and a subsidiary of love, trust and adoration, making operating in compliance and generous acceptance of God's will.

62. They should consciously and actively participate in the liturgy, so that it becomes a source of nourishment for their Christian life and apostolic charity. And in communion of faith with the life of the Church, they should join in the celebration of the various cycles of the liturgical year, which act out the mysteries of redemption.

63. The eucharistic sacrifice, being the center of Christian life and the summit of the action by which God sanctifies the world in Christ, and of worship as men offered to the Father, whom I love through the same Christ, Son of God, recommend that members of the Movement that if they can be, be involved every day in the Eucharistic celebration conscious, active and fervent and receive holy communion with a soul purified and grateful.

64. After the holy communion, all remain with sincere love for a convenient space of time, in thanksgiving for such a large profit, to express Christ in the Eucharist's appreciation, love and adoration. "Retírense altar" bearing witness to have valued as equals, the gift of the Lord.

65. To express the sense of ecclesial unity and offer testimony to the devotion and participation in community life of the Church, on Sundays and holy days members of the Movement should attend the Eucharistic celebration of one's own parish.

66. Frequently visit Christ in the Eucharist who, full of grace and truth, orders habits, forms the character, feeds the virtues, comforts the afflicted, strengthens the weak, invites its imitation by all those approach Him and fullness and all gratitude to enhance and sanctify the Mystical Body.

67. Live "Eucharistic hours" in a spirit of reparation, thanks for the gift of the Eucharist and as a tribute of faith and love of Christ. Plea on her by the Church, by the Movement and by men who do not know Christ or, knowledge, refusing to accept his plan of redemption.

68.

1. As Christians come together closely to Christ the Saviour through the fruitful reception of the sacraments, often "acérquense" the sacrament of reconciliation, prepared by the daily balance of conscience, a spirit of repentance and purpose of amendment, foster to the highest degree the constant and necessary conversion of heart to the love of the Father of mercies.

2. Therefore, make confession an encounter with Christ and personal life and with the Church, in an attitude of faith and simplicity, so that this becomes a sacrament in their life source of inner renewal and progressive union with Christ.

69. As the knowledge of Christ's grace in the most excellent and that is eternal life, and because the ignorance of Scripture is ignorance of Christ, apply to frequent reading of the Word of God. Get to it especially in the sacred liturgy, filled with the language of God, prayer, spiritual reading, and personal study.

70. Try to honor and venerate every day the Blessed Virgin and pray the holy rosary. Combine the contemplation of the mysteries with a filial attitude, the praise in the passage of ave marías, worship in the glories, admiration and impetración in litanies, so that this sentence oozes confidence and love for Mary. To increase the attention and fervor, to submit to Mary those intentions carrying more within the heart.

71. Try to pray daily the "Angelus" or "Regina caeli," according to the liturgical period, at midnight and six in the afternoon. Join with Mary through this prayer with filial heart, admiring her privileges and surrendering to the will of God and invoking her protection and assistance.

72. The frequent exercise of the "via crucis", in commemoration of the Lord's passion, is recommended to all, especially during the time of Lent and Easter. Do this exercise reviving in the minds and hearts contemplation of Christ's sacrifice for our redemption and encouraging attitudes intimate" compunción" heart, gratitude, trust and generosity.

73.

1. According to the periodicity, have as their teams' encounter with Christ, "as a means of perseverance and spiritual progress and apostolic.
2. The purpose of this activity is to help walk every day harder to meet Christ and living savior, either by applying to meditation and reading of the Gospel, either by analyzing the personal loyalty to spiritual and apostolic commitment, and is a revision in the light of the Gospel, facts of life of men, who are called to evangelize.

74. Have a monthly half-day retreat to sustain and renew the effort to feed the spiritual and apostolic zeal.

75. In the solemnities of the Lord's ads and Cristo Rey is my renewed commitment of incorporation.

76. Live with special meaning repair and surrender to Jesus Christ the first Friday of the month.

77. "Esfuércense" to live with a special sense of austerity and repair personnel to the Heart of Christ, three days preceding Ash Wednesday.

78.

1. In the tradition of the Church, especially those who spent months of May and June to honor the Blessed Virgin and the Heart of Christ respectively, the Movement recommends that all members, individually or in teams, raise special prayers during these months to Christ and Mary, and proposing more active and hard meditation and imitation of their virtues and examples.
2. If the religious tradition of some other countries usually spend months, remains in such cases the local tradition.

79. To live more fruit Lent and prepare the conclusion of the Paschal Mystery, identify each of the five weeks of Lent with a theme or slogan that serves as the basis for personal meditation and the ascetic and apostolic effort, taking the foot of the liturgy Lent, the papal catechesis and the particular time by crossing the Church and the Movement. Here's how:

1. Before Lent begins, the General Director shall send to all centres of the Movement a circular briefly explaining the meaning of Lent and the attitude with which we must live it, and setting the general direction or theme of this year.
2. Managers must make it known to members of the Movement for everyone to do so subject of reflection, prayer and personal action.

80. In liturgical celebrations or paraliturgical celebrations organized by the Regnum Christi Movement, the songs may be accompanied by organ or harmonium. Only in rare and very rare occasions, the Territorial Director can allow the use of guitar or other instrument appropriate to the dignity and nobility of the liturgy.

81. As a living expression of adherence to the Roman Pontiff, all should strive daily to entrust the Pope, asking God to give him strength of soul to guide the Church with its ways of faith, fidelity to Christ, and the evangelical service to men.

82. Pray every day for the General Director, asking God to give him strength, wisdom, and charity to manage and govern the Movement in a way that is loyal to its own charism, to the spirit of the founder, and to the Statutes of Regnum Christi.

83. In all centers of the Movement, in a worthy place, place a crucifix and a Bible, for all to enter or leave the center with a kiss or similar venerable expression of their faith and their love.

84. Members of the Movement should have their desks or a place in their room a crucifix and prints of the Holy Virgin and the reigning pope, so that his memory will encourage them to fight for the Kingdom.

Chapter VI: Apostolic Formation

Article 1: Virtues of the apostle

85. Cultivate in all a burning zeal for the salvation of souls, fed incessantly in dealing with intimate and personal Jesus Christ, which leads them to pray, worry, and work to bring as many of them the knowledge and love of Christ in the ranks of the Movement.

86. Conscious of the greatness of the mission, they are all shaping themselves to be men - true Christian leader, guide his brothers, effective in their work, attentive to opportunities, magnanimous heart, tireless fighter, realistic in its goals, tenacious before difficulties, supernatural in their aspirations. And try to banish as soon as one sense it irresponsibility, selfishness, pusillanimity, laziness, cowardice, timidity, and dismay.

87. Considering that life is one and only lived once, apply to acquire a spirit of struggle, hard work, perseverance, and conquest, rooted in a passionate love of Christ and an ardent zeal for the extension of his kingdom, leading them to remove any form of laziness, whether spiritual, intellectual, physical or apostolic, which will get rid of the cowardly, false prudence, and comfort, which will encourage them to be permanently in an attitude of service, discarding any bitterness, dissatisfaction or regret sterile, and making them want to put on Christ and his kingdom.

88.

1. They should be formed in the spirit of tenacity, knowing that one of the evils that is most damaging to the apostle is the weakness of will, sensuality, and volatility in the work of sanctification and apostolic activity. Think seriously and deeply before determined to act, and continue their business until completion of all efforts to avoid defeats in the fields spiritual, intellectual, and apostolic.

2: To put this as a basis for steadfastness and tenacity in working a firm and well-disciplined, founded solidly on the theological virtues and mastery over one's own feelings, emotions, and impressions.

89. Members of the Movement should try to carry out their apostolic tasks in an orderly and effective way, following a schedule provided by previously drawn up agreement with a concrete plan, a guide, and a calendar. Learn the art of work, which is the art of efficiency, the full realization of gain time to time, do more in less time, and not ever to resign their talents and potential are consumed every day, so fruitless, for improvisation, laziness, “adocenamiento” and disorder.

90. Although the Movement is not called upon to perform all the good that the world needs or to avoid all the evil that exists in the world, “esmérense” its members to work in the kingdom of Christ in a way that is intelligent, agile, and tenacious, as warranted by historical circumstances and the most urgent needs of the Church.

91. They should entrust their apostolic life to the request of Mary and maternal “síéntanla” nearly all their work and desires, because of her, as Mother and Queen of the Apostles, all must wait and learn a lot, because she so singularly cooperated in the work of the Savior and his life was an example of that apostolic charity with which it is necessary that all those who are animated in the apostolic mission of the Church cooperate for the salvation of men.

Article 2. Criteria for apostolic action

92. All members of the Movement, filled with a passionate love of Christ and the Holy Church, shall feel compelled to spread to their surroundings in a subdued, direct and penetrating way the message of the Gospel to the various levels of society.

93. Remember that your primary apostolate is the personal testimony of a Christianity lived wholly and objectively in all its manifestations and consequences. Therefore, take care that the authenticity of your personal testimony not be corrupted through vanity, a lack of charity or disorder in your personal life.

94. To achieve its apostolic objectives, the Regnum Christi Movement chooses “cellular action” as its working model — person-to-person, top-to-bottom relationships — or action directed through leaders, so that the dignity and relational character of the human person can be better reconciled, greater results can be achieved within societal structure and diversity, and which fully respects the divine character and human free will that distinguishes the process of faith and salvation.

95. All member of the Movement, but most especially directors, those is positions of responsibility and formators shall pay special attention to the following criteria for effective apostolic action:

1. Personal attention to each member, as much in formation as in the exercise of your apostolate.

2. Responsible observance of apostolic and formation programs.
3. Teamwork.
4. A sense of discipline.
5. Selection of persons and of work.
6. Agility in communication
7. Promotion of a strong network of social relationships.
8. A vigorous economic situation.
9. A feeling for the efficiency, reach, depth and representativeness in apostolic initiatives.
10. A continual adaptation to the needs of time, place and a renewal of methods used, with the necessary subordination to the appropriate directors.

96. All things being equal, and taking into account various needs and possible inconveniences, always try to choose and accomplish, with the approval of the appropriate directors, those works which by their nature and are most effective and can thereby provide the Movement with greater influence in the establishment and expansion of the Kingdom of Christ.

97. Awaken a sense of responsibility and mission in those with whom you share apostolic work and apply one of the Movement's most important principles of apostolic methodology: "hacer," "hacer hacer," "dejar hacer."

1. "Hacer" ["to do, to make" in Spanish]: committing yourselves totally to the fulfillment of the mission in an organized and efficient way.
2. "Hacer hacer" [to make others do]: delegating to co-workers, cultivating their apostolic zeal and propitiating their effective participation.
3. "Dejar hacer" [to allow others to do]: not setting up obstacles, instigating and stimulating initiative and action in others without abdicating personal responsibility nor claiming to have achieved everything by yourselves.

98. In your apostolic work cast aside all vain words, insubstantial rhetoric and empty propaganda in order to allow for effective achievements, for sincere, personal and passionate love of and loyalty to Jesus Christ, the Church, the Pope, and for the self-sacrificing service and efficiency of your fellow man, following the dictum, "Say little and do much."

99. In accordance with a spirit of apostolic humility and evangelical discretion, avoid launching open campaigns or issuing publicity statements concerning the nature, goals, methods and apostolic activities of Regnum Christi. Never communicate to outsiders the number of its members nor give them lists of persons or works of the Movement.

Article 3. Means of apostolic action

100. The members of the Movement carry out their apostolate through prayer, recruitment and testimony about their life and their specific apostolic activities.

101. Working with leaders in different branches of human and social life is an essential element in the specific charism of the Regnum Christi Movement. As a way of winning them over to Christ, keep in mind the necessity of responding to their most sensitive concerns, which are not

always necessarily religious at a given moment, and try to invite them to those apostolic activities which the Movement promotes that are most representative and of the greatest human or social breadth .

102. Recruitment is achieved by cellular action and through open means of recruitment whose possibilities are practically limitless. All should work on this with enthusiasm and discretion.

103. Recruitment must happen in stages:

From friendliness (some manuals say "kindness") to friendship.

From friendship to confidence.

From confidence to commitment.

From commitment to submission.

104. Given that the vigor and continual strengthening of the adolescent sections of Regnum Christi depend to a great extent on the growth and expansion of ECYD, consider the apostolic work of ECYD to be one of its principal activities and dedicate yourselves to it, particularly the members of those sections, with interest, energy and perseverance.

Chapter VII: Intellectual Formation

105. It belongs to the essence of the mission of the Kingdom of man, as an apostle of Jesus Christ, to acquire an intellectual preparation that is solid, deep and selective, allowing it to adequately meet the truths of faith and Christian morality, the world's problems and cultural currents of his time. Hence, resolutely fight laziness and intellectual mediocrity, inefficiency and slow the apostolic action.

106. "Capacítense" professionally, taking advantage of every opportunity that may be presented, so that they can exert a real and significant Christian influence in their own professional field, and stay updated on everything related to the study and practice of their profession.

107. Form reading habits and cultural study to acquire a basic general, balanced and solid in the various fields of human knowledge, and to hear the problems that afflict the world and solutions that brings the faith of the Church.

108. Try all form a small library itself with those Christian literature and general training that could serve to further the knowledge of their faith and their preparation for apostolic.

109. Pay particular interest to the pontifical documents, particularly those that offer specific guidelines for Christian life or clarify truths of faith or morals Catholic.

110. To acquire the intellectual formation specific to the Movement, all members should remain faithful and fruitful to training schemes and, as far as possible, attend workshops and conferences organized by the Movement.

111. The intellectual formation should be organized in a way that ensures effective specialization of members in different areas or fields of action of the Movement for counting in each section with men or women of renown in the respective area.

Chapter VIII: Human Formation

112. Since the beginning of the Movement to form the most gifted men entirely possible in the virtues and human values, work assiduously to achieve a comprehensive human formation to serve as a solid basis for the action of grace.

113. To achieve such human formation, they should strive to achieve:

1. The real and objective knowledge of themselves, their abilities and limitations.
2. The acceptance of themselves, allowing them to work with realism and serenity in overcoming one's self.
3. The order straight from the instinctive world, feelings and emotions and powers of senior intelligence and the will.
4. A strong character and a willingness illuminated by the light of reason and faith, clear in its objectives and tenacious and determined to achieve them.
5. A conscience honestly formed.
6. The cultivation of social virtues.

114. Since the conscience is the center of the person and the guide their natural behavior, they should strive to actively form it straight and mature, fearful of God, always open to good and inspirations of the Holy Spirit, able to discern good from evil and lies and avoid disingenuous and inauthentic, so contrary to the spirit of Christ.

115. Cultivating human maturity, which is consistency between what is and what it professes to be, and has its outer expression more convincing in the fidelity and responsibility in fulfilling the commitments and obligations made with God, the Church, with the Movement, and with men. To do so, they should strive to achieve the ability to make wise choices and final decisions, the spirit of stability, integration of forces serene and emotional feelings under the rule of reason and the will of faith and charity, the attitude of openness and constant donation to others, irrespective of people, and righteousness in how to judge people and events of life.

116. The harmonious development of the person supposed serene mastery of the reactions of passion and channeling of these forces towards human ideals and Christians who must have every member of the Movement. Therefore, they should strive to achieve a personal discipline that enables them to remain at all times master of themselves and their impulses, train them to be a sound judge of people and circumstances and with dispassionate objectivity and facilitate relations with the neighbor. Target your forces of passion to the great causes of mankind, the Church and the Movement, and put all the richness of the heart, creativity, and feeling in his service.

117. Try all formed in a sturdy spirit in force and firmness of will, in the mastery of nature and all those virtues that guarantee the full man, as are: prudence, honesty, accountability, discipline,

constant concern for justice and charity, love of truth, loyalty to the word, good education and moderation and prudence in speech.

118. They should strive to achieve in their lives the spirit of conviction, sincerity, and authenticity, and especially despise the hypocrisy, killer of all truth and righteousness of life, which makes man odious before God and causes revulsion of men, since she is a mother of “fingimiento,” the disingenuous, duplicity and meanness inside, and father is the devil, lord of the lie. Their presence in humans produces personal dissatisfaction, lack of human identity and deprives it of the possibility of a spontaneous and straightforward dialog with his Creator and a cordial relationship with men and straight, killing Moreover, any possible source of love God and neighbor.

119. By no means neglect the education of social virtues, such as: the distinction in treatment and clothing, civility, chivalry, helpful selfless, loyalty, gratitude, healthy jovial, serenity and balance temperamental.

120. Faced with the civilization of having, in which everyone is valued by what you have and where everyone aspires to have more things, they should strive to educate by a civilization of being, to arouse in themselves the desire for perfection and personal fulfillment through the experience of authentic human and Christian values.

Part Two: The First and Second Degree

Chapter I: Nature, aims, and patrons of the first and the second degree

Article 1: The first degree of the Movement

121. First degree members are those who, to help them live better the fundamental demands of their Christian lives, religious practice, and apostolate, arising from their being faithful Christians in the world, are integrated into the Regnum Christi Movement, committing themselves to live friendship with God through the life of grace and spiritual practice of the duties of this degree, to cooperate with the activities and works of the Movement, and participate in the life of the same according to their possibilities.

122. The chief characteristic of the first degree is the "effective collaboration" that members give of all their life to the Movement, through prayer and sacrifice, the creation of esteem and appreciation towards the same, attracting new cells, participation in the apostolic activities, and financial support.

123. The first grade Movement is open to all Catholics of goodwill, diocesan priests and lay people, married or single, male or female, young or adults, taking into account the nn.18, 19 and 20 of these Regulations.

124. The first grade invokes as its protector the Immaculate Virgin Mary because she has to be the model for all members, mainly because of the authenticity in her experience of the demands of her faith, for her submission to the will of God for his mercy, for her humility, for her charity

towards her neighbor, for her gratitude, for fortitude in pain, for her freedom in the face of property in the purity and poverty of her life, and for her living out family duties with joy.

Article 2. The second degree of the Movement

125. Second degree members are those who, in response to the divine invitation to a more intense Christian life and more active apostolic work, take on a greater spiritual life dedicated to prayer and the practice of Christian virtues, and make themselves available to serve the Movement in its apostolic tasks or in its internal life as required, pledging to it their persons, time, and financial means.

126. The chief characteristic of the second degree is that of “availability” as demonstrated by taking on assignments, tasks, missions, services, etc.; in the execution, planning and development of initiatives approved by respective directors, in the various apostolates of the Movement, and in the work of instilling in its sections vitality, dynamism and enthusiastic zeal for recruiting new members.

127.1 The second degree is open to all first degree members who feel internally moved by grace towards a life of greater spiritual commitment and greater apostolic submission to the Movement.

127.2 Those persons, whose spiritual maturity and apostolic responsibility guide them to do so, may enter directly into the second degree without passing through the first.

128. There are three levels in the second degree:

1. The first level is made up of those who, in addition to fulfilling the personal commitments of this degree to their spiritual lives, feel encouraged to lead an exemplary Christian life and are fully spiritually available to collaborate on those tasks of the Movement appropriate to their personal situations and conditions.

2. The second level is made up of those who, in addition to fulfilling the personal commitments of this degree to their spiritual lives, are truly available to serve the Movement in those tasks to which they are entrusted, through the contribution of time and personal effort to the Movement’s projects, and of aid and material goods according to the level of one’s personal generosity.

3. The third level is made up of those who, in addition to fulfilling the personal commitments of this degree to their spiritual lives, are totally available to serve the Movement in those tasks to which they are entrusted with their persons, their time and their means, after having prudently ensured — with sufficiency, but without excesses — their family’s financial situation.

129. The second degree of the Movement invokes as its protector Saint Paul, profound knower of God’s plan for salvation, true lover of Christ and tireless apostle of His Kingdom.

Chapter II: The Admission and Incorporation of the First and Second Degree

Chapter III: Spirituality for a life in the world of the members of the first and second degree

Article 2: Following a chaste, poor and obedient Christ

176. All members of the Movement, in virtue of the universal vocation to holiness, are called upon to follow and imitate Christ in His personal life with a spirit of chastity, poverty and filial obedience according to their own gifts, roles and life situations.

184. Maintain your home and office with decorum, dignity and in the condition that your social and professional responsibilities require. However, as a expression of love for Jesus Christ and your desire to closely follow the path that he decided to choose out of love for us, try to see to it that your surroundings shine with good taste, simplicity and sobriety, and avoid immodest or superfluous luxury.

191. Animated by a spirit of faith and love for Jesus Christ, members of Regnum Christi shall:

191.1 Show sincere submission to their legitimate directors in accordance with their particular status as members of the Movement, bringing all their forces of intelligence and will, as well as the gifts of temperament and of grace, to the execution of the mandates and in fulfillment of the work entrusted to them.

191.2 Have full confidence in their legitimate directors, in accordance with their particular status as members of the Movement, without comparing their own wisdom, age, experience or perfection with those of their directors. In confronting their internal doubts and confusions and in their daily path towards self-sanctification, they shall always turn with great confidence to the priests of Regnum Christi or to its spiritual guides.

192. In the exercise of your apostolate, always proceed in a deep union of mind and will with the directors, faithfully observe all the norms of the Movement's apostolic methodology and periodically inform the directors of the progress of your apostolates and of the other tasks to which you have been entrusted.

Chapter IV: Acts of mercy and other means of spiritual life for the members of first and second degree

Chapter V: The Life of a Section

228. The life of a section, which is made up of first and second degree members, is arranged around the following elements or areas of work: integration of members, recruitment of new cells, apostolic action, integral formation, and promotion of a vigorous financial situation in service of the apostolate's work.

229. In the field of integration, aspire to make of the Movement a great family, characterized by the joy of being faithful to God in fulfillment of one's own vows, by fraternal charity in the unity of spirits and hearts, by love for the Movement through the acceptance of one's own mission in

it, through the internal assimilation of its spirituality and apostolic methodology, and through the pleasure of being together and knowing that you are united in a common task.

230. In the field of recruitment aspire to produce a constant and qualitative growth of the Movement through the personal interest of each member in order to make participants of others through the grace of their discovery of Christ, and through the collective effort of all to win over for the cause of Christ the most influential members of society, using in both cases a shrewd, prudent and resolute strategy which respects personal liberty. This work should be fruitful, not as a result of passing zeal, but of a deeply felt and permanent awareness of your Christian vocation to the apostolate.

Article 1. Apostolate of first and second degree members

241. First and second degree members, cognizant that the efficacy of the Movement's apostolic activity in large part depends on them, shall actively pledge to put into practice the specific aims of Regnum Christi and shall be faithful to the principles and standards of apostolic character put forth in these Statutes.

242. Lend support in word and action, with prayer and sacrifice, to the multiplication of vocations to the consecrated life of the Movement.

243. Try to establish personal connections aimed at recruiting, especially of leaders, and to promote among your friends and professional acquaintances the open activities of the Movement, whether they be related to personal formation such as retreats, spiritual exercises, study groups, spiritual dialogue or orientation, etc., or to spreading of Catholic culture such as conferences, workshops, conventions, etc., or to some other specific apostolate.

244. Try to attain important posts in social, civic, cultural, professional, economic and other organizations in order to instill Christian spirit into the public and private lives of their members and thereby into all of society, and in order to procure a growing number of members for the Movement.

245. Given the evangelizing mission of Regnum Christi, a team should be established in each section, within the area of apostolic action, which shall be devoted to spreading Catholic doctrine by offering a select bibliography of publications, videos, audio-visual materials, etc., to help one better know the truths and mysteries of the faith.

246. As all are aware, the mission of the Movement, of which all its members are participants, requires a solid economic base in order to advance its programs and apostolic initiatives. Therefore, as part of your commitment to Regnum Christi, consider monthly or yearly financial contributions of a portion of your income to the extent possible in order to sustain and grow the Movement's programs throughout the world.

Article 2. Dynamic and organizational structure of first and second degree members

247. In order to assure the dynamism of the Movement, first and second degree members are organized at the local level into various sections according to gender and status: youths, single women, men and married women. Each section is led by the corresponding director.

248. Each section channels the life and apostolic action of its members through the following operative units: the cell; the team, which is normally made up of eight to fifteen cells; the group, which is made up of ten teams; and the network, which is a grouping of members by profession.

249. Those responsible for the group, the team and the network, under the authority of the Section Director, animate and direct the life and actions of their respective operative units. They should be distinguished by their leadership, their spirit of initiative and conquest, their obedience to directives they receive, their sense of responsibility, maturity, their love and adherence to the Movement.

250. Those responsible for the team, through their own testimony and leadership, personal interviews and other opportune means, should pledge themselves with conscientiousness and maturity so that their teams faithfully observe their commitments, grow in their Christian life, know, love and defend the Movement, and are active and proselytizing in their apostolic actions.

251. Those responsible for the group, through meetings and personal interviews with those responsible for the team, shall promote in them the growing awareness of their Christian vocation and of their apostolic activity within the Movement. They shall supervise the life and actions of the teams and shall give them opportune directions in accordance with the programs approved for the section. Lend them the help they need and exhort them to maintain a dynamic and lively rhythm in what is referred to as tasks of formation, of apostolate and of finance.

252.1. The Section Director should form a team to coordinate each of the specific areas of the section life and actions: promotion and recruitment, formation, planning and apostolic development, spreading of Catholic doctrine, integration, and administration and attainment of funds.

252.2 The coordination team is made up of eighteen members, three for each of the areas.

252.3. The functions of the coordination team are: developing the programs of the respective areas to present to the Section Director; promoting new initiatives which help to continually animate the activities of each respective area; supervising the development of section work in each area; presenting to the Section Director proposals on the means, procedures, processes, changes, activities, etc. which can benefit efficiency in that area.

253. The Section Director should designate a coordination team for each group made up of ten members, one for each one of the specific areas of section work and activity. Within the group this team has the same tasks as the section coordinating team and must work in coordination with it.

254. Organize members of the Movement from one section into a “network” according to profession, appointing someone to head it in order to develop a common apostolic project within

the professional field of the members who make it up. This program must include the recruitment of new members as much as the establishment of Christian influences in the corresponding professional field.

255. At the front of each apostolate appoint someone to work closely with the Section Director, to coordinate the efforts of all those who participate in that apostolate, to maintain in coworkers the fidelity to spiritual commitments and to apostolic methodology, and to inform the Section Director of the progress of these activities on a bimonthly basis.

256. To achieve greater coordination and efficiency among those who exercise functions of direction or coordination within sections, the following shall meet once a month:

1. The section coordination team and the Section Director in order to coordinate and program the various areas of section work and activity.
2. Group leaders and the Section Director in order to analyze, evaluate and program the section's progress.
3. The group coordination team and the Section Director in order to analyze, evaluate and promote initiatives for the development of the work of the section in the various areas.
4. The team leaders and the respective group leaders in order to analyze, evaluate and program the group's progress according to the assignments given by the Section Director

257. Work in each section according to an annual program developed jointly by the Section Director, the section coordination team and the group leaders in order to unite aims, means and dates. The annual plan should be filed with someone who is aware of the status of each section's work. The program should be sent to the offices of the Director General, the Territorial Director and the local Apostolic Coordination office three months before the scheduled start of the program's activities. In the section for unmarried women the program should be also be sent to the Assistant to the Director and the appropriate Assistant to the Territorial Director.

258. Use all techniques and tactics of cellular and team action approved by the appropriate authorities of the Movement to help you obtain the best results in the various areas of apostolic action.

259. Try to see to it, whenever possible, that teams are formed on the basis of affinities of friendship, education, culture and social status so that they may develop with greater efficiency and spontaneity.

260. First and second degree members shall observe with maximum diligence the virtue of self-discipline in regard to the life and actions of the team and the group, in attending and participating in meetings, in collaborating on apostolic initiatives and information, and in communicating with those in respective positions of responsibility.

261. For members of the Movement the team and the group should be an accelerator of their submission to sanctity, a great help in awakening their apostolic imagination and initiative, and an instrument for promoting and realizing apostolic enterprises, bringing together the efforts, qualities and capabilities of each one its members.

Chapter VII: Formation of first and second degree members

Chapter VIII: The exit and resignation of first and second degree members

Part Three: Consecrated Life in the Movement

Chapter I: The nature of consecrated life in the Movement

Chapter II: Admission and Incorporation into the Third Degree

Chapter III: Stages of Consecrated Life

Chapter IV: The Vows

Article 1. The vows in general

Article 2. The vow of chastity

Article 3. The vow of poverty

Article 4. The vow of obedience

409. In observance of the vow of obedience consecrated members shall:

409.1 Offer to God the total submission of their judgment and will as a sacrifice and burnt offering of themselves in love, uniting themselves like Christ in a fuller, firmer and more constant way to the redemptive will of God.

409.2 Accept the obligation to obey the orders of their legitimate directors in all things that bear directly or indirectly on consecrated life in the Movement, which is to say the of observance of the vows of the Statutes.

409.3 Voluntarily renounce the use of their capacity for decision-making [“libre determinación” in Spanish] in favor of that of their legitimate directors.

410.1 Through the vow of obedience all consecrated members are subject to the Supreme Pontiff and therefore shall obey him with reverence and filial love.

410.2 They shall always maintain a deep union with the Apostolic See, going to great lengths to put into practice with total resolve not only its directives, but also its wishes.

411. All consecrated members of the Movement shall show humble submission towards their directors with a spirit of faith and love for the will of God, putting all the resources of their intelligence and will, as well as the gifts of naturalness and grace, towards the execution of their directives and in fulfillment of the duties and responsibilities with which they have been entrusted, keeping in mind that they are working to build the Mystical Body of Christ and the Movement according to God's design.

412.1 In order to more easily achieve self-perfection and apostolic fertility and to procure efficiency and stability for the Movement, they shall cultivate not only external but also internal obedience, both supernatural and perfect. This applies to all directors as well.

412.2 They shall look upon their directors as Christ Himself and obey reverently and lovingly all their directives without focusing on the nature of the orders, no matter how difficult or disagreeable they may be, in such a way that they truly renounce their own internal judgment and will.

413. Obedience should never be blind, but rather alive with full awareness and love, having the same characteristics which Jesus Christ practiced in relation to His heavenly Father — motivated, quick, happy and heroic.

421. In your apostolic work always keep in mind the necessity for a total dependence on the will of the director. Therefore, it is not permissible to work on your own when exercising your apostolate. Instead, adjust all your activities in accordance with the norms of obedience. Do not agree to any extraordinary apostolic commitment without consulting your director. And always keep the director informed on the status of your apostolic activities.

422. Those designated by the director to deal with matters involving outsiders shall do so in complete reliance on and in accordance with the wishes of the director, and shall keep him frequently informed on the status of the responsibilities they have been given.

423. Consecrated members themselves shall ask the director for those things they need without resorting to intermediaries, whether they be members of the Movement or outsiders.

424. It is not appropriate to ask a director for permission denied by another director, no matter the reasons for the previous denial.

425.1 Directors, conscious that observance of the Statutes in the foundation for the stability and sustainability of the Movement, shall not readily grant requests or exceptions to themselves or their subordinates.

425.2 Similarly, consecrated members shall try to abstain from making requests except in compelling circumstances.

426. Frequently and fervently meditate and contemplate on Jesus Christ's submission to His heavenly Father. Moved by His admirable example, practice perfect, supernatural, motivated, happy, persevering and heroic obedience — in both thought and deed.

427. The Territorial Director shall, if necessary and according to the gravity of the offense, spiritually motivate and order a three-day retreat or a week of spiritual exercises for those who display reticence, insolence or disdain for the warnings of their directors. If a subject persists in his (or her) attitude, he (or she) shall be removed from office, if he holds one. If this attitude persists, the director shall send him to live with his family for one to two years so that he may reflect on his desire to live a life dedicated to God within the Movement.

Article 5. Specific vows of the Movement

428. In addition to the vows of chastity, poverty and obedience, all those who are consecrated to God should on the same day of their incorporation into the third degree also take three vows unique to the Movement. These are:

1. To never desire nor seek for themselves or for others, nor scheme to obtain or keep, positions or high office in the Movement, and to advise the director general if any member is found to be doing so.

2. To never openly criticize, either with words, writings or by any other means, any act of governance of any person or director of the Movement, and to immediately report to the director any subject [person] who has done so, or in cases where the director is being criticized, to the immediate director of the criticized director if it is certain that a consecrated member has broken this promise.

3. To live faithfully the spirit of body, of charity and of unity among all members of the Movement, directors and subjects, priests and laity. Towards that end you will be especially careful to guard your words, avoiding criticism, gossip, particularism and intrigue, helping to better create an atmosphere of esteem with those at whose side you work, always speaking well of them, praising them and, if necessary, nobly defending them.

429.1. The vow not to criticize does not deny consecrated members the freedom to approach the Director General, or the Territorial Director, or at least the center's Director to alert them to possible or actual faults encountered in the execution of the directors' duties and in their application of the statutes and norms of the Movement.

2. If the center's own Director does not correct the problems in the execution of his or her duties, thereby harming his or her subjects, the consecrated member shall inform the Territorial Director and, if the problem persists, advise the Director General. If the matter pertains to Territorial Directors, alert only the Director General.

3. Under no circumstances shall consecrated members comment with their associates [compañeros], or with directors who lack the means to remedy them, on the faults or failings of those in the Movement with responsibility for governance, so as not to introduce gossip and a lack of appreciation for the principle of authority, which destroy internal peace and charity — the perennial sources of unity and apostolic efficiency of the Movement.

430. Those who have with certainty at one time coveted or have acted to procure for themselves an honor or position should not be considered suitable for any high office or position and, in those cases where they are already in high office, should be relieved of those positions and severely admonished.

431. All consecrated members shall, out of love for Jesus Christ, live according to these vows on which the harmony, peace, tranquility and progress of the Movement in great part depend.

Chapter V: Some expressions of union and charity of consecrated members

Chapter VI: Acts of mercy and other means of perfection

Chapter VII: Norms that regulate the life of consecrated members

Article 1. Dealings with outsiders and travel outside the center

493. Reception areas intended for the use of outsiders should be arranged in such a way that whatever is done in them can be easily seen.

494. No one shall visit outsiders in their homes, deal with them frequently or speak with them by telephone without justifiable reasons or for apostolic purposes and only with special or regular permission from the center's director.

495.1. Only the Director General may give permission for international travel. Such permission should be requested through the Territorial Director in the male branch and from the Assistant to the Director in the female branch, who must consult with the Territorial Director before submitting the request.

2. The Territorial Director may give permission to travel within the country.

496.1. Consecrated members who reside in apostolic centers or in apostolic and teaching centers should spend their annual vacations with their respective teams, although occasionally the Territorial Director may authorize them to spend their vacations with another separate team.

2. It remains, however, the sole province of the Director General to grant permission for a consecrated member to spend the vacation period outside of a third degree group or the country to which that member is assigned.

497.1. Inspired by the commandment of Jesus Christ, "Watch and pray that you do not fall into temptation," center directors shall be careful that consecrated members always leave the center in groups of two.

2. Similarly, whenever possible directors shall always leave centers accompanied by another consecrated member or shall see to it they are accompanied by a person of the same sex whose maturity and seriousness have been proven.

3. Consecrated members of the Movement, contemplating the very serious dangers that the modern world presents to the preservation of their vocations, shall carry out this ruling with faith and humility, being mindful of the love with which Christ has given to them the mandate of vigilance, and not shall not seek to be excused because age or personal holiness may exempt from the dangers which threaten their own vocation.

498. The Director shall not leave the center without permission before morning prayers and, unless his apostolic work requires otherwise, shall return to the center before mealtime according to the schedule of the team to which he belongs.

499. Before embarking on a trip, you should have your itinerary approved in writing by the appropriate Director. It is not permitted to change this itinerary without serious cause and you should alert the appropriate Director if there is a need to do so.

500.1 When you are traveling, do whatever is necessary to fulfill the requirements of the trip with dignity and poverty and prudently avoid any spiritual dangers.

2. In places where there are third degree centers, stay in the center which the Territorial Director has assigned to you. In the female branch, the Territorial Director shall solicit the opinion of the Assistant before assigning a center.

3. If you arrive in a place where there is no third degree center, try to find lodgings in dignified and honest domiciles.

501. Consecrated member who are staying in a third degree center should follow the schedule for the practices of piety and for meals of that center. In carrying out the program approved by their own Director, it is sufficient to advise the Director of the center in which they are staying of their comings and goings.

502.1. You may accompany the annual pilgrimages that the Movement has established for its members, making certain that under no circumstances these pilgrimages turn into excursions.

2. You may also, with authorization of the Territorial Director, organize national or international pilgrimages to holy sites or places of devotion, but must refrain from participating in them, leaving the responsibility of accompanying pilgrimage groups with total confidence in the hands of first and second degree members.

503. When it seems convenient, you may give yourself permission to go to the countryside with students from the schools with the obligation to return the same day.

504.1. Those who carry out their apostolate in educational works and have to organize travel within the same country for interscholastic sporting events shall only accompany those groups during the trip and during the competition itself. Abstain from accompanying them to public places, leaving this responsibility to teachers from the school or parents of reliable families.

2. No one shall attend public spectacles or sporting events, even under the pretext of accompanying outside persons or groups, especially if such groups are mixed.

505.1. No one is permitted to attend banquets without the express permission of the Territorial Director. This permission shall be granted only for very serious cause, in extraordinary cases and only to mature members.

2. No one may eat with outsiders outside of the center without the express permission of the center's director.

3. The center's Director may grant permission to eat with families for reasons of friendship or for apostolic work with them, though generally such permission is not granted to the same person or family more than once a year.

506. Take an annual vacation period at the end of your academic or apostolic activities for the space of time established by the center's rules. During this period, dedicate fifteen days for rest, omitting any study activities. During the remainder of the time alternate rest with some formative, intellectual or apostolic activity in accordance with the schedule previously approved by the Territorial Director.

2. Written correspondence

507. Anyone may freely send letters without any review to the Holy See or its legation in the country, to the Director General, to the Secretary General, to the Territorial Director, to the Nuncio, and to one's own Director when he is absent. In the female branch letters may also be freely sent to the Assistant to the Director General, to the Assistant to the Territorial Director and, strictly following the rules as prescribed in no. 553, to the Delegate of the Director General for the apostolate. In the same manner, letters received from these individuals need not be reviewed.

508.1 Write letters to your parents at least once a month.

2. Since you are bound by your vows and the consecration of your life to integrally employ your time in extending the Reign of Christ, try not to spend it maintaining a written correspondence with relatives or outsiders which is merely social and frivolous.

3. However, whenever it seems fitting to write for some good of a spiritual or moral nature, do so with the permission of the center's Director.

509. The center's Director or Manager shall review all correspondence from members of the center and release that which he or she judges to be opportune. He or she will also review all the personal correspondence which members of the center receive in the apostolic works in which they are employed.

510. Directors shall show restraint regarding any information which they obtain through their review of correspondence and shall not reveal anything without the express permission of the interested party, unless out of a greater good they feel required to contact a Major Director.

511. You may allow yourself to answer letters which you receive, but only if they are not part of a regular correspondence, or the result of a friendship which, in the judgment of the center's Director, may cause damage or cause you to waste time that should be devoted to the apostolate.

512. No one may send or receive letters dealing with spiritual guidance or dialogue without special permission from the center's Director. This does not pertain to those who, because of their position, must give spiritual guidance to members of the Movement who, for reasons of profession, business, study or apostolate, are far away.

513. The center's Director shall not permit consecrated members, especially youths, to send letters to persons of the opposite sex without serious and just cause.

Article 3. Dealings with family

514.1 Live your consecration with a sense of removal as it relates to dealings with your family and try to fundamentally channel this relationship into conquering them for Christ.

2. Love your own family with rectitude and show this love through a healthy concern for their Christian life and by frequently including them in your prayers.

515. Try not to ever compromise the Movement or the Directors in those situations in which the requirements of your own family are not in harmony with the discipline of consecrated life. Instead, make them aware of the norms that govern your dealings with them and motivate them to accept them to a large degree so that parents or relatives do not become enemies of the Movement out of ignorance.

516.1. All those who live in the same country where their parents reside may, with the authorization of the center's director, visit them twice a year on the occasion of name days and birthdays, except in the year of formation.

2. All those whose apostolate is in a country different from where their parents reside may visit them for a period of fifteen days every seven to ten years as proscribed in no. 495.1.

3. When it becomes necessary due to extraordinary circumstances to make travel to the country where the family resides, it remains solely up to the General Director to grant permission and to decide on the length of the stay. If it is a trip within the country, it is the responsibility of the Territorial Director to grant this extraordinary permission.

517. Being conscious of your participation in a Movement in communion with superior life founded by Christ, learn to elevate familial love to the spiritual plane, where the ultimate and more complete sense of natural bonds are manifested, offering up to Our Lord God in good spirit the sacrifices that are derived from this.

518.1. Without permission of the center's Director:

1. Do not have dealings with relatives more frequently than has been proscribed.
2. Do not meddle directly or indirectly in the affairs of your own family by procuring recommendations, money or similar things from them.
3. Do not bother relatives or strangers by asking them for clothing or other items for personal use, even if they are necessary, as proscribed in no. 400.2.

2. Center Directors shall grant these permissions only in exceptional cases and for the most serious cause.

519. When two third degree siblings belonging to different branches of the Movement reside in the same city, they may visit each other once every three months. These visits shall take place in a third degree center of the female branch. The duration of these visits should not exceed two and a half hours.

Article 4. Use of the means of social communication

520.1. Use the means of social communication as one of the most effective external instruments in the struggle to bring the hearts of men to Christ and to extend his Kingdom on earth, remembering the importance it has in people's hearts, minds and customs. Therefore, always use them whenever possible as instruments of great importance in your apostolic mission.

2. However, always be aware that using them indiscriminately in your personal life constitutes a serious obstacle to the faithfulness of your sworn promises, and precipitates interior dispersion, the loss of time, the assimilation of secularizing standards and the deformation of conscience in ways incompatible with a life consecrated to God.

521. In compliance with that stated above in no. 520.2 and also keeping in mind that an apostolic vocation entails dedicating time and energy to extending the Kingdom of Christ, observe the following rules when using means of social communication:

1. Consecrated members shall not be shown more than six films a year. When doing so, keep in mind the age, stage of formation a condition of the consecrated souls.

2. Use television only for:

2.1. Following the news so that members may stay informed of national and international events.

2.2. Following debates, group discussions and round tables on ecclesiastical, political, historic, economic and similar themes.

2.3. Following ecclesiastical and extraordinary scientific events.

2.4. Following cultural and scientific programs, performances of classical music that are not theatrically staged (such as operas, operettas, ballets, etc.) and excluding popular music festivals.

2.5. Following five sporting events a year, unless they happen to be extraordinary world competitions (the Olympics, the football World Cup), which may be watched six times during the period in which they take place.

3. The radio may be used as an alternative to television following the same set of rules.

522.1. It is absolutely forbidden to have radios, televisions or similar apparatus in bedrooms or offices.

2. When it is required for official reasons that you have one of these in your office, request authorization from the Territorial Director through the center's Director.

3. The Territorial Director shall review each case with the Director General and shall not grant permission without his consent.

523.1. Films as well as television programs, with sporting events being the exception, should be shown during recreational or vacation periods, punctually respecting the center's schedule.

2. With this in mind, third degree centers shall rely on the necessary technical teams to record programs and show them at appropriate times.

524. The Territorial Director in consultation with his Council and the Doctrinal Committee of the Territorial Technical Advisory Team should authorize in writing which newspapers, periodicals and similar publications members shall receive in each center, and should send to the office of the Director General in the male branch and the Assistant to the General Director in the female branch a list of the publication titles he has authorized. This is to be sent through the Nuncio or from the Nuncio.

525. In each center a common area should be designated where members may, at approved times, watch television programs, listen to the radio or to music, or read press articles.

526. The Territorial Director in consultation with his Council shall name a commission for every third degree center, to be presided over by the center's director, which shall review publications, films and television programming. In the female branch the Assistant to the Territorial Director shall suggest possible members of the commission.

Chapter VIII: Modalities particular to the branch of female consecrated members

Article 1: General aspects

545. Consecrated members of the female branch may not have single men as colleagues in their apostolic works. Similarly, if for reasons of efficiency the technical or administrative personnel

are chosen from members of the masculine sex, they should be made up of persons who are married.

Chapter IX: Modalities particular to the branch of male consecrated members

Chapter X: The sick and the deceased

Chapter XI: Exiting and Resignation of Consecrated Members

580.1 The Director General, with the consent of his Council, may grant to consecrated members authorization to abandon the consecrated life when they so ask.

2. They shall ponder before God the motives that lead them to abandon the consecrated life and shall consult with their orientators so that their decision shall be prudent and mature, discerning above all God's will for their life.

581. The Major Directors, keeping in mind the wellbeing of Regnum Christi and the personal wellbeing of the consecrated members, may advise a member to spontaneously abandon the third degree when one of the essential requirements for living a consecrated life in the Movement is lacking.

1. Physical or psychological illnesses, including those contracted after incorporation into the third degree, which in the judgment of experts render someone incapable of continuing in the consecrated life, is cause for not allowing a consecrated member to enter into the solemn renewal of promises.

2. If the illness develops after the solemn renewal of promises and is of a physical nature, the Director General shall show the member the advantage of spontaneously abandoning the consecrated life.

583. Authorization to abandon the third degree, granted by the Director General, includes dispensation from the promises and all obligations associated with consecrated life in the Movement.

584.1 The following should be dismissed from the third degree "ipso facto:" 1. Publicly known apostates of the Catholic faith. 2. Those who enter into the state of matrimony, even if only through civil ceremonies. 3. Those who live in sin with another or who create permanent scandal through extreme acts in violation of the sixth commandment. 4. Those who have committed murder, kidnapped others by force or deception, or those who have cared for them, and those who have mutilated or severely injured another. 5. Those who have procured abortions.

2. In these cases the Director General with his Council shall without delay summon all the relevant facts, present the accusations and facts to the interested party, and grant him the opportunity to defend himself. In the event his guilt is confirmed, the Director General shall proceed to dismiss him from the Movement.

585. A consecrated member may also be dismissed for other causes, which must always be serious, relevant, demonstrable and proven, such as the following: the habitual disregard for the obligations of consecrated life, repeated violations of promises (vows), stubborn disobedience to the legitimate mandates of the applicable directors, tenacious defense or distribution of doctrines condemned by the magisterium of the Church, public adherence to ideologies corrupted by materialism or atheism, the illegitimate absence from the center for more than one semester.

586. The following persons should be dismissed:

1. Those who gravely conspire to disrupt the unity and harmony of the Movement through intrigue, slander or gossip.
2. Those who engage as means of apostolic action in labor union agitation, verbal denunciation, moral or armed violence, the systematic discussion of ecclesiastical or politic topics, and class struggle.

587. If the Director General determines that he should begin a dismissal process in cases as described in nos. 585 and 586, he shall:

1. Summon all the facts.
2. Notify the interested party in writing with an explicit threat of dismissal if corrections are not made, giving him full opportunity to defend himself. In the event that this warning has no effect, another should follow, allowing a period of at least ten days between warnings.
3. If this warning turns out to also have been in vain and the Director General with his Council determine that the interested party has not made sufficient corrections and has not provided sufficient defense, formal dismissal proceedings shall begin no less than fifteen days after the second warning.

588.1 These warnings should be made by the Director General himself or by his delegate.

2. Opportune exhortations and motivations should be added to the warnings. In addition, penalties judged to be the most appropriate for consecrated member's reform or for the mitigation of the scandal should also be imposed. Similarly, the Director General should distance the interested party from circumstances which might cause him to relapse, including transferring him to another center where he can be helped to mend his ways (literal translation: rectify his path).

3. The specter of possible dismissal should be added to each warning.

589. In cases such as those described in nos. 584, 585 and 586, the interested party shall always retain the right to communicate with the Director General and to defend himself.

590.1 The Director General with his Council shall proceed to carefully examine the facts, arguments and defense statements and, if through a secret ballot dismissal is decided upon, the

dismissal decree shall be issued. In it the reasons for dismissal shall be explained, at least in a summarized manner.

3. All documents signed by the Director General as well as all edited replies written and signed by the interested party should be archived.

591. In the case of grave public scandal or something which threatens to cause the gravest harm to other consecrated members, the Director General or, if there is danger in deferring it, the Territorial Director or the Director of the applicable center, with the consent of his respective Council, may dismiss a consecrated member.

592.1 Members who leave the third degree or who have been legitimately dismissed may demand nothing for work they carried out while in the Movement.

2. The Director General shall treat those who, for whatever reason, abandon the consecrated life with generosity and charity. If he is lacking in personal resources and cannot obtain them by other means, he shall be given charitable aid as a means of support for a certain period of time.

593.1 Those who abandon the consecrated life for some other just cause: 1.1. May not be readmitted unless after serious consideration the Director General considers it advantageous to the Movement. 1.2. May be a part of the Movement as a first or second degree member.

2. Those who have been dismissed may not be readmitted into the Movement.

594.1 For the members' peace of mind the Directors shall try to see to it that dismissals rarely occur and, if possible, are avoided altogether.

2. When a member is dismissed, guard the spiritual serenity of the others, prudently explaining the reasons, especially the supernatural ones, for the dismissal.

Statutes of ECYD

ECYD, a sort of umbrella organization for various youth clubs sponsored by the Legion of Christ and Regnum Christi, is comparatively straightforward in stating its broad goals as a means of recruitment for the legion as can be seen in these opening paragraphs from "Statutes of ECYD." Bracketed between these goals are very noble sounding and lofty language. It should be noted that the legion considers this to be a comparatively public document. A note above the chapter title says copies of the statutes are to be kept in ECYD centers and are to be made available to members of Regnum Christi.

Chapter 1: Nature, goals and patron saints of ECYD

1. The ECYD — Spanish initials for Education, Culture and Sports — is an international organization of children and adolescents in alliance with Christ and themselves to build a new world and, following the example of Christ, their supreme ideal and friend, to pledge themselves

to live a life of charity, sincerity, friendship, purity, generosity and happiness, to testify to this to others and to extend ECYD among all their friends and acquaintances.

2. The members of ECYD are lay people who gather together to be stimulated by living according to the Christian obligations acquired through baptism in order to help themselves achieve a solid and integral formation and to work apostolically with the spirit, the doctrine and the methods of the organization.

3. The ECYD aspires to be:

1. A complement to the educational and familial institutions directed by the Regnum Christi Movement which offers children and adolescents a wide program of human and Christian formation, a welcoming atmosphere of friendship, and a school for authentic values which are both profoundly human and Christian.

2. A support for bishops and parish priests in the application of the diocesan pastoral programs.

3. A constant and select means of member preparation for the Regnum Christi Movement.

4. A means for propitiating God's welcome call to priestly life and consecrated life in the Church, and in particular in the Legion of Christ and Regnum Christi.

5. A natural field of apostolic work for the youth section of the Regnum Christi Movement.

4. To achieve the objectives outlined in no. 3 of these statutes, the following means are proposed: spiritual direction, sacramental life, apostolic obligation, team life, activities related to religious and human formation, formative environments and healthy recreation.

5. ECYD is the most important apostolate of the youth sections of Regnum Christi. Dedicate yourselves to it with enthusiasm, availability and submission and quickly contribute to it all the means necessary to achieve dynamic, well-organized and fertile ECYD sections.

Chapter II: Organizational Structure of ECYD

23. The challenges are clear: agile and constant recruitment to form a wide base of new members who will in time acquire the recruiting mystique and serve as an authentic ferment in society; recruitment, formation and apostolic endeavors of diverse groups of leaders as called for in the Constitutions and Statutes; the realization of far-reaching apostolates to profoundly incite the consciences of individuals and to carry the name of God to the farthest reaches where the life of Man unfolds; the attainment of a vigorous ECYD to provide for the growth of vocations to the Legion and to the consecrated life of the Movement.

Person responsible for recruitment:

38. In all those institutions in which an apostolic work can be carried out (schools, club, etc.) someone should be designated to be the person responsible for recruitment. This person is responsible for organizing and propelling the growth of ECYD in his designated institution.

1. Those responsible for recruitment in the apostolates of Regnum Christi are usually the directors of their own institutions, designated by the General Director at the suggestion of the Territorial Director. They work in close collaboration with the assistant for ECYD under the supervision of the local coordinator of the apostolate.

2. Those responsible for recruitment in other situations or institutions are members of Regnum Christi or of ECYD designated by the corresponding section director at the suggestion of the assistant for ECYD. In carrying out their responsibilities they rely on the assistant for ECYD.

Chapter III: Admission and incorporation into ECYD

Chapter IV: The stages of ECYD

Chapter V: Guidelines for the spiritual life in ECYD

Chapter VI: Formation of the members of ECYD

Chapter VII: The apostolate of ECYD

Article 2. The ECYD club

149.1 The ECYD club is a place of friendship and formation in which formative and recreational activities of ECYD are offered to ECYD members and those whom they invite for purposes of recruitment, always respecting the specific formation programs of the ECYD members.

149.2 Normally, the club operates out of the ECYD center in such a way that the club is to the ECYD, to use an analogy, like the body is for the soul, and members of ECYD act with associates of the club like yeast acts in bread dough.

150. The club seeks to be: 1. An open means of recruitment for ECYD. 2. A place of friendship and apostolate for members of ECYD. 3. A platform for the promotion of values for children and adolescents.

151. To fulfill the principle of always looking for the most effective action, clubs shall be established so that they are strategically located, endowed with competitive facilities which enjoy considerable reputation and prestige for the professionalism of their activities and the quality of their instructors.

152. Each club shall be given its own configuration appropriate to the age and aspirations of those for whom it is intended

Chapter VIII: The mystique of ECYD

Chapter IX: Some traditions and norms of ECYD

Chapter X: The administration of ECYD

Chapter XI: On exiting ECYD

204. Everyone who wants and asks, for personal reasons, can leave ECYD. Be careful, however, that the assistant to the ECYD by himself, or through the spiritual director, or the person responsible for equipment, invite the member to continue in the club in order to further their reintegration.

205. It is up to the assistant to the ECYD to invite EYCD members to leave who have ideas, moral habits, attitudes critical and disunity, or other serious reasons, deviate from the ideal of the life that they have undertaken, although the dismissal should be done smoothly and with charity.

206. Mindful that the ECYD is, among other things, an open environment for recruitment to Regnum Christi, the assistant to the ECYD should be careful that the ECYD the most prominent members of ECYD do not leave for their leadership, by giving them careful personal attention, especially through spiritual direction, and engaging them more actively in the apostolate.

Constitutions of the Legion of Christ, 1984

This is not an "official translation" of the Constitutions. It was done as an aid to our English-speaking Novices and as a means to open to them, from their first days in the Legion, the treasure of the Constitutions. As it is used for this end its limitations and weaknesses will become evident, and then it can be corrected, reworked and polished into a more worthy version.

Translation is always interpretation to a certain degree, but we have tried to be accurate while doing our best to give the English not too Latin a character. Please send your suggestions, corrections, comments, alternate translations to "Translations, L.C., Cheshire".

We publish the bilingual text to emphasize that the official version of the Constitutions is the Spanish original and to encourage its reading. The English rendering is valid only in so far as it reflects the original meaning of the Spanish. Do not re-interpret the Spanish using the English - this may be a temptation for those whose first contact with the Constitution this is.

To those who take the Constitutions in their hands for the first time we say, if our translation speeds your approach to the genuine source of our spirituality that the original Constitutions are we will be happy. Happier still though, when you build on what we give you here - when your years in the Legion, your prayer, the work of the Holy Spirit in your life, your industry and fidelity will have 'identified' you with what the Legion is and you return to these pages in English to improve them.

Then you will help to make sure our charism is passed on purer still and in a more dignified form to future generations.

We dedicate this edition, done in our 50th year, to Nuestro Padre from whom we have received abundantly and faithfully God's message to us. Translators

Cheshire, CT USA 3 January, 1991

Part One: The Purpose, Nature, and Patrons of the Congregation

1. The purpose of the Legion of Christ is to sanctify her members by the profession of the vows of poverty, chastity and obedience and the observance of these Constitutions. Her purpose is also to build Christ's Kingdom in society in the spirit of Christian justice and charity, through prayer, the apostolate and a wide dissemination of Catholic doctrine, as these Constitutions specify. This is to be done, as best suits different times and places, in the following ways:

§1. Form select groups of leaders in the various branches of society especially the working class, intellectuals, the industrial community and other various professions, and train them for a person-to-person action to permeate the life of society deeply with Christian spirit.

§2. Found educational and teaching institutions: elementary and high schools, colleges, universities and technological institutes, postgraduate schools and research centers.

§3. Promote the human and Christian purposes of the family and its values, with counseling centers and family apostolates.

§4. Disseminate the treasure of Catholic doctrine and make it always accessible to all through schools of the faith that train teachers of the faith and by founding editorial and publishing houses for the research and dissemination of Catholic teaching.

§5. Open centers for reflection, prayer and study; sports and cultural clubs; centers for formation and specific apostolic action, and convention centers.

§6. Generate apostolates to imbue the media (e.g. cinema, radio, television, the press, etc.) with Christian spirit. Since the media play such a decisive role in informing and forming the individual conscience and public opinion, the Legion of Christ should give them primary importance as instruments of apostolate, and use them all to the fullest insofar as it can.

§7. In the spirit of justice and charity of the Gospel, set up apostolates for the promotion of the entire human community, especially of the groups most in need spiritually, morally and materially. Take every possible step to ensure that this promotion and aid do not take on the slightest connotation of class struggle regardless of the circumstances. On the contrary, make every effort to radiate the spirit of unity, peace, justice and love that Jesus Christ teaches us in the Gospel.

2. Priests are the members of the Mystical Body most loved by the Heart of Jesus Christ and most involved in continuing his redemptive work in the world. With the approval of the General Director and the consent of his Council, the Legion may take on apostolates for the care and perseverance of diocesan priests.

3. The Legion excludes no form of apostolate. With due regard to n.1 above, the General Director with the consent of his Council, is to select the best forms of apostolate for each time

and place. However, he must never compromise the purpose, priorities and methodology set forth in these Constitutions.

4. §1. Our religious should foster true devotion to the Sacred Heart of Jesus. This consists in genuine piety, in personal, manly and passionate love for Christ who is the example, way and life of the soul, and in His imitation by the practice of all the virtues.

§2. They should value this devotion as a very appropriate means to grow in holiness and to establish and extend Christ's Kingdom in the world.

5. §1. They should refrain from directing churches and other public oratories, unless, in the prudent judgment of the General Director, it would serve a greater good.

§2. They should not dedicate themselves to pastoral care in parishes. However, for serious reasons the General Director with the consent of his Council may permit the acceptance of parishes in exceptional circumstances.

6. Regarding communities of women religious or similar communities of women:

§1. Our religious are forbidden:

- 1) To give them spiritual direction, retreats or spiritual exercises.
- 2) To minister as ordinary confessors to the whole community or any one of its members.

§2. Nevertheless:

- 1) In isolated cases, never habitually, the Territorial Director may permit a Legionary to give them retreats or spiritual exercises.
- 2) Only priests who are at least 40 years old may be appointed as extraordinary confessors, and then only rarely. These priests should never meddle in the internal and external discipline and governing of the community.
- 3) The Rector or Superior may grant permission to discuss such matters with them only to mature priests when there is a serious reason.

7. The purpose of the Congregation may not be changed without authorization from the Holy See.

8. The Legion of Christ is a congregation of pontifical right. It is clerical in nature, and consists of only one type of member, namely priests and students for the priesthood.

9. §1. The uniform of the Legionaries is the black cassock and cincture.

§2. The uniform may not be changed without the consent of the General Chapter and the authorization of the Holy See.

10. In the Gospel Jesus Christ teaches the universality of God's Kingdom and proposes fellowship of life. As a visible sign of this and in order to foster unity and charity in the Legion, our formation centers and apostolate centers are to be integrated by members of different

nationalities. This will also bring greater uniformity to our formation and a greater enrichment of our members by living together and sharing our diverse cultural heritages.

11. §1. So that all Legionaries can have more constant, attentive and fruitful contact with the sources of the Legion's doctrine and spirituality, Spanish will be the official language of the Congregation.

§2. It is to be used especially in the General Chapters of the Congregation.

§3. Consequently, the Major Directors should see that all our religious become sufficiently fluent in Spanish from the first years of formation.

12. The Congregation is dedicated to the Sacred Heart of Jesus and to Our Lady of Sorrows. It recognizes St. John the Evangelist as its heavenly patron. As special protectors it invokes St. Joseph, St. Michael the Archangel and St. Paul the Apostle.

Part Two: Different Stages of Life in the Legion

Chapter I: Admission to the Congregation

Article 1: General Directives

13. Any male Catholic may be admitted to the Congregation if he is free of lawful impediment, is motivated by the right intention and is qualified to take on its commitments and carry out its specific apostolates.

14. §1. The General Director and the Territorial Directors are to be careful to admit only those candidates who are of the required age, are healthy, and have the right disposition and sufficient maturity to undertake the lifestyle of the Congregation.

§2. Their health, disposition and maturity are to be confirmed, by experts if necessary, fully respecting the inviolable right of every person to protect his own privacy.

Article 2: Impediments to admission

15. As stated in Canon Law, a candidate is invalidly admitted to the Novitiate:

§1. If he is under seventeen years of age;

§2. If he is married;

§3. If he is bound by vow to an Institute of consecrated life or belongs to a Society of apostolic life safeguarding what Canon Law states in this case;

§4. If he enters the Congregation by force, through grave fear or deceit, or if the competent Director accepts him under the same conditions;

§5. If he conceals his membership in an Institute of consecrated life or Society of apostolic life.

16. As stated in Canon Law, the General Director and the Territorial Directors may not admit a candidate to the Novitiate:

§1. If he is a secular cleric, without consulting his Ordinary, or if he has debts he cannot pay;

§2. If he has legal accounts to settle or is involved in business matters that could cause the Congregation legal suits or problems;

§3. If he is barred from the priesthood by any canonical irregularity or impediment.

17. By the authority of these Constitutions, a candidate may not be admitted:

§1. If he belongs or belonged to an Institute of religious life, to a Society of apostolic life, to a Secular Institute or to a community resembling a religious community, even if only as a candidate;

§2. If he is over forty years old;

§3. If he has sinful habits that seem virtually impossible to amend and correct;

§4. If through insufficient control of his affections he tends toward improper friendships, or is prone to anger and sadness, or if he has a harsh or arrogant character;

§5. If he is given to strange devotions that can lead to error and confusion;

§6. If he has a habit of backbiting;

§7. If he is mentally ill;

§8. If he has poor intellectual ability, or is inflexible in his judgments;

§9. If he is inconstant and weak-willed;

§10. If he cannot acquire and exhibit complete trust in his superiors;

§11. If he is a diocesan priest or seminarian, notwithstanding n. 16, 1. of these Constitutions.

18. Only the Holy See can dispense from the impediments of Canon Law.

19. §1. Only the General Director with the consultative vote of his Council can dispense from the impediments proper to the Congregation.

§2. Nevertheless, he should not be too lenient when judging the seriousness of these impediments, especially those in n. 17, §1 and §11. He should consider them carefully and prudently, as the discernment of vocations and the good of the Congregation warrant.

Article 3: Conditions necessary for admission

20. The General Director and the Territorial Director, with the consultative vote of their Councils, have the authority to admit candidates to the Novitiate.

21. As stated in Canon Law, each candidate must submit his baptismal and confirmation certificate and proof of his free state before being admitted.

22. §1. Before being accepted, each candidate should undergo psychomedical testing of his personality, abilities and aptitudes.

§2. Vocation recruiters should be very careful and investigate each candidate's family and personal background, and his religious, moral, intellectual, social and physical qualities.

They should send a thorough, clear and objective report to the General and Territorial Directors.

23. A candidate should have or be able to acquire the following qualities, which are very important for his religious perfection:

§1. Above-average intelligence and sound doctrine;

§2. A firm, tenacious will; prudence in his decisions and decisiveness, courage and constancy in carrying them out;

§3. Love of spiritual perfection and of all virtues, especially obedience, humility, chastity and charity; burning, passionate zeal to build Christ's Kingdom and save souls; love for the Congregation;

§4. A magnanimous heart and hatred for backbiting and hollow observances;

§5. Sociability, good physical appearance, discretion, friendliness and good health.

Article 4: Examination of the candidates

24. The Territorial Director himself or his delegate should examine each candidate before he is admitted to the Novitiate. After him the Instructor of Novices should do the same.

25. The examiners named above should skillfully and prudently question each candidate about the impediments. If they find an impediment they should suspend the investigation and submit the matter to the General Director's decision.

26. If the Territorial Director and the Instructor of Novices differ about any candidate:

§1. The Territorial Director or his delegate and the Instructor of Novices should each send his opinion of the candidate in writing to the General Director.

§2. The General Director should consult his Council and appoint a third examiner with experience, with a deep knowledge of the Congregation and of the human heart

§3. With the opinion of the third examiner in mind, the General Director should decide before God what seems best for the Congregation and the triumph of Christ's Kingdom.

27. Any candidate who neither has nor is able to acquire the qualities listed n. 23, should not be admitted. For this reason, no inquiry that will help reveal the true fitness of a candidate should be overlooked.

Chapter II: Candidacy

28. Before entering the Novitiate the candidates are to have a trial period which is ordinarily held in the Novitiate Center, but for special reasons may be held in another Center of the Congregation where religious discipline is faithfully observed according to the Constitutions. The candidates are to be under the special care of a prudent and experienced priest assisted by one or more religious, depending on the number of candidates, so that they can complete the necessary spiritual and psychological adaptation to their new life, leaving the world and its ways behind.

29. §1. Students from our Vocational Centers who desire to enter the Novitiate have their candidacy for three months at the Vocational Center.

§2. All other candidates have their candidacy for at least two months in the Novitiate, but separate from the Novitiate community. In countries where there is no Novitiate the candidacy is held wherever the Territorial Director indicates.

30. §1. Candidacy is to start with a day of spiritual retreat.

§2. Throughout the candidacy there should be monthly retreats as well as a spiritual talk and practical exam every Sunday.

31. §1. Above all, the candidates are to be made aware that they are to respond to God's call by professing the evangelical counsels, so that not only dying to sin but also renouncing the world they will live only for God and consecrate themselves to serve the Church and all people.

§2. They are to be carefully instructed in the principal virtues of the Legion, which are charity toward others, humility, chastity, renunciation of one's own judgment and will through obedience, and in their duty to strive through prayer and action to sow and strengthen Christ's Kingdom in the souls of all people.

32. The candidates should observe the Legion's norms regarding journeys, contact with their family, use of the media and habits of dress.

33. §1. Before being admitted to the Novitiate, any candidate who desires to embrace the life of the Congregation should ask the General Director in writing for admission, through the Territorial Director. These petitions should be kept in the general and territorial files, and in the files at the Novitiate Center.

§2. Before beginning Novitiate, the candidates who have been judged as qualified should do spiritual exercises for eight full days and make a general confession of their past life, if their confessor thinks it prudent.

Chapter III: Novitiate

Article 1: The Novitiate Center

34. The General Director, with the consent of his Council and prior written authorization from the local Ordinary, has the authority to establish a Novitiate Center and to move an already established Novitiate to another Center of the Congregation temporarily or permanently.

35. In the establishment of a Novitiate Center, what is stated in nos. 681-691 of these Constitutions is to be taken into account.

Article 2: Requirements for the Novitiate

36. The Novitiate begins with the reception of uniform according to the Ritual of the Congregation or in another way defined by the General Director with the consent of his council, as long as the date it begins is accurately recorded. It should last two years.

37. §1. According to Canon Law, for the Novitiate to be valid:

- 1) The novices should be at least seventeen years old;
 - 2) It should last for twelve months;
 - 3) It should be held in the Novitiate Center. For a good reason the General Director, with the consent of his Council, may decide to have the Novitiate in another Legionary Center under the direction of a proven religious to take the place of the Instructor of Novices.
- §2. As stated in Canon Law, the General Director may permit a group of novices to live for a time in another Legionary Center selected by him.

38. The General Director, with the advice of his Council, may transfer a novice to another Center of the Congregation without interrupting his Novitiate. This should only be done rarely and for serious reasons, such as illness or a special and urgent apostolic activity, and last only a short while, with due regard for what is stated in n. 39.

39. According to Canon Law and with due regard for what is stated in n. 37, §1.3 and §2:

- §1. Absence from the community or the Novitiate Center for an accumulated total of more than three months makes the Novitiate invalid.
- §2. Absence in excess of fifteen days should be recovered.

40. §1. Although it is not a requirement for canonical validity, the Congregation requires a two year Novitiate.

- §2. The General Director alone can exempt a novice from his second year, but only seldom and for serious reasons.
- §3. What is stated in n. 39 is not applicable to this year.

41. As time goes on, if a prudent, well-founded doubt arises about the fitness of a candidate already admitted to the Novitiate, and his unsuitability is proven by sound evidence, the Instructor of Novices with the consent of the General or Territorial Director should kindly and gently guide him to serve God in another state of life. 42. §1. A novice may freely leave the Congregation or be dismissed for any just reason by the General Director, once he has heard the opinion of his Council.

- §2. Once the Novitiate is finished a novice should be admitted to profession if he is judged apt for it. Otherwise he should be shown kindly and delicately that it is best he return to the world. If there is doubt concerning his fitness, the General Director may give him more time to prove himself, though no longer than six months.

Article 3: Duties of the Instructor of Novices and his Assistants

43. §1. The Instructor has the right and duty to care for the formation of the novices. Governing the Novitiate is his sole responsibility and no one can rightfully interfere in Novitiate affairs under any pretext except for the General Director, the Nuncios and the Territorial Director.

§2. A novice is subject to the Instructor of his section for everything regarding the internal governance of the Novitiate. For the community activities of a Center everyone should punctually abide by the rules and schedule of the Center.

44. The principal obligation of the Assistants is to guide the novices in their external discipline with great charity and with the example of their religious observance. Therefore they should be docile instruments of the Instructor in whatever calls for their collaboration.

45. The Instructor and Assistants as they reasonably combine being firmly demanding with kindness and give examples of Gospel simplicity and of respect for the personality of each individual novice, are to correct and rectify to the detail the novices' defects, and channel and fortify their good inclinations.

46. §1. The Instructor of Novices should explain the Constitutions and rules of the Congregation to the novices every day. Occasionally, for a good reason one of the Assistants may substitute him.

§2. This explanation should include all the numbers of the Constitutions and the Rules in their entirety during the first year.

§3. This explanation should be repeated in its entirety during the second year, in order to ensure a deeper knowledge and appreciation of the Constitutions in the novices.

Article 4: Formation of the novices

47. The formation of the novices is to be eminently Christ-centered so that in all and above all else Christ the Lord is the standard, center and model of their entire religious, priestly and apostolic life. The formators should:

§1. Encourage the novices to live their day motivated by a fervent desire and firm resolution to know Him, love Him and imitate Him especially in the most outstanding aspects of his life - his absolute and unconditional surrender to his Father's will; love for all men to the point of dying for them; love for prayer, the cross and sacrifice; tireless preaching of the Kingdom of God and a tender love for our Lady, the Blessed Virgin.

§2. Stress especially that the novices clearly grasp and accept that their Christian and Legionary vocation is essentially and specifically to be apostles and preachers of the Kingdom of God through the witness of their lives, their apostolic action, their prayer and their words. Therefore, they should speak to them vigorously and at length about the danger of laziness which can lead them to banality in their Christian lives and in the fulfillment of their mission.

48. During the novitiate the novices are to:

§1. Renounce empty observances and disordered sentiments, and root themselves solidly in a religious spirit. They should accustom themselves to prayer and meditation so as to achieve intimacy with God, and give themselves manfully to Him through constant self-denial.

§2. Foster ardent love and fidelity to Christ's Church. They should develop a fervent zeal to have all men achieve their temporal and eternal salvation in Christ, and to adhere to the Gospel's call to perfection by the diligent exercise of the virtues according to the spirit of the Congregation.

§3. Strive to know and esteem the excellence of their divine vocation. They should seek to know the mind and aim of the Congregation through the study of the Constitutions, responsibly and methodically making them their own.

§4. Read every day from the Sacred Scriptures, principally the New Testament, so that by reading and meditating on the Word of God they acquire the lofty science of Christ.

§5. Receive instruction in liturgical life, the abundant source of the Church's vitality, and nourish themselves on it.

§6. Learn to observe and love religious discipline until it becomes an internal attitude, so that they accept the authority of the superiors out of deeply held principle and supernatural motivations and use their freedom, initiative and collaboration correctly to become more like Christ in his life of sacrifice for the redemption of the world.

§7. Engage deeply in some apostolic work such as catechism, open seminars, youth clubs and similar activities even outside the Novitiate Center, so as to begin channeling their apostolic zeal and to become familiar with the apostolic methodology of the Congregation.

49. §1. Man himself is the material with which the Holy Spirit works by means of grace to form the image of our Lord Jesus Christ in his soul. Therefore, the formators are to take extraordinary care to see that the novices acquire a solid and integral human formation.

§2. Above all this formation should address:

1) The proper order between their instinctual realm, their sentiments and emotions, and their spiritual faculties of will and intelligence;

2) The balance of their temperament;

3) The soundness and firmness of their character, to free them from fickleness in fulfilling their baptismal commitments and those they will take upon themselves by professing the vows of evangelical perfection.

§3. The formators are to strive to help the novices also acquire the habit of sincerity, and to form them in firm and manly self-control, in discretion and in courtesy.

§4. Conscience is a person's core and it guides his natural activity. Therefore, the formators should be extremely attentive to see that the novices form correct and mature consciences that are God-fearing, capable of detecting sin, always open to doing good and to the inspirations of the Holy Spirit, and that they avoid insincerity, ambivalence, falseness and hypocrisy which are so contrary to the spirit of Christ.

50. All the novices are to be equally submitted to trials especially those that demand the renunciation of their own judgment and will. In this way they are to create in themselves habitual attitudes of abnegation, making their will one with God's in spite of the protests of their pride

and sensuality, and to train themselves to follow Christ by dying every day to their own passions and to the old man.

51. §1. Each year the entire community of novices is to spend a month in work and service outside the Novitiate Center, either all together or in teams - but never anyone on his own – and always under the special and immediate attention of the Instructor. This is so that the novices get to know the true forms of poverty and work in real life, educate their attitudes and natural qualities, acquire a greater understanding of man, fortify their will and progressively develop their sense of responsibility through the assignments and tasks they are given. Finally, it is to give them the opportunity to strive to preserve faithfully their union with God in the active life.

§2. This work should always be agricultural and should take place in areas that do not endanger the novices' vocation.

52. After the first semester of Novitiate each novice is to be interviewed by the Territorial Director or his delegate about his intention and desire to continue in the Congregation and to profess his religious vows when it is time to.

53. §1. They are to have daily adoration of the Blessed Sacrament solemnly exposed throughout the day. Each of the novices should do one half- hour turn of adoration.

§2. In Novitiates with smaller numbers of novices the Blessed Sacrament is to be reserved once all the novices have done their adoration. The Blessed Sacrament should then be exposed again during evening prayer.

54. While the novices' freedom to go to any duly authorized priest for confession is always to be preserved, the following norms are to be observed:

§1. According to the norms of Canon Law one or more ordinary confessors are to be named, depending on the number of novices.

§2. Whenever possible the ordinary confessors are to reside in the Novitiate Center.

§3. Over and above the ordinary confessors, one or more extraordinary confessors are to be named to whom the novices have free access.

§4. At least four times a year the novices are to have access to an extraordinary confessor who does not reside in the Novitiate Center. He should be an experienced, faithful, observant and virtuous religious.

55. §1. During the first year of Novitiate the novices are to dedicate some time to the study of classical humanities under the prudent care of the Instructor and without detriment to their religious formation.

§2. These studies are to be intensified during the second year.

Article 5: The rights of the novices

56. The novices enjoy all the privileges and spiritual graces that have been granted the Congregation. If a novice dies before his profession he has the right to the same suffrages as are prescribed for the professed.

57. During Novitiate no one should receive Holy Orders.

58. §1. If a novice falls seriously ill and in the doctor's opinion is near death, even though he has not finished the Novitiate he can be admitted to religious profession by the Territorial Director, by the Rector of the Center or his substitute at the moment.

§2. As far as possible the profession should be made according to the formula used in the ordinary profession, but without specifying the time for which it is made.

§3. If a novice who makes his profession in these circumstances recovers he should continue in the Novitiate for the time laid down in the Constitutions and repeat his profession. If he dies he receives a plenary indulgence.

Article 6: The possessions of the novices

59. If during the course of the Novitiate a novice were to renounce or pledge his possessions in any way, this renunciation would be invalid as well as illicit.

60. §1. Before his first profession a novice should transfer the administration of his possessions to whomever he wishes and freely dispose of their benefits with due regard to n.274 of these Constitutions.

§2. If he fails to make this transfer since he has no possessions but later acquires them, or if he makes it but afterwards acquires more possessions for any concept, he is to make or remake the transfer and disposal mentioned above and in the manner explained above, despite the profession he has made.

§3. Written authorization of the General Director is required to change this transfer and disposal for a just reason, or to effect any other management of temporal possessions permitted by these Constitutions.

61. §1. There should be no fee for the expenses of the Candidacy or Novitiate.

§2. If a novice leaves the Congregation before professing, any belongings he brought with him and have not been used up should be returned to him.

Chapter IV: Religious Profession

Article 1: Requirements for profession

62. In accordance with Canon Law for his temporal profession to be valid a novice must:

§1. Be at least eighteen years of age;

§2. Be freely admitted by the General Director with the deliberative vote of his Council or by the Territorial Director with the deliberative vote of his Council if he has been delegated this faculty;

§3. Have finished a canonically valid Novitiate;

§4. Make his profession expressly and freely;

§5. Have his profession received by the General Director, the Territorial Director personally or through a duly appointed delegate.

63. §1. The Territorial Director and the Nuncio are to interview the novices in the second semester of their second year of Novitiate and at the same time as the Instructor of Novices send to the General Director the list of those they regard as suitable or not for religious profession.

§2. If the Territorial Director has the power to admit to temporal profession according to what is determined in n. 69, 1 and 2 he should send through the Nuncio the list of the novices he has admitted to profession along with a complete report on each of them.

64. §1. Before temporal or perpetual professions the novices or religious are to send a written petition of admission to the General Director, or to the Territorial Director depending on the application of n. 69, 1 and 2. These petitions are to be kept in the general and territorial files and in the files of the Center.

§2. The General or Territorial Directorate should send letters of acceptance to those accepted.

65. §1. Once he has finished the Novitiate a novice should make his temporal profession for a period of three years in the Novitiate Center or some other as determined by the Territorial Director.

§2. At the end of these three years he should renew his profession for another three depending on the judgment of the General Director. The General Director may shorten this period. Once it is over he is to make his perpetual profession.

§3. If the religious has not achieved the level of spiritual maturity required for perpetual profession after finishing the periods determined in n. 1 and 2 of this number, he

is to renew his profession for one, two or three years depending on the prudent judgment of the General Director.

§4. The period of temporal profession should not extend beyond nine years.

66. Should the General Director decide to apply n. 65.3 and defer the perpetual profession of a religious due to a positive doubt about his suitability or because of his limited progress in the exercise of virtue, the Rector or Superior of the Center should point out his defects to him, help him and watch over him with special care.

67. When the term of his temporal profession is up a religious is to either make his perpetual profession or return to the world. But also within the span of his temporal profession the General

Director with the consent of his Council may ask him to leave the Congregation if he is not considered deserving to profess the vows.

68. According to Canon Law for a valid perpetual profession it is required that:

- §1. The religious be at least twenty- one years of age;
- §2. There was a preceding period of temporal profession of at least three years;
- §3. The religious has been freely admitted by the General Director with the deliberative vote of his council;
- §4. It be expressed and free;
- §5. It be received by the General Director or his duly appointed delegate.

69. §1. Only the General Director has the power to grant admission to temporal profession, its subsequent renewals and perpetual profession. He needs the consent of his Council in the case of first and perpetual professions, and its consultative vote for the renewals.

§2. The General Director can delegate to the Territorial Directors the power of admitting to temporal profession or to the subsequent renewals but not to perpetual profession. A Territorial Director with this delegated power needs the deliberative vote of his Council in the case of first professions and its consultative vote in the case of renewals.

§3. The General Director is to delegate this faculty only to Territorial Directors who have shown great discernment of vocations and of the human heart.

§4. All deliberation about admission to profession should be settled at least a month before the profession is made.

70. §1. Novices who are to be admitted to their first profession should:

- 1) Be suited to live religious life in the Congregation, to carry out some form of her specific apostolate and be full of passionate zeal for the salvation of souls.
- 2) Know the spirit of the Congregation. They should have a growing appreciation for the greatness of their vocation and be sufficiently founded in the practice of virtue.
- 3) Have good physical health and the required mental health and balance.
- 4) Should have developed all the qualities listed in n.23.

§2. Those who indulge in slander, secret-sharing, winning others' affection for themselves or forming splinter groups that destroy the unity or charity of the community should on no account be admitted to profession.

71. §1. So that all our religious will fulfill the ideal of sanctity and apostolate to which God has called them as it is described in these Constitutions to which they have committed themselves, and so that mediocrity will be totally banished from the Congregation, those who are to make their perpetual profession should:

- 1) Be an example for both their Superiors and peers in their fulfillment of even the smallest precepts of the Constitutions, Rules and valid traditions of the Congregation and in the daily practice of virtue, so that they may be reasonably expected to behave likewise in more difficult events.

- 2) Avoid religiously small defects. If on occasion they do fall they should receive correction and penances humbly and with a spirit of faith and try to correct themselves.
- 3) Have the necessary qualities to carry out some specific apostolate of the Congregation.
- 4) Be men of deep and solid interior life, moved by living faith and genuine and active apostolic zeal.
- 5) Be men whose criteria, words and actions are one with the spirit, doctrine, methodology and apostolic activities of the Congregation.
- 6) Have sufficient capacity for team life so that living together and fraternal collaboration come naturally to them.

§2. Under no circumstances should religious who tend towards slander, suspicion, secret-sharing, and winning others' affection for themselves, and who would thus destroy the unity and harmony of the community, be admitted to profession.

72. §1. The Rectors and Superiors of the Centers are to consult their Councils and send to the Territorial Director the list of candidates for perpetual profession from their Center, along with their evaluation of them and that of their Council members. Copies are to be sent to the General Directorate.

§2. With the consent of his Council the Territorial Director through the Nuncio is to present to the General Director the list of candidates for perpetual profession from his Territory and send in his own evaluation.

73. With absolute reserve the General Director should gather reports on all those who are to be promoted to perpetual profession through the Investigation and Information Committee of the General Technical Advisory Team, and forward them to his Council members, asking them for their deliberative vote.

74. Those who are to be promoted to perpetual profession are to:

§1. Have six months of special preparation during which they continue with their habitual occupations, starting with a day's retreat.

§2. Meditate attentively on the Constitutions, religious vows and spirit of the Congregation in their daily meditation and spiritual reading so that they become fully identified with them.

§3. Attend a weekly spiritual talk given by a priest expressly assigned for it and do a special practical examen if they live in a Center for Formation. If they live in a Center for Apostolate they should attend a monthly spiritual talk given by a priest expressly assigned for it and do a special practical examen.

§4. Speak more frequently with their spiritual director so that taking all the circumstances into consideration they can decide consciously, maturely and responsibly about their life-long consecration to God.

75. §1. The faculty to receive temporal profession belongs only to the General Director and the Territorial Director who may exercise it either personally or through a delegate. Rectors of the Novitiate Centers enjoy habitual delegation regarding their own subordinates.

§2. The power to receive perpetual profession belongs only to the General Director who can exercise it either personally or through a delegate. Territorial Directors, Rectors and Superiors of Centers enjoy habitual delegation regarding their own subordinates.

§3. The General Director may extraordinarily delegate another of our religious to receive perpetual professions, but he should do so rarely.

§4. The General Director should not grant the faculty to receive the religious profession of Legionaries to persons outside the Congregation unless they are Bishops or ecclesiastical dignitaries and only under absolutely exceptional circumstances.

76. §1. The rite prescribed in the Ritual of the Congregation is to be observed for the profession of vows.

§2. The written act of the profession signed by the professed religious and the one who received the profession, is kept in the files of the Center where the profession was made and a copy is sent to the General and Territorial Directorates.

77. §1. Once the term of the vows is up they should be renewed without intermission.

§2. According to Canon Law the General Director may:

- 1) Advance a first profession by not more than fifteen days;
- 2) Advance a perpetual profession by not more than three months.

78. Eight full days of spiritual exercises should precede the profession of vows unless they have already been done within the last year, in which case three days are sufficient.

79. Every six months, following the customary triduum retreat, all the professed religious of the Congregation should renew their vows out of devotion. During the retreat they are to continue with their habitual occupations but also observe silence and dedicate more time to prayer.

Article 2: The effects of profession

80. According to Canon Law perpetual profession in the Congregation renders all acts contrary to the vows invalid.

81. All devotional vows made before religious profession are suspended as long as the religious remains in the Congregation.

82. Although a religious with temporal vows is properly speaking a religious of the Congregation he is nonetheless in a trial period until his perpetual profession.

83. The General Director is to inform the pastor of the parish where each religious was baptized of their perpetual profession so as to have it recorded in the baptismal registrar.

84. As determined by Canon Law a religious with perpetual vows no longer belongs to his former diocese.

Chapter V: The Period of Studies

Article 1: General criteria

85. §1. A solid, deep and select intellectual preparation is essential to the Legionary's mission to be a messenger of the Gospel, a teacher of the faith, a child of light and a torch that burns bright amid the encircling darkness.

§2. Therefore, a Legionary would betray his mission if through unmindfulness, cowardice or laziness he were to neglect the continual cultivation of his mind and intelligence. Moreover, the Legion would lose in apostolic efficiency if her members were to be satisfied with a mediocre intellectual preparation.

86. In view of the constant progress of human thought, our religious should take their continual, serious, energetic and deep formation as a duty of conscience in order to further their competence in the various fields and bring their knowledge up to date by studying the latest investigations. They should be aware that their mission demands of them a great spirit of responsibility and hard work on the intellectual level.

87. A general, basic program of intellectual formation or ratio studiorum is to be set up following the criteria and directives in the Apostolic Constitution "Sapientia Christiana" (or its equivalent), in the documents for religious of the Apostolic See and in these Constitutions.

88. §1. While preserving the program of studies of the ratio studiorum that unifies and assures the formation of our men, the Territorial Directors with the deliberative vote of their councils should study any adjustments they deem necessary so that the students of our Vocational Centers and Humanistic Centers can obtain the diplomas that will allow them to enter non-ecclesiastic universities. This is to be done without neglecting the importance that should be given to Latin. These adjustments are to be submitted for approval to the General Director and his Council through the General Prefect of studies.

§2. In the general program of studies and in the specific programs that the preceding paragraph refers to, the method and content of the subjects to be taught should be precisely specified.

89. §1. The objective of the intellectual formation of our men is to acquire a broad and solid understanding of the sacred sciences along with a general culture in proportion with the needs of our times, so that after nourishing their faith with the sacred studies they will be capable of adroitly proclaiming the gospel message to all men and establishing the Kingdom of Christ in society.

§2. This intellectual formation includes:

- 1) Formation in the humanities and sciences;
- 2) Philosophical formation;
- 3) Theological formation;
- 4) Specialization.

90. For the adequate intellectual formation of our men the Legion of Christ has:

1. Formation Centers: Vocational Centers, Centers for Humanistic and Scientific Studies, Centers for Higher Studies in Philosophy and Theology;
2. Centers for Specialization and Specific Professional Formation.

91. When religious are sent far from their own centers for study purposes they should not live in private homes but rather rent their own house, making sure to follow the prescriptions of Canon Law, and form a community that lives according to the norms of these Constitutions.

92. The Centers for Formation referred to in n.90 should be equipped with all the means that can efficiently contribute to the formation of our men, keeping up with contemporary progress. Therefore they should have modernly equipped laboratories for teaching science, and a large library selectively supplied with the works of the outstanding authors of different fields of knowledge.

93. The Rectors of our Centers of Formation are to:

- §1. Take diligent care that the whole Center reflects a perfect disciplinary life, without which our students cannot be promoted to Holy Orders;
- §2. Insist very especially that love for silence, prayer and study is acquired and practiced in our Centers, and that the acts of piety and means of perseverance prescribed for all are diligently observed;
- §3. Help diligently the students, especially the younger ones, overcome the spells of dryness common to the period of studies.

94. §1. The programs and schedules determined for each of our Centers and communities should not be changed without previous and express approval of the General Director.

- §2. For special circumstances and on rare occasion, the Rectors and Superiors of the Centers may make a change per modum actus once they have consulted their Council.
- §3. For any fixed changes that he deems opportune, the Territorial Director should consult his council and submit the changes to the General Director for approval.

95. §1. Ordinarily during the period of studies the students or professors should not be given any duties not permitted by these Constitutions and which would take them from their studies or hinder their attendance at class.

- §2. With due regard for the provisions of the above paragraph, each and every one of our students is to have one or two weekly hours of apostolate. In view of this policy the Rectors of our Centers for Formation are to organize and program the apostolic activities with the help of their Councils and present the programs to the Territorial Director for his approval, with a copy to the General Prefect of Studies. The Rectors should make sure that this apostolic work is adapted to the age and capabilities of the religious and the apostolic methodology of the Legion.

§3. In particular cases, when the religious in a particular Center for Formation need special times to fulfill their study programs the General Director and the Territorial Director have the faculty to temporarily exempt a religious from some of the community activities as long as acts of piety and meal times are left intact.

96. §1. Our men should possess a great eagerness to know and to learn, as befits future messengers of the sacred word, fully identified with the needs of the times.

§2. Nevertheless, even as they dedicate themselves ardently to study they are to remember that first and foremost they are consecrated to the mystery of salvation.

97. As many as possible of our religious are to obtain academic degrees.

98. If it is not possible to meet the requirements of the programs of study within the Congregation itself, our religious are to be sent to recognized Pontifical Universities where it is certain that instruction is in accordance with the Magisterium and discipline of the Church.

Article 2: Vocational Centers

99. Vocational Centers are to be established in each Territory at the discretion of the General Director after consulting his Council. They are to provide for adolescent boys a discipline compatible with their age and an atmosphere of authentic inner freedom, where with the aid of tried and competent formators they can mature in their vocational interest and opt to follow Christ the Redeemer with generosity and purity of intention, if their vocation is to religious and priestly life in the Legion.

100. §1. From the very first day the formators in our Vocational Centers are to make sure to inspire in the hearts of the young boys entrusted to their care a passionate love for Christ, a tender and filial love for Mary, an unbreakable and generous love for the Church and the Pope and an ever growing and faithful love for the Legion.

§2. The formators are also to foster in them esteem for and practice of the virtues most characteristic of the Congregation, namely, universal and delicate charity; prompt, motivated, joyful and heroic obedience; generous and faithful purity; deep and solid interior life; passionate zeal for the salvation of souls; self-denial for the Kingdom of Heaven; sincerity and spiritual openness with superiors; spirit of work and good use of time; order and advance planning.

101. The educational process of a Legionary is based on his interiorizing norms, values and personal behavior. Therefore the formators in the Vocational Centers right from this early stage are to mold the students in a strong spirit of personal conviction and sincerity so that they do not perform or do anything out of coercion, fear or pressure from the environment, but act always out of motivations such as love for Christ and souls, fidelity to their vocation, a sense of responsibility, maturity, a spirit of faithfulness, and so forth.

102. §1. With vigilant attention the formators should personally follow the progress of each student regarding his spiritual, moral and intellectual suitability, his sound physical and mental health and his ability to fulfill his religious and apostolic commitments so that the young men convinced, well selected, prepared and ready to give themselves totally to Christ for the salvation of souls.

§2. Throughout this period of testing and selection which should be intensified during subsequent stages of formation, the formators are to act with the necessary firmness even if 'the chosen are few'. They are to gently orient those who are unsuitable for the Legion to become enthusiastically involved in a lay apostolate, fully aware of their vocation as Christians.

103. In our Vocational Centers the formators should work to foster a happy, harmonious, family atmosphere that at the same time is an atmosphere of discipline and order, so as to prepare mature and responsible candidates for religious life in the Legion who are conscious of their mission and ready to give themselves to Christ following the path of self-sacrifice and the cross.

104. Holding to what is determined in the ratio studiorum of the Congregation, especially as regards the study of classical humanities, the curricula of the Vocational Centers are to be organized in such a way that the students obtain publicly valid certificates, in accordance with what is stated in n.88.

105. In our Vocational Centers the students are to be introduced to the techniques of the Legion's specific apostolate in order to assimilate her methods, identify with her criteria, put her methodological principles into practice and become enthusiastic with their future apostolic mission.

Article 3: Centers for Studies in the Humanities and Sciences

106. §1. Through their study of the classical humanities and by their contact with those authors who have expressed man's highest ideals, especially the ancient Greek and Latin authors, our religious should acquire a broad knowledge and a deep assimilation of the values these men teach. This is to help them achieve a mature, harmonious personality made up of rigorous logic in their intelligence; correct hierarchy in their values; the development of their imagination; the education of their sensitivity, affections and emotions; balance and order in their lives, their faculties and passions; an appreciation for the beauty of nature and works of art; the art of speaking and writing and the ability to analyze problems.

§2. They should be helped so that this humanism tempered with the Christian outlook on man and the world, becomes an effective instrument for the transmission of the message of salvation.

§3. Keeping what is laid out in the ratio studiorum of the Congregation especially regarding the study of classical humanities, the studies in these Centers are to be organized in such a way that the religious can obtain a diploma that will permit them to enroll in accredited universities of the country they are in, with due regard for what is stated in n. 88.

107. Our students should be sufficiently grounded in natural sciences, physics, chemistry and mathematics so that in their apostolic work they can deal with the topics and problems that scientific and technological progress pose to culture, philosophy and religion.

108. Our men are also to be given an appropriate formation in both sacred and profane music.

109. Besides their native tongue our religious are to learn those modern languages that are necessary and useful for their intellectual formation and their future apostolic ministry, considering as well the corresponding programs in state schools.

110. During the stage of humanistic and scientific studies all our religious are to dedicate one week of their yearly vacation to agricultural work for the same motives and with the same characteristics as stated in n.51.

Article 4: Centers for Higher Studies in Philosophy and Theology

111. §1. When explaining and studying philosophy and Sacred Theology, both students and professors are to follow the doctrine of Saint Thomas Aquinas.

§2. Everything possible is to be done so that in our schools of philosophy and theology the principal subjects are explained and studied in Latin.

112. §1. In the study of philosophy particular importance should be given to systematic philosophy and each of its parts so that above all else our religious acquire a solid and coherent understanding of man, of the world and of God working from the philosophical patrimony of perennial value whose witnesses are the greatest Christian philosophers, especially Saint Thomas, and taking into account the most recent research and latest advances of science. In this way with a correct understanding of the mentality of our age they will be prepared to dialogue with the men of our time.

§2. History of philosophy should be taught in such a way that the religious, as they learn the ultimate principles of the different systems, can retain whatever they possess of proven truth and discover and refute the sources of their errors.

§3. They are also to be taught any related sciences whose problems have a bearing on philosophy. This is to be done in just proportion so that they serve as a useful complement to the principal subjects.

113 §1. In the study of philosophy a systematic method is to be followed to help the religious acquire a solid mental structure through the practical assimilation of the laws of thought and of the first principles of reality.

§2. Our teaching method should provoke in the religious love for the truth which must be rigorously sought out, observed and demonstrated, while honestly admitting the limits of human knowledge.

§3. They should bring out the relation between philosophy and the true problems of life as well as the questions that are of most concern to contemporary man.

§4. The courses of philosophy are to be taught in a way that will help the religious to a deeper understanding of their faith, prepare them for the study of theology and ready them for the apostolic ministry in such a way that they can engage in a more fruitful dialogue with the people of their times.

114. None of the following subjects should be omitted in teaching philosophy: basic introduction to philosophy, classic and modern logic, general metaphysics, critics, philosophy of the physical world, philosophical anthropology, philosophical theology, general moral philosophy, applied moral philosophy both individual and social (to be taught with the social doctrine of the Church) and history of the philosophical systems.

115. Texts should be chosen that offer a more unified treatment of the various subjects following the principles of perennial philosophy and enriching this synthesis by applying these principles to the various problems and questions that arise.

116. The theology courses are to be taught in the light of faith under the direction of the Magisterium of the Church, so that the religious receive the Catholic doctrine of divine revelation accurately, study it in depth, transform it into nourishment for their own spiritual lives and are in a position to preach it, articulate it and defend it in their priestly ministry.

117. With special diligence they are to form themselves in the study of Sacred Scripture, which should be the soul of all theology. After an appropriate introduction they should examine in depth the great themes of revelation and find encouragement and nourishment in the daily reading and meditation of the Holy Bible.

118. Dogmatic theology is to be taught:

§1. Arranging the programs so that the biblical topics are considered first.

§2. Then the contributions made by the Fathers of the Eastern and Western Church to the faithful transmission and development of all the truths of revelation are to be explained, as well as the later history of dogma and its relation with the general history of the Church.

§3. Then, to illustrate the mysteries of salvation as completely as possible, the religious should be taught to go more deeply into them to discover their interconnection through speculative thought under the guidance of St. Thomas, and to perceive these mysteries as always present and active in the liturgy and life of the Church.

§4. Finally they are to be taught to seek the solution to human problems in the light of revelation, to apply its eternal truths to the changing human condition and to communicate them appropriately to their fellow men.

119 §1. Moral theology finds its first principles in divine revelation contained in Sacred Scripture and Tradition legitimately interpreted by the Magisterium of the Church. It should be taught in such a way as to help the religious to find the connection and harmony between nature and grace, to appreciate the excellence of the vocation of the faithful in Christ and their obligation to give fruits of charity for the life of the world, and to form a correct Christian and

priestly conscience that will make them docile in their conduct to the light and the inspirations of the Holy Spirit.

§2. It is to be made sure that our religious, solidly founded in the principles of Catholic moral theology, are able to shed light upon the moral problems that concern contemporary man without diverging from the guidelines of the Magisterium of the Church.

120. §1. In the teaching of Catholic theology the function of the Magisterium of the Church is to be stressed which, by Christ's decision, has the responsibility to keep the deposit of revealed truths intact and to interpret it authentically for the good of the faith and the life of the people of God.

§2. It is to be made sure that the students acquire an attitude of faith, appreciation and unconditional adherence to the Magisterium of the Church, especially the Roman Pontiff and the bishops in communion with him.

121. The course of fundamental theology should be focused to give our men an organic view of the Christian mystery, including the study of the essential themes of the faith and Christian living that will make them sure and fruitful in the exercise of their apostolic mission.

122. §1. None of the following subjects should be omitted when studying Sacred Theology: Revelation and its transmission through Sacred Scripture and Tradition, the doctrine on the One and Triune God, God the Creator, the Incarnation of the Son of God and the Redemption of man, the Church, the Blessed Virgin, the Sacraments, Christian Anthropology (grace and theological life), Eschatology, Fundamental and Applied Christian Morals, the entire message of Sacred Scripture.

§2. This study of the Christian mystery is aided also by the study of Fundamental Theology, Theological Epistemology, the Liturgy, Patrology, the History of the Church, Canon Law, Pastoral Theology, Spiritual Theology and the Social Doctrine of the Church.

123. This theological formation should be enriched by the study of the questions posed to man by the development of human sciences, without however confusing these sciences with theology, diluting it or transforming it into psychology, sociology or anthropology. Theology should be not only understanding the Word of God is directed. It should speak of the mysteries of Christianity in such a way as to reach an understanding of what they are in themselves and what they mean for mankind.

124. As an integral part of their theology, our religious should learn: the Pastoral Practice of the Sacraments, the Direction of Spiritual Exercises, Spiritual Direction and Counseling, Homiletics and Catechesis paying special attention to audiovisual presentation and the dynamic, active methods of modern didactics.

125. The following norms are to be observed in teaching and studying Sacred Theology:

- §1. Harmony between positive and systematic theology to build an organic system of the truths of the faith beginning from the sources of revelation;
- §2. The genuine Magisterium as the authoritative interpreter of the Word of God and of the Church's living tradition;
- §3. The application of the Word of God to temporal realities translating it to terms contemporary man is sensitive to.

126. In the study of theology our religious are to avoid misguided intellectualism. They should approach it with their minds enlightened by living and active faith so that the truths that they study become principles of Christian and apostolic life, increase their understanding of and personal relationship with Christ, help them to deepen their vital insertion in the Church and awaken in them an awareness of their apostolic task.

127. §1. To help each religious prepare himself more specifically for the apostolate the Centers of Higher Studies in Theology and Philosophy are to have seven areas of specialization: Humanities, Philosophy, Theology, Media, Youth Education, Family Formation, and Social Doctrine of the Church. The religious of the Center are to be assigned their area of specialization according to the results they obtain in the intelligence, personality and aptitude tests they are to do under the direction of specialists when they begin their philosophy and theology.

§2. To help them acquire an initial understanding of their field, every Center should have a small specialized library for each area.

128. Without the authorization of the Sacred Congregation for Religious and Secular Institutes it is illicit to exercise the apostolic ministry habitually before finishing fourth year theology.

Article 5: Ecclesiastical Universities and Faculties

129. The General Director with the consent of his Council and the approval of the Holy See can establish ecclesiastical universities and faculties both for the exclusive formation of our own men only and for the ecclesiastical formation of other religious, clerics and lay people.

130. With the consent of his Council and the approval of the Holy See the General Director may establish faculties of ecclesiastical studies in the non-ecclesiastical universities under our direction. In these cases whenever it is possible civil recognition or validation should be sought for the degrees conferred.

131. The statutes of these universities or faculties should be carefully adjusted to meet the directives of the Holy See and receive its approval. The statutes of the universities and faculties are to be inspired in those directives and in the spirit of the Congregation regarding ecclesiastical studies according to nos. 111 - 126 of these Constitutions. They must be approved by the General Director with the consent of his Council.

132. It is the General Director's task, with the consent of his Council, to:

§1. Name the Rectors, Prefects of Studies and Deans of the universities or faculties once the necessary investigations have been carried out, and submit them to the Holy See for the nihil obstat;

§2. Approve the nomination of professors for these universities or faculties and submit them to the Holy See for the nihil obstat;

§3. Retract, once the necessary investigations have been carried out, the "canonical mission to teach" of any professor whose behavior does not follow the statutes and by-laws of these universities or faculties.

133. The General Director with the consent of his Council and the approval of the Holy See may suppress a faculty for serious reasons.

Article 6: Continued Education

134. Even after the period of studies the formation of a priest should be perfected and updated continuously. Therefore our men are to dedicate themselves to serious reading and reflection on the problems of life and the questions that concern man and exercise the greatest influence in the country where they exercise their apostolate, and in the universal Church.

135. §1. Our religious should specialize in some field depending on their capacity, personality and aptitudes, and they should obtain ecclesiastic or civil degrees at the discretion of the General Director.

§2. To obtain the degrees mentioned above our religious are to attend the best civil universities for their civil degrees or pontifical universities for their ecclesiastical degrees, observing what is determined in n.98.

136. §1. Regardless of their ministry our priests are to pursue and review their priestly studies assiduously even after they have finished their degree work.

§2. Therefore once they have finished their ecclesiastical studies everyone is to be examined annually for five consecutive years by learned and mature priests, except those exempted by the General Director for serious reasons or those who teach Sacred Theology, Sacred Scripture, Canon Law or Scholastic Philosophy. Director, the General Prefect of Studies is to distribute the subject matter of the exams referred to in n. 136, 2 in such a way that over the five-year period the principal treatises of theology and pastoral studies are reviewed.

137. §1. With the approval of the General Director, the General Prefect of Studies is to distribute the subject matter of the exams referred to in n. 136, 2 in such a way that over the five-year period the principal treatises of theology and pastoral studies are reviewed.

§2. Any priest who does not pass the annual exam is to repeat it. If for a second time he does not pass the year is not to be counted as part of the five year period.

138. §1. Each year at the most convenient time and place every territory is to hold a week of studies on various topics that complete and update the formation of our men.

§2. As many priests from the Territory as possible are to attend.

§3. Once the General Prefect of Studies has consulted the Territorial Directors as to the most fitting topics, time and place for the week of studies, he is, with the approval of the General Director and the consent of his Council, to assign the topics and speakers for the week.

§4. The General Director is to be extremely diligent in verifying that the speakers, be they Legionaries or not, are men of unquestionable and loyal adherence to the Magisterium of the Church and the directives of the Roman Pontiff.

139. §1. At least once a month in all established Centers for Formation the case study of a moral or liturgical problem should be held. If the Rector or Superior deems it opportune a dissertation on a topic of dogma may be held, moderated by a priest who is distinguished for the firmness of his adherence to the doctrine and Magisterium of the Church and who is capable of moderating decisively.

§2. When it seems opportune the Territorial Director may authorize priests and religious who have studied theology from different Centers to meet for the case study. In this instance the Territorial Director himself is to moderate the discussion whenever he can, or he is to designate another priest whose ability to moderate and whose adherence to the Magisterium are clearly known to him

140. Priests assigned to teach, write or do investigation should have their own community in which everything contributes and is oriented as its first priority towards cultivating a fervent religious life and, at the same time, towards a profound and fruitful investigation into thought in the different fields of ecclesiastical studies and the specific areas of our apostolates.

141. Our professors and investigators are to foster teamwork systematically and share results.

142. §1. The writing apostolate is one of the great means to communicate an understanding of the Kingdom of Christ and to fight ardently and efficiently for its extension in the world. Those religious who are particularly gifted with this charism should make a lively effort to have it bear fruit in the fields that obedience assigns or allows them. They are not only to publish books and leaflets, but also to enter into the small, medium and large-scale press with articles that form and promote public opinion in accordance with natural law and Catholic doctrine or that promulgate and correctly explain events regarding the life of the Church and the world.

§2. Only the General Director can authorize the publication of books written by our men.

§3. The publishing houses directed by our religious are not to publish books, pamphlets or other writings that are not faithfully in line with Catholic doctrine and morals as authentically interpreted by the Magisterium of the Church. Neither are they to publish writings that could sow disorientation or confusion among the faithful.

143. §1. The General Director is to submit the books that our men wish to publish to the Doctrinal Committee of the General Technical Advisory Team for a thorough scrutiny before handing them in to the local Ordinary.

§2. The Doctrinal Committee is to consider carefully if the book contains any error and if it will successfully withstand the judgment of experts in the field, observing what is determined in Canon Law.

Chapter VI: Internship

144. Since by their Baptism and Holy Ordination our men are appointed to evangelize and do apostolate it is necessary that they learn the art of apostolate not just in theory but also in practice, so that they will know how to work with a personal sense of responsibility, efficiency and collaboration with others. Consequently:

§1. Throughout their entire formation the religious are to be initiated in apostolic ministry by means of opportune activities adapted to their age and abilities and to the specific apostolic methodology of the Congregation with due regard for what is determined in n.95.

§2. Ordinarily, upon finishing second year philosophy (extraordinarily at any other time) at the discretion of the General Director, they are to interrupt their studies and dedicate two or three years to internship. Nonetheless, the General Director, after consulting his Council, may dispense a religious from internship or postpone his turn.

145. It is for the General Director, having heard the opinion of his Council, to assign the religious in our Centers for Higher Studies to the positions where they are to do their internship.

146. For internship the religious can be assigned to Centers for Apostolate or Formation where the Constitutions and community life are faithfully observed.

147. §1. One year in advance the Territorial Directors are to send the General Directorate the list of positions in the Centers for Formation or Apostolate and the works of apostolate of their respective Territories which need to be filled by interns.

§2. The General Secretariat is to forward these lists to the Rectors of the Centers for Higher Studies. These, along with their Territorial Directors and the Councilors of the Center, are to study the abilities and spiritual situation of the religious and present their proposals as well as their evaluations to the General Director.

§3. The General Director, together with his Council, is to study the proposals made by the different Rectors and then assign the positions for internship. He is to consider, on the one hand, the abilities of each religious for the mission he is given and, on the other, the best place for him and the spirit of the priests and religious that make up the community in which he will reside, in order to safeguard his religious perseverance.

§4. Without written authorization from the General Director, neither the Territorial Directors, the Rectors of the Centers for Formation, the Superiors of the Centers for Apostolate nor the Directors of the Works of Apostolate may change the religious to

positions different from those they were assigned, even if it is within the same Center or Work of Apostolate.

148. §1. When the religious of the Congregation are assigned a task or position, regardless of their rank, they are to do a preparatory course before assuming its functions.

§2. The characteristics and duration of the course depend on the task or position in question.

149. Our religious learn the doctrine and theory necessary for the exercise of their apostolates in the Centers for Formation. The Superiors of the Centers for Apostolate should be aware of this and that it is up to them and the Directors of the Works of Apostolate to train the religious with diligence and charity in the practical exercise of the apostolate. They should not expect or suppose them to be already practically trained in the pedagogy and workings of the apostolate. When the religious commit errors through lack of experience, the Superiors should encourage and understand them.

150. The Major Directors, Rectors and Superiors of the Centers should understand clearly that religious who are not given a program of apostolate that occupies them full-time are easy prey for laziness, comfort-seeking and sensuality, which endanger their perseverance. Therefore, with responsibility and dedication, they should watch and make sure that all our religious and priests have a committing and demanding apostolate that leaves no room for idleness, as well as an intense life of prayer and a demanding life of discipline rooted in faith and love for our Lord Jesus Christ.

151. Our interns are to have a major vacation every year. During it they are to follow a set holiday schedule that will help them recover their physical and spiritual energies. During the time of vacation they are to very faithfully fulfill their acts of piety and other means of perseverance stipulated in the Constitutions.

152. If during the period of internship it is seen that the spiritual formation of an individual religious is being harmed or there are grounds to believe that the dangers of the particular environment are too strong for him, then the General Director is to act diligently as each case dictates to remove the danger, transfer the religious to another Center or suspend his internship for a time.

Chapter VII: Sacred Ordination

153. By Holy Orders we are configured with Christ; those who prepare themselves for this sacrament should often meditate on the absolute obligation they have of full identification with Him. The anointing of the Holy Spirit will consecrate them to the salvation of souls and the extension of the Kingdom, and they should give themselves with burning and tireless zeal to this task, mortifying the works of the world and the flesh and applying the Gospel law of self-denial - only if the grain of wheat falls to the ground and dies will it bear fruit - in imitation of Christ, who glorified the Father and redeemed mankind by his Passion, Death and Resurrection.

154. Those who are to be elevated to Holy Orders must understand that by the action of the Holy Spirit they will be configured with Christ in order to enact his mediation, above all by the celebration of the Eucharistic Liturgy. Therefore they should consider themselves witnesses of the redemption that is now being wrought, and not mere messengers of events now past. They should recognize themselves as ministers of the One Mediator, so that in open and serene submission to the sacred hierarchy they will freely serve the spreading of the salvific mystery.

155. §1. Only those who have the firm intention to reach the priesthood and those who can be reasonably expected to be passionate ministers of Christ should be promoted to the ministries.

§2. Religious with temporal vows can only be promoted to the ministries. No one can be admitted to Holy Orders before his perpetual profession.

156. §1. It is the responsibility of the Territorial Director, having heard the opinion of his Council, to accept the candidates for the ministries.

§2. It is the sole responsibility of the General Director with the deliberative vote of his Council to accept the candidates for the Holy Orders of diaconate and priesthood.

157. The Territorial Director should promote to the ministries only those religious whose observance of the Constitutions, morals, piety, modesty, chastity, desire for the priesthood, zeal, mature and firm will, sound psychology, balanced temperament, and progress in ecclesiastical studies and religious discipline have been verified by accurate reports.

158. §1. The Rectors of the Centers for Higher Studies having heard the opinion of their Councils, send to the Territorial Director the names of the candidates to the ministries and Holy Orders and include with the list their own and their Councilors' evaluation of each one. Copies are sent to the General Director.

§2. Having heard the opinion of his Council, the Territorial Director accepts the candidates for the ministries and, by means of the Nuncio, sends the list of the accepted candidates along with his evaluation to the General Director.

§3. A written record of the investigations and evaluations is to be carefully kept in the General, Territorial and Center's files.

159. §1. With the consent of his Council, the Territorial Director submits the candidates for the Holy Orders of diaconate and priesthood to the General Director by means of the Nuncio.

§2. The General Director with the consent of his Council accepts the candidates for the Holy Orders of diaconate and priesthood.

§3. A written report of the investigations and evaluations is to be carefully kept in the General and Territorial files.

160. §1. Upon admitting a religious to Holy Orders the General Director, the Territorial Director, the Rectors of the Centers for Higher Studies and their respective Councils are to be certain that the candidate for the priesthood has acquired solid and deep convictions about the need and the

practice of virtue and religious discipline as well as a correctly formed conscience. The fruits of these convictions and understanding in his life should be evident in the formation of deep and authentic habits of religious life especially as regards his interior life; docility and self-giving to the will of God through faithful observance of the Constitutions and swift, joyful obedience full of faith; charity without favoritisms, backbiting criticism or intrigue; observance of our discipline; spirit of work and fight for the salvation of souls; correct order and hierarchy of values; spirit of orderliness and dedication to study.

§2. They should also be certain that secularizing criteria and habits have not been accepted in their lives and that they have clearly discerned the path of cross, self-denial and sacrifice that is inherent in following Christ and in unconditional self-giving to their vocation as apostles of the Kingdom.

161. Either personally or by means of a wise and prudent religious the General Director should interview the candidate to know with certainty if he desires freely and consciously to receive Holy Orders as a religious in the Legion.

162. Before the candidate is admitted to the diaconate the General Director is to carry out another investigation. He should go over the previous report once again and compare it with the new report on his conduct and spiritual qualities in order to know perfectly how the candidate has lived his religious discipline and made use of his ecclesiastical studies since his first profession. If the General Director finds him worthy and suitable, he should grant the dimissorial letters for the ordination.

163. §1. In order for the candidate to be promoted to the orders of diaconate and priesthood he is to submit to the General Director a handwritten and signed declaration in which he asks for admission to orders and testifies that his desire to receive ordination and to dedicate his life to the ecclesiastical ministry is free and spontaneous.

§2. The General Director should send written notification to the candidate of his acceptance.

164. §1. While a new investigation is not necessary for the priesthood the General Director should nonetheless see if there are any new elements that cast doubt on the vocation to the priesthood of the candidate or show that he has no vocation. If such is the case, after a diligent investigation he is to prohibit the ordination and refer the matter to the Sacred Congregation of Religious and Secular Institutes.

165. It is the General Director who, observing the prescriptions of Canon Law, grants to his subjects the dimissorial letters for the reception of Holy Orders.

166. The dimissorial letters are to be sent to the Bishop of the Diocese in which the Center where the religious to be ordained lives is located.

167. In the dimissorial letters the General Director should certify that:

- §1. The ordained is of the age required by Canon Law;
- §2. The religious is subject to him in obedience;
- §3. He is free from canonical censures or impediments;
- §4. He has been baptized and confirmed;
- §5. In the case of Holy Orders he has received the ministries and observed the proper intervals;
- §6. The candidate's personal morals are compatible with the Orders he is to receive;
- §7. Finally, in the case of the diaconate, the religious with perpetual vows has definitively become a member of the Congregation.

168. Those who are to be ordained priests are to:

- §1. Dedicate six months to special preparation beginning with a day of retreat but remaining in their normal occupations;
- §2. Meditate attentively in their daily prayer on the Constitutions and the spiritual and apostolic consequences of the priesthood they are to receive in the Legion;
- §3. Attend a special spiritual talk each Sunday given by a priest who has been expressly designated for it and do a special practical examen on priestly and apostolic virtues;
- §4. Go to their spiritual director more frequently so that, taking into consideration all their circumstances they can conscientiously, maturely and freely opt to be configured with Jesus Christ, Priest and Victim.

169. §1. The religious who are going to receive the ministries are to do a full day of spiritual retreat.

- §2. Those who are going to receive Holy Orders should do eight full days of spiritual exercises.
- §3. They can do the spiritual exercises either in their own Center or some other according to the prudent judgment of the Territorial Director.
- §4. In his report the General Director is to let the Bishop know that the candidates have done spiritual exercises.

170. The General Director is to inform the pastor of the parish where each deacon was baptized of his ordination to the diaconate so that it will be recorded in the baptismal register.

171. §1. With untiring constancy and authenticity our priests are to safeguard their religious fidelity to their priestly commitments and to the Constitutions - a fidelity rooted in a passionate love for Christ, who became charity and obedience unto death - so that their lives will always glorify the Father, build Christ's Kingdom and strengthen the Legion.

- §2. Our priests should remember that besides their own growth in holiness by faithfully and lovingly keeping the Holy Rules, their principal mission must be strictly priestly in nature, whether it be administering the Sacraments, preaching the Word of God or serving Christ in their fellow man as God's apostles and envoys. For this reason,
 - 1) Regardless of the specific nature of their mission in the Legion, they should give it a clear and evident priestly dimension;

2) They should avoid indolence, laziness, mediocrity, timidity and cowardice, and throw themselves with ardent zeal into building the Kingdom of God in the world.

Chapter VIII: The Spiritual Renewal

172. §1. After completing their curriculum of studies and the first six years of priestly ministry, our priests are to do a year of spiritual renewal.

§2. The year of renewal is not to be postponed except in individual cases and for very serious reasons.

§3. Priests whose spirit or conduct could disedify the other participants or hinder the process of the renewal, should not be summoned to the year of renewal in the ordinary Centers. They should be assigned to do it in some other Center of the Congregation.

173. It is for the General Director to summon the priests for the year of renewal and assign them to the various Centers.

174. §1. With sufficient lead time the Secretary General is to present the names of the priests who should do the year of renewal to the General Director.

§2. At least a year in advance, the General Director is to notify the Territorial Directors of the dates on which the specified priests should begin the year of renewal.

§3. The General Director is also to inform the Territorial Directors and let the participants know where and when they are to do the year of renewal.

175. §1. With the consultative vote of his Council and observing Canon Law, the General Director is to establish International Renewal Centers for the religious of different Territories. There should be from ten to fifteen priests in these Centers doing their year of renewal.

§2. The General Director should make sure to locate these Renewal Centers in or near small towns, away from large urban areas.

176. The year of renewal is a pause in the life of our priests so that they can:

§1. Reflect, in the light of faith and in view of their religious and priestly experience, in an atmosphere of silence and interior freedom, free from the pressures of apostolic activity on the fundamental truths of Christianity and of life, on the commitments they contracted as souls Consecrated to God, on their fidelity to those commitments and on the effort each Legionary must make so that the Legion will accomplish the mission God entrusted to Her at the service of the Church and of humanity.

§2. Recover spiritual and physical energies, and fortify their apostolic zeal and self surrender for the years God may still grant them to serve the Kingdom.

177. The renewal year is not a time for studies; instead it should follow a pattern and schedule similar to the novitiate. Therefore, our priests are to dedicate this time to frequent contact with

Christ in the Eucharist, to meditation, to prayer and to reflection on Sacred Scripture, on Papal documents and catecheses and on the Constitutions and the spirituality of the Legion.

178. The priests should come to the renewal with simplicity and a great desire to make the most of it. They should seriously try to put aside anything that might hinder the success of the Renewal and follow the Instructor's guidance and orders with docility.

179. During the renewal the priests are to be submitted to the same trials as novices and do the acts of piety proper to the novitiate.

180. §1. In agreement with the Instructor, the priests on renewal may do apostolic work for two hours every three days, in catechesis or other apostolates of the Congregation.

§2. They may hear the confessions of those who request it, but the Instructor is not to expressly assign anyone as confessor.

181. The spiritual renewal year is to be done under the careful direction of the Renewal Instructor who, within his own jurisdiction, possesses the same rights and obligations as an Instructor of novices.

182. As Renewal Instructors, religious are to be chosen who stand out for their virtue and moral prestige in the Congregation, who will be able to direct the priests on renewal with consideration and prudence and who can make themselves obeyed easily.

183. The discipline and the formation of those doing the renewal are the responsibility of the Renewal Instructor, under the immediate authority of the General Director. Among other things this formation entails:

§1. Seeking their spiritual progress, helping them with opportune guidance, talks and trials so that in light of their personal experience they will examine sincerely and objectively the state of their soul and of their own formation, and will renew their religious spirit with a more faithful observance of the Constitutions;

§2. Promoting the study of Church documents, especially the Supreme Pontiffs, and the study of the Congregation's Constitutions and spiritual tradition;

§3. Directing their ministry.

184. §1. The General Director is to send the Renewal Instructor the records of each religious indicating the virtues and defects observed throughout his formation since his first religious profession.

§2. The Instructor then should make each one aware of his defects and spur him on to perfection in virtue.

185. The renewal year is to be interrupted for those who give no sign of making good use of it. They should then be sent to work for a year in apostolates that demand greater self-denial. After this they should be offered the chance to do the renewal year if they so desire.

186. Nine years after the first renewal our priests are to do a second year of spiritual renewal.

Chapter IX: Care of the Sick and the Elderly and the Sufferages for the Deceased

Article 1: Care of the sick and elderly

187. If possible, in all the Congregation's Centers, an area of the building should be set aside as an infirmary.

188. One or more religious known for their charity and spirit of service should be assigned to attend the sick and, in agreement with the Rector or Superior of the Center, to provide them with the diet and medicines they need.

189. When anyone is sick or notices that something is harming his health, he is to inform the Rector or Superior of the Center by word or in writing. The Superior and the religious in charge of the infirmary should diligently and charitably furnish him with whatever he needs for his recovery.

190. If a religious falls gravely ill, he should be sent to any priest he requests and be given the Holy Eucharist if he asks for it.

191. §1. It is for the Rector or Superior of the Center, either himself personally or through somebody else, to administer the last spiritual aids to the seriously ill, be they religious, novices, candidates, students or guests.

§2. When the illness is serious, Viaticum and Anointing of the Sick are not to be delayed. When the sick person nears death, the prayer for the commendation of the soul according to the norms of the Roman Ritual is to be said.

192. §1. When a sick religious has to be hospitalized, the Rector or Superior should spare no sacrifice in preserving his religious spirit and should do everything possible so that the sick person is accompanied by another religious at all times.

§2. He is to make sure, therefore, that the room reserved for the sick is suitable and decent, no matter what the monetary sacrifice.

193. All our religious should have special consideration for elderly Legionaries, who have spent their lives and their energies in service to the Kingdom of Jesus Christ in the Legion and deserve to be cared for by everybody with outstanding care and charity.

194. §1. Having heard the opinion of his Council, the General Director is to establish continental and intercontinental residences for religious who cannot carry out any apostolate because of age or long-term health problems.

§2. No elderly Legionary is to be retired from active service against his will because of his age. As long as he can take care of himself, the General Director should try to offer him opportunities to keep on collaborating actively as best he can.

Article 2: The deceased of the Congregation and the suffrages for them

195. §1. When a member dies the Rector or Superior of the Center is to inform the General Director immediately who will inform the other Superiors.

§2. In the presence of two witnesses, the Rector or Superior of the Center is to collect all the manuscripts, personal or otherwise, of the deceased religious and any other documents found among his possessions and send them to the General Director without reading or examining them. The General Director is to name a religious to check them.

196. Since a Legionary is a soldier of Christ's Kingdom and his life is consecrated to building it, his body should be buried in the place where he dies, according to the genuine tradition of the Church. 197. §1. Upon the death of a Roman Pontiff, each of our priests is to celebrate three Masses for him. Solemn funeral rites are to be held in the churches that are under the care of our religious.

§2. Upon the death of the diocesan Bishop each of the priests in the Centers within the diocese are to celebrate two Masses for him.

198. As regards prayers for the deceased of the Congregation:

§1. Upon the death of the General Director or a former General Director, each of the priests of the Center where he dies is to celebrate five masses for him. All the other priests of the Congregation are to celebrate three masses. In our churches the divine office for the deceased is to be prayed and a solemn funeral Mass celebrated.

§2. Upon the death of the Territorial Director or former Territorial Director, each of the priests of the Territory is to celebrate three Masses. The priests of other Territories are to celebrate one Mass, as well as the usual suffrages.

§3. Upon the death of members of the General Council, the General Secretary, the General Procurator, the General Administrator, the Delegates of the General Director for the Apostolate, the General Prefect of Studies or a Nuncio, each priest of the Congregation is to celebrate one Mass, as well as the usual suffrages.

§4. Upon the death of a religious, each priest of the Territory is to celebrate two Masses.

§5. Upon the death of a religious or a guest of a Center, each priest of the Center is to celebrate three Masses.

§6. Within the octave of the Sacred Heart each priest of the Legion is to celebrate a Mass for all the deceased of the Congregation.

199. Those who are not yet priests are to pray as many Rosaries for the deceased as Masses to be celebrated by the priests, and at the Eucharistic celebration they are to unite their intention with that of the priest.

200. §1. Once a year, within the octave of All Souls, Mass is to be celebrated at all our Centers for the deceased relatives of our members and the deceased benefactors of the Legion.

§2. In special cases the General Director and the Territorial Directors may indicate other suffrages for the most outstanding benefactors of the Congregation.

Chapter X: Departure and Dismissal of Religious

Article 1: Departure of a religious

201. Once the time of his vows is up a religious with temporal vows may freely leave the Congregation. Likewise, for just and reasonable motives the General Director may exclude him from the renewal of temporal vows or from the perpetual profession.

202. With the consent of his Council the General Director may grant a religious the indult to leave the Congregation during the term of his temporal profession when he requests it for serious reasons.

203. Religious with perpetual vows who desire to leave the Congregation for reasonable motives are to present their petition to the General Director, who will submit it to the Holy See along with his own evaluation. Only the Holy See can grant this indult.

204. When the indult of departure has been legitimately granted and the religious has been notified, in accordance with Canon Law it dispenses from the vows and all the obligations that follow from profession, unless the act of notification is refused by the religious.

205. §1. If the religious is a priest the indult is not granted until a Bishop has been found to incardinate him into his diocese, or at least receive him *ad experimentum*.

§2. According to Canon Law, if the priest is received *ad experimentum*, after five years he becomes incardinated into the diocese unless the bishop refuses to accept him.

206. §1. Physical or mental illness, even when it is developed after temporal profession, constitutes sufficient cause for non-admittance to the renewal of vows or to perpetual profession if in the opinion of experts it renders the religious unable for life in the Congregation, unless the illness is due to the negligence of the Congregation or to the work the religious has carried out in it.

§2. In the case of a mental illness that in the opinion of experts would render a religious unable for life in the Congregation, the General Director will petition the Holy See for an indult of secularization to allow even a perpetually professed religious to leave the Congregation.

Article 2: Dismissal of a religious

207. §1. Following Canon Law, the following are to be considered legitimately dismissed "*ipso facto*":

- 1) Public apostates from the Catholic faith;
- 2) Those who marry or attempt to, even if it is only a civil marriage.

§2. In such cases the Director General with his Council is to collect the evidence and without delay declare the fact so that it is juridically verifiable. The evidence is to be kept in the General and Territorial files. In the meantime the General Director is to notify the Sacred Congregation of Religious and Secular Institutes of the fact that led to the expulsion and the name of the dismissed religious.

208. §1. In accordance with Canon Law a religious should be dismissed for committing the following crimes:

- 1) Concubinage or external acts against the sixth commandment that cause permanent scandal;
- 2) Homicide; kidnapping by force or deceit, or unlawful custody of another person; mutilation or grave wounding of another;
- 3) Procuring an abortion that is carried out.

§2. In these cases the General Director is to collect all the evidence of the facts and the guilt, make known the accusation and the evidence to the religious in question, and give him the right to defend himself. All records signed by the General Director and a notary, along with the written and signed responses of the religious in question, are to be kept on file.

209. According to Canon Law, a religious can also be dismissed for other causes, provided that they are grave, external, imputable and juridically proven, such as: habitual neglect of the obligations of consecrated life; repeated violations of the vows; obstinate disobedience to lawful orders of Superiors in a serious matter; grave scandal caused by the reproachable behavior of a religious; pertinacious defense or spreading of doctrines condemned by the Magisterium of the Church; public adherence to ideologies infected by materialism or atheism; unlawful absence from one's Center for more than six months.

210. According to the Constitutions of the Legion, those should be dismissed who:

- §1. Seriously attack the unity and harmony of the Congregation through intrigue, slander or backbiting;
- §2. Choose as a method of apostolic action in the social arena the provoking of labor union strife, public denunciations, moral or armed violence, the systematic challenging of ecclesial or political life, and class struggle.

211. If the General Director after consulting his Council believes the process of dismissal should be begun in the cases mentioned in n.208, 209 and 210:

- §1. He is to assemble or complete the evidence;
- §2. He is to warn the religious in writing or before two witnesses with an explicit warning of subsequent dismissal unless he reforms, stating clearly the cause for dismissal and giving the religious full opportunity to defend himself. If the warning is in vain the Superior is to issue a second one, after an intervening time of at least two weeks;

§3. If this warning is also in vain and the General Director with the Council believes that there is sufficient proof of incorrigibility and that the defense of the religious is insufficient, when two weeks have elapsed fruitlessly since the last warning he is to initiate the process of dismissal with due regard for what is stated in n. 215.

212. §1. The General Director should give the warnings in person or through a delegate.

§2. Along with the warnings he should add the exhortations and motivations he thinks opportune, and impose the penance he thinks best for the reform of the religious or to make up for the scandal. Likewise the General Director is to remove the religious from the occasion to fall again even if it means transferring him to another Center where he can be helped to rectify his ways.

§3. With each warning he is to remind the religious of his possible dismissal.

213. In all the cases referred to in nos. 208, 209, 213, and 210 the religious always retains the right to speak with the General Director and directly express his defense.

214. The General Director with his Council is to examine carefully the proofs, arguments and defense, and if a secret ballot results in dismissal, the decree of dismissal is to be issued. For its validity it must indicate at least in summary fashion the motives for dismissal found in the law and in the fact.

215. A decree of dismissal does not take effect unless it has been confirmed by the Holy See, to whom the decree and all the records are to be sent. The decree, to be valid, must indicate the right which the dismissed religious has to appeal to the competent authority within ten days from receiving the notification. An appeal stays the result of the decree.

216. Rights and obligations derived from religious profession cease ipso facto with the lawful dismissal. However if the religious is ordained he cannot exercise sacred orders until he finds a bishop who receives him after a suitable probationary period in the diocese or at least allows him to exercise the priestly ministry.

217. §1. A religious who lawfully leaves the Congregation or is lawfully dismissed cannot demand compensation for any work done while a member.

§2. The General Director should deal kindly and charitably with a religious who for any reason leaves the Congregation. If he has no supportive means of his own and cannot acquire them otherwise he is to be given charitable aid to support himself for a certain time. This aid is to be given to him through the Bishop of where he has taken up residence.

218. §1. In the case of serious public scandal or very grave imminent harm to the community the General Director, or, if there is a danger in delay, the Territorial Director or the Rector or Superior of the Center can expel a religious with the consent of the respective Council.

§2. If necessary the General Director should initiate the process of dismissal according to the norm of Canon Law, or refer the matter to the Holy See.

219. The General Director in his periodic report to the Holy See is to mention the religious who have left the Congregation for whatever reason.

220. §1. Once a religious has left the Congregation for a just reason he cannot be readmitted unless after mature consideration the General Director decides that it would be very much to the advantage of the Congregation. Readmittance is to be granted only in truly exceptional cases.

§2. However, a religious who has been dismissed from the Congregation can never be readmitted. The Rector or Superior is to help him to become aware of his vocation as a Christian and collaborate generously in the apostolate of the laity.

221. §1. To ensure the spiritual serenity of their subordinates the Rectors and Superiors of the Centers are to take care that dismissals are rare occurrences, and, if possible, that they are avoided all together.

§2. Having dismissed a religious, they are to care for the spiritual serenity of the rest by prudently explaining the reasons, especially the spiritual ones, that prompted the dismissal.

Part Three: The Spirit and Discipline of the Congregation

Chapter I: The Spirit of the Congregation

Article 1: Fundamental lines of the Legion's spirituality

222. As a compendium of the Legion's spirituality, a Legionary should be: a faithful follower of Jesus Christ; great and little; distinguished and at the same time humble servant of all; a leader of souls and rank-and-file soldier of the Legion; dignified in his poverty; contemplative and conquering; an enemy of laziness; sincere in his self-giving; constant in his decisions; faithful in the little things; faithful in his dealings with God and with his fellow-man; trusting in his Superiors; a man of deep, personal love for the Pope and the Church; grateful to those who serve him; a friend to his enemies; simple with the upright and simple; sagacious with hypocrites; sincere, a realist and thoroughly practical; prudent in his decisions, energetic and diligent in carrying them out; moderate and discreet when speaking; a man who loves silence, justice and moderation; persevering up to death in his duty; a faithful son of Mary; a man of the Kingdom; another Christ.

223. Christ-centeredness is the fundamental and specific characteristic of legionary spirituality. Therefore, our religious are to strive with all their strength to put on Christ, in their heart and in their deeds, earnestly seeking the highest degree of abnegation, especially of their judgment and will. They should strive to know and experience Christ intimately in the Gospel and in the Eucharist. They should love Christ with a real, personal, virile and passionate love and make Him the standard, center and model of their religious, priestly and apostolic life.

224. Preaching and extending the Kingdom of Christ is the ideal that inspires, moves, directs and shapes the apostolic goals of the Congregation. For this motive all Legionaries should let Christ's love for mankind reach into the depths of their soul, since it is the source from which the vocation and its apostolic activity are inspired. They should feel themselves called to fight ardently and untiringly to announce and extend this Kingdom by all possible, licit and good means until Jesus Christ reigns in the heart of all people and of society itself.

225. For each Legionary the Blessed Virgin Mary should be the most perfect model of the new creature brought forth by the redemptive power of Christ, and the most eloquent witness to the newness of life brought to the world by the resurrection of Our Lord. Therefore our religious should foster true devotion to the Blessed Virgin, most loving Mother of the Church, which consists especially in imitating her virtues, above all her faith, hope and charity, her obedience, her humility and her cooperation in Christ's redemptive plan. Likewise they should have a tender, son's love for her as Mother of the Congregation and of their own vocation.

226. The Legion of Christ only has meaning within the Church, for the sake of the Church and by reason of the supernatural and human mission of the Church. Accordingly our religious should:

§1. Love the Church passionately, for she continues Christ's mission and is the beginning of his Kingdom on earth. They should identify with her sufferings and her joys. They should strive to be active and effective members within her. In a spirit of service they are to give themselves to the Church and be deeply aware of their mission within her.

§2. Be devoted and loyal to the Roman Pontiff, Vicar of Christ and visible head of the Church with ardent, personal love. They should study and spread his teachings and desires, and courageously defend the charism of his primacy and magisterium.

§3. Honor in a spirit of faith bishops teaching in communion with the Roman Pontiff, as successors of the Apostles and witnesses to divine and catholic truth.

227. The heart of the Legion's charism is the charity Christ preached and demanded in the holy Gospel. Accordingly, Legionaries should cultivate and maintain a spirit of unity above and beyond differences of language, race or culture. They are to take up the way of true charity which entails universal and considerate self-giving to their neighbor for the Lord's sake. They should learn to pardon what is bad, praise what is good and cast aside envy. They should detest slander as the denial of Christianity. They should always be willing to help and collaborate joyfully with their neighbor. They should foster a creative and self-sacrificing spirit of service and treat everyone with kindness and simplicity.

228. The Legion of Christ is a contemplative and conquering institute.

§1. Because of its contemplative nature Legionaries should seek to be men who love prayer, the interior life, union with God, silence and reflection. They should diligently control their internal and external senses, above all their imagination, memory, sight, speech and hearing.

§2. Because of its conquering nature our religious should give themselves with great love and zeal to the task of spreading Christ's Kingdom throughout society and of bringing the

light of the Gospel to the consciences of all people. They should consider themselves messengers of the mystery of God, sparing neither time, fatigue, nor difficulties, and energetically discarding laziness and cowardice.

229. The primary objective of the Legion's apostolic action is to build the new man. Therefore all Legionaries in their personal life should assiduously explore the richness and depth of their baptismal commitment. In their apostolic activity they should strive by every possible means to bring about man's inner renewal by means of grace, by living out the Gospel, through liturgical and sacramental participation, prayer, moral and ascetic growth and service to others out of love for the Lord.

Article 2: Virtues most recommended in the Congregation

230. Our religious are to practice the theological virtues and make them the source of their interior life and their apostolate in order to tread always the path of a living, active and luminous faith that will enable them to be faithful and persevere until death amid the difficulties and struggles that the faithful fulfillment of the will of God for their lives demands; the path of a joyous, unwavering hope that will fill them with the sureness that only God can give; and the path of an ardent, generous love that will make them understand God's goodness and will lead them to heroic self-sacrifice for the triumph of his Kingdom and the salvation of souls.

231. They should base their holiness on total, generous surrender to God and on courageous, continual self-denial in order to imitate Jesus Christ. They are to do this above all through the practice of heroic, prompt, joyful obedience, motivated by faith; deep, serene humility; joyful and faithful chastity; universal delicate charity towards superiors and subordinates, members and non members of the Legion; and through authentic simplicity.

232. Our religious should cultivate a steadfast sincerity in their relations with God and the Legion, and strive to achieve an ever-greater identity between their life and their mission. They should be faithful to the word they have pledged, avoid any kind of ambivalence in their behavior, and always follow their conscience properly formed according to the ethical principles of right reason, the Christian principles of the Gospel and the principles found in these Constitutions.

233. They should work to increase in their own lives their faith in and love for the Holy Spirit, sweet Guest of the soul, Guide and Craftsman of their growth in holiness. They should be docile and faithful to his divine inspirations so that with the light and strength of His grace, they will walk the path of God's will in fidelity, after Christ's example, and accomplish to the full their mission to give glory to God and save souls.

234. The first law of holiness and apostolic effectiveness is that we must die in order to have life. Based on this our religious are to seek and love self-denial and sacrifice, principally in fidelity to the commitments of their consecrated life, and in giving themselves full of faith and love to God's will and the salvation of souls.

235. They should foster interior and exterior silence as a means to achieve union with God, interior life, peace and serenity of soul and a deep encounter with themselves. They are to fight against the frivolity of their imagination, against the dissipation of their internal and external senses, against irreflection and against wasting their time on empty talk.

236. In his apostolic activity and in his personal life each Legionary is to seek the heavenly Father's glory and not his own, and seek the salvation of souls, striving to edify all his brothers and sisters by the witness of his holy life.

237. They should always hold in highest esteem their vocation to the Legion which God has planned for them with eternal love. They should nourish an ever-growing love for their call that embraces the Legion's spirit, mystique, discipline and methodology, so as to bring their vocation to perfection by identifying themselves and becoming one with it spiritually, psychologically, emotionally, in their criteria and in the reality of their lives.

238. Since it is a principle of the Congregation to form whole men endowed with all the human virtues and values, our religious should work assiduously for their total human development so it can be a solid base on which the Holy Spirit can form them into apostles of Jesus Christ.

239. §1. All our men are to form themselves selectively in a spirit of tenacity and perseverance, aware that one of the most damaging evils for consecrated souls is weakness of will, sensuality and inconstancy in their struggle for sanctity and in their apostolate. To achieve this they are to work to avert any failures in their spiritual, intellectual or apostolic endeavors, by reflecting thoroughly and deeply before they make decisions and persevering in their undertakings until they have carried them through to completion.

§2. As a basis for this tenacity and constancy at their work they are to place a firm, well-disciplined will solidly founded on the theological virtues and on a habit of self-denial, not on feelings, emotions or impressions.

240. Legionaries are to pursue their human maturity which consists in consistency in their lives between what they are and what they profess to be. Its most convincing external expression is fidelity and a sense of responsibility in fulfilling the duties they have assumed towards God, the Church, the Legion and their fellow man. To achieve this maturity they should strive to acquire: the ability to make prudent decisions and definitive options; spiritual stability; the serene integration of their sentimental and emotional energies under the control of their faith, reason, will and love; an attitude of openness and constant self-giving to God and others without favoritism, and uprightness in judging events and individuals.

241. They should strive to achieve in their lives a spirit of conviction, sincerity and authenticity. They should especially detest hypocrisy, the assassin of all authenticity and uprightness, which makes a man hateful to God and repugnant to his neighbor. It is the mother of deceit, insincerity, duplicity and inner meanness and its father is the devil, the lord of lies. Its presence in one's life causes personal dissatisfaction and the loss of one's human identity; it annuls the possibility of spontaneous and simple dialogue with the Creator and of a cordial, honest relationship with others; and it destroys every possible source of love for God and neighbor.

242. Legionaries should endeavor to form a sturdy spirit, a firm and vigorous will, control of their character, and all the virtues that vouch for a true man, such as prudence, sincerity, responsibility, self-discipline, constant concern for justice and charity, fidelity to one's word, good manners and moderation and prudence in speech.

243. Legionaries should never neglect their growth in the social virtues such as distinction in their dealings with others and their dress, politeness, gentlemanliness, disinterested service, loyalty, gratitude, a sound cheerfulness, serenity, a balanced temperament.

244. Our religious should always be noble and discreet; they should foster true humility and never show impatience or pride. They should be exemplary in their speech, modest in their facial expressions and mature and manly in their movements. Forgetting themselves, they should do everything with such simplicity that, by their example, they draw others to praise and glorify God.

245. §1. Legionaries are to be able to channel correctly and firmly the valuable potential of their passions, not repressing them blindly, but rather elevating them through the light of faith and reason so that the drive of their passions will spur them on to great undertakings in their lives for the salvation of souls, for the triumph of Christ's Kingdom and for the good of the Church.

§2. Likewise they are to be able to turn the strength of their emotions and imagination to good use by channeling them towards the service of their mission following reason enlightened by faith.

246. Through an ascetic training of their intellect, Legionaries are to develop their capacity to analyze, summarize and discover conceptual relations so that they form a clear and solid mental structure. They should inure themselves to a disciplined, organic way of thinking that allows them to express themselves clearly and precisely, to discover what is essential, to have a correct hierarchy of values and to emit correct, prudent personal judgments.

247. With all the strength of their heart Legionaries are to form an ardent zeal for the salvation of souls vitalized by intimate contact with Jesus Christ and expressed in fervent prayer, and an untiring struggle and constant concern to bring as many souls as possible to know and love Jesus Christ.

248. Aware of the greatness of their mission and the responsibility it imposes on them, our men are to work at molding themselves into authentic Christian leaders - guides of their brothers and sisters, effective in their work, alert to opportunity, generous of heart, tireless fighters, realistic in their goals, tenacious in the face of difficulty and supernatural in their aspirations. They are to rid themselves of anything that has the air of irresponsibility, selfishness, fear, laziness, cowardice, timidity or discouragement.

249. Aware that we have but one life and only one chance to live it, our men should dedicate themselves to acquiring a spirit of fight, of hard work, of conquest and perseverance rooted in a passionate love for Christ and an ardent zeal for the spread of his Kingdom. This spirit should make them rid themselves of all spiritual, intellectual, apostolic or physical laziness; put an end

to all cowardice, false prudence and comfort seeking; encourage them to be always on the offensive, rejecting all bitterness, dissatisfaction and useless complaints; and make them love to spend themselves for Christ and his Kingdom wherever obedience assigns them.

250. Legionaries are always to work in an orderly and efficient way by always following a program they first draw up according to a concrete plan, guide and calendar. They are never to resign themselves to let their lives waste away fruitlessly day after day out of improvisation, laziness, banality or disorganization. Likewise they are to master the art of work which is the art of efficiency, of total accomplishment, of gaining time, of doing more in less time.

251. On the apostolate Legionaries are to discard vain words, empty rhetoric, hollow agitation, and usher in actual accomplishments: sincere, personal, passionate and objective love for Jesus Christ, the Church and the Pope; and selfless, effective service to their neighbor following the axiom, "Say little, do much."

252. All things being equal, after considering the needs and the possible drawbacks our men should always choose and carry out the apostolates that by their nature and scope are most effective and, by the same token, will offer the Legion the greatest influence in her efforts to establish and spread Christ's Kingdom.

253. On the apostolate Legionaries are always to apply and practice the methodological principle, promote initiative ('hacer hacer'), arousing in those who work with them a sense of responsibility and an awareness of the mission, since this principle is one of the mainstays of our apostolic methodology.

254. Our men should entrust their apostolic life to Mary's motherly care and feel her close to all their work and efforts. They should all learn and expect a great deal from her as Mother and Queen of apostles for she cooperated in a unique way with the Savior's work and was in her own life an example of the motherly affection that has to animate all those who collaborate in the Church's apostolic mission to save mankind.

Article 3: Unity and charity in the Legion

255. Mutual unity, which is an indispensable condition for preserving and governing the Congregation and for attaining her purpose, should be carefully fostered among our men, both Superiors and subordinates.

256. Legionaries should foster unity as a fruit of love because the Father with eternal love created us and called us to be his children, the Holy Spirit through the vows has gathered us together in unity, and Christ has sent us to fight for his Kingdom, giving us the Eucharist as food and Mary as our Mother.

257. They should all remember that the Legion will be able to accomplish the mission entrusted to her by God only on condition that all her members come together in a monolithic unit where everyone's efforts converge on the sole, unanimous fight for the Kingdom of Christ.

258. §1. To foster this unity the General Director, his Council and the General Chapter are to elect to govern and direct the Legion only religious that they are sure will positively watch over the internal unity of the Congregation in their words and actions.

§2. They should remember, too, that religious prone to anger or harshness greatly endanger charity, which is so important to conserve the spirit of the Congregation. Therefore these religious are to be assigned to Centers and ministries where they cannot wound the harmony and good of the communities.

259. To better achieve this unity all Legionaries should commune with and become a part of the Legion. This means:

§1. They should assimilate the spirit of the Congregation, live it and make it the permanent reference point of their life, making their own its criteria, discipline, and its methodology for formation and apostolate, giving thanks to our Lord for our charism.

§2. They should know, love and live the Legion's spirituality. They should actively participate in her inner life and her apostolic action and feel themselves as living and working members of this great family, integrating their own qualities into her mission at the service of the Church and humanity, and collaborating sincerely and efficiently with all those who form part of the Legion.

260. Bearing in mind that we all form a single mystical body in Jesus Christ and in the Congregation, each one must learn to carry his brothers' burdens and to promote with interest their good name, especially among those outside the Legion. He should ignore their mistakes and defects and comment on their qualities and virtues. He should share as a brother in the successes and failures of his companions, sincerely recognize their competence in their respective fields and, if necessary, defend them with prudence, firmness and decision.

261. All our religious are to remember that the authenticity of any virtue, any knowledge, any piety or any apostolic zeal is based on the spirit of real charity. Therefore in everyday living they should strive to live according to the greatest commandment, charity, both towards Legionaries and others, exercising their faith in the mystical body of Christ. As a consequence of this, esprit de corps will follow as an essential requirement of the Legion.

262. All our religious are to do their all to make the Legion one large family where deference, gentlemanliness, cordiality, courtesy and selfless Christian service to others triumph over selfishness and individuality.

263. Since unity depends principally on the virtue of obedience, all are to observe perfect obedience and practice close dependence, subordinates towards Superiors and Superiors among themselves.

264. Superiors should keep always before their minds how fundamentally necessary it is to maintain great respect for the principle of authority among our men in order to ensure the proper functioning and government of the Congregation. They must be aware, too, of the very important role that their persons play in preserving this principle through the witness of their life and the

respect, charity, and kindness with which they treat their subordinates, as also the extremely serious damage they can do to this principle if they are inopportune, harsh or partial in giving orders.

265. Respecting the natural diversity of persons, times and places, they should cultivate both internal uniformity (in criteria and will) and external uniformity (the way they dress, celebrate the Eucharist, etc...).

266. In order to promote both internal unity and effectiveness in our apostolates Legionaries should:

§1. Foster rapid, constant and efficient intercommunication at all levels of government;

§2. From their entry into the novitiate, cultivate and foster the habit of intercommunication by informing the Rector, immediate Superior, or when the occasion warrants it also the major Directors either by word or in writing about everything that happens;

§3. When working on the apostolate, never neglect frequent communication with their Superiors so as to keep them informed on the progress of their apostolic work and of other matters entrusted to them;

§4. Foster frequent mutual communication, the exchange of ideas and materials for the apostolate, fraternal help and collaboration putting in evidence the bond of their common mission above individual interests.

267. In order to increase unity and charity among all the members of the Congregation and encourage their fervor and apostolic zeal each religious should make the effort to communicate by letter with some other Legionaries at least once or twice a month.

268. §1. Our religious should hate slander as the worst of all evils and the greatest enemy of unity and charity among our members.

§2. If any religious seems to seek the internal division of our members through backbiting or any other means he is to be immediately removed from the Center where he lives in and stripped of any office he holds. Furthermore, if the case in question calls for it, he is to be dismissed from the Congregation observing the prescriptions of Canon Law.

§3. The Superiors are to be willing to cut off decidedly any member infected by the deadly cancer of slander and intrigue unless they want to be responsible for ruining the Congregation.

269. §1. If anyone dares directly or indirectly to oppose or change the life-style, Constitutions and decrees of the Congregation or like matters outside of the General Chapter, he is to be severely warned and punished. If he does not mend his ways he is to be dismissed from the Congregation, observing the prescriptions of Canon Law.

§2. If someone notices that a religious is plotting against the Congregation, or is using other companions to unsettle her internal peace, or is attacking the Congregation, her life-

style, mode of government and her Superiors through manuscripts or in print he is seriously obliged in conscience to inform the General Director immediately.

Chapter II: Religious Vows

Article 1: The vows in general

270. Legionaries, by professing the religious vows:

§1. Consecrate themselves more intimately to follow Christ who, virgin and poor, redeemed and sanctified humanity by his obedience unto death on the cross.

§2. They dedicate their entire lives consciously and eagerly to the service of the Lord, the Church, the Congregation and humanity.

Article 2: The vow of poverty

271. Our religious, by professing voluntary poverty out of love for Christ:

§1. Consecrate themselves to the internal and external exercise of Christ's poverty, who, although rich, became poor in order to enrich us with his poverty. They channel all the desires of their heart towards the goods of the spirit and the treasures of heaven entrusting themselves to the heavenly Father's providence.

§2. Bind themselves to an affective and effective, internal and external detachment from all material goods, and total dependence on the legitimate Superior regarding such goods.

§3. Renounce as a consequence their licit right to use and administer any material good without the permission of their legitimate Superiors.

272. §1. Our religious should love poverty and practice it faithfully. They should be spiritually detached from everything they use; leaving in God's hands all concern for temporal things and living in this world like pilgrims on the road to the eternal possession of God. They should know that poverty of spirit opens one's heart to God and to others; it creates a favorable spiritual climate for interior docility, prayer, dialogue and collaboration; it nourishes hope; engenders justice and mercy; increases love and bestows serenity and spiritual joy.

§2. Our religious should make especially sure that this spirit of poverty molds them in self-detachment so as never to allow in their hearts the growth of worries, preferences or ambitions which would prevent the Superiors from availing of their lives and their qualities for the sake of Christ's Kingdom through obedience, or which would divide their hearts causing anxiety and dissatisfaction that could destroy their inner peace and their vocation as consecrated souls.

273. They should rejoice when they experience the effects of poverty knowing that, as Christ promised, they will never be without God's providence.

274. §1. Every professed religious in the Congregation retains the ownership of his goods and the capability to acquire others, but he cannot administer them personally.

§2. With the express permission of the General Director religious who possess temporal goods can use income from them for works of charity or to help the Congregation.

§3. Whatever a religious acquires through his own work or by donation and whatever he receives by way of pension, subsidy or insurance no matter how he obtains it, must be put at the disposition of the Congregation.

§4. If a religious has not made out a will before his perpetual profession he must do so, for his present possessions or those he foresees might lawfully come to him. If possible it should be legally valid before the State. In countries where the law does not allow such a will to benefit the Congregation or a work of the Church, religious who wish to do so may donate their goods to the Congregation directly instead of through a will.

§5. After fifteen years of religious life the religious must donate half of his possessions to the Congregation and after twenty-five years, all present and future possessions.

§6. During the lifetime of each religious the Congregation cannot use the goods he has donated to her, but solely and exclusively the income they generate.

§7. In the event a religious leaves the Congregation for whatever reason and wants back a part or all of the possessions he donated to the Congregation in accordance with paragraphs n. 4 and 5 above, the Congregation is obliged to give it to him.

275. §1. Retaining what is determined in n. 274, 5 a professed member of our Congregation is not allowed to freely abdicate the ownership of his goods by acts "inter vivos".

§2. For a just reason a religious can change the will he has already properly made with the express permission of the General Director.

276. No one is allowed to use anything as his own. This norm does not apply to possession of the Crucifix that our religious receive on their profession day.

277. §1. In the observance of dignified and reserved poverty all our religious should consider themselves subject to the common law of work.

§2. They are to be provided daily with sufficient, healthy food without it being either exquisite or too expensive.

§3. Their room should be simple, have whatever is necessary and nothing superfluous.

§4. By no means are the Superiors to permit our religious to have things that are special, ostentatious, superfluous or contrary to religious simplicity.

§5. In the Center for formation as well as the Centers for Apostolate their clothing should be poor but dignified, above all because of their dealings with others. However they are to avoid totally the customs and liberties of the world.

278. While they observe Gospel poverty in the construction of the Congregation's Centers, in our religious' clothes, living quarters and personal effects - our Superiors are to make sure our religious have whatever is most effective for their formation or apostolate. Superiors therefore should spare no cost to obtain what is necessary in each case.

279. §1. Without permission from the Superior no one is to :

- 1) Move things from one part of the Center to another or to bring things he had been allowed to use with him when he is transferred to another Center;
- 2) Receive or give away anything to another religious or people outside the Legion;
- 3) Keep books as his own or write notes in the ones he is loaned, except for his textbooks, which our religious can keep for life.

§2. 1) Priests who exercise a ministry or are dedicated to study or research may, with the prior authorization of the Rector or Superior of the Center, have a collection of books for that purpose and write notes in them. If the collection was authorized as personal they may take it with them when transferred to another Center.

2) At the discretion of the Rector or Superior of the Center, at the same time as they acquire these books, they should get one or more copies for the library of the Center or the office, and send the bibliographical reference to the Territorial Director for the enrichment of all the libraries in the territory.

280. §1. Gifts or donations received in cash, check, bank deposit or similar form are to be handed in to the Rector or Superior of the Center who will forward them to the Territorial Administration.

§2. Gifts received from people outside the Legion are allotted for common use unless the Rector or Superior of the Center considers it correct for the religious who received it to use it.

§3. When religious in one of our Centers or apostolates receive gifts which in the judgment of the Rector or Superior are not of any immediate, practical use to the community they should be handed in to the Territorial Director to be used wherever it seems best.

§4. If these gifts are precious objects or are very valuable the General Director should be informed and the gifts handed in immediately to the Territorial Director.

281. §1. Our religious should observe common life faithfully even as regards their food, clothes and furniture.

§2. Nevertheless common life is not broken when something special is needed for illness or another sound reason, at the discretion of the Rector or Superior of the Center.

282. All our religious, whether Superiors or subordinates, are to strive for complete uniformity regarding the necessities of life.

283. No one is permitted to keep money or entrust any object to another for safekeeping without permission from the Rector or Superior of the Center.

284. §1. No one may buy the things he needs for himself. He is to receive them from the Vice-Rector of the Center where he is permanently or temporarily residing.

§2. Without permission from the Rector or Superior of the Center no one is to ask for money from people outside the Legion for his personal use, not even from his own family.

§3. Without express, written permission from the General Director no one is to borrow or accept money on loan from persons outside the Legion for themselves or others, even if it is destined for works of apostolate.

285. §1. Religious who have to travel for any reason are to render an exact, detailed account of the expenses incurred to the Rector or Superior of the Center, at the end of the journey.

§2. On his part, the Rector or Superior of the Center is obliged to demand the exact fulfillment of this norm.

286. §1. Superiors should insistently promote the perfect observance of poverty out of faith and love for Jesus Christ both in their own life and in the lives of their subordinates.

§2. Superiors should vigorously put an end to anything that looks like the tastes of the world as regards food, clothing, relaxation, trips or other similar things, and reinstate the proven customs of the Congregation.

Article 3: The vow of chastity

287. By the vow of chastity:

§1. Our religious freely embrace and firmly commit themselves to the charism of celibacy in order to consecrate themselves totally, definitively and exclusively to the one and supreme love of Christ; to be fully unhindered, both emotionally and practically, for the service of his Kingdom, and to be an invitation for all people to contemplate and yearn for the gifts of the next life.

§2. They renounce, consequently, the state and benefits of marriage.

§3. They also commit themselves to the interior and exterior practice of the virtue of chastity.

288. §1. Independently of false doctrines they should always regard their living of the sublime ideal of chastity as a gift coming from God's love. It is a sign of one's love for Him and its incentive as the utmost expression of love and self-giving to our fellow men, and as a source of authentic personal fulfillment and of special fruitfulness in the world.

§2. They should foster a total, firm, patient and strict control of their internal and external senses. This will help them to discipline their passions and affections, not as a repression, but as an elevation and a loving, fruitful channeling of all they are and do, as a safeguard of virtue, and as the means to foster a spiritual atmosphere of profound, active dedication to the love of God, to their own growth in holiness and to the good of mankind.

289. They should acquire a clear awareness and knowledge of the serious and constant dangers that threaten their observance and practice of consecrated chastity due to the frequent incitement and provocation of a secularizing environment with its ways and life-styles. They should especially practice recollection of their imagination and sight, and develop a deep esteem and sense of prayer, following Christ's advice, 'watch and pray lest you fall into temptation'.

290. In community life, they should foster fraternal, universal charity and sincere mutual understanding, which are so helpful for the faithful and perfect observance of chastity, and are incompatible with frivolity, familiarity, particular friendships and inordinate emotional attachments.

291. Our religious should be kind and friendly but not overly familiar when dealing with children, especially those whose intellectual or moral formation has been entrusted to them. This norm should be considered and observed carefully, especially by those who are in charge of studies or discipline at our Vocational Centers.

292. §1. Our religious are to dedicate themselves fervently and zealously to their apostolates and avoid wasting their time superficially on matters or business outside their field and profession. They should strive:

- 1) To set aside and dedicate their time completely to either prayer, silence, study, the apostolate, or their necessary rest, according to what the Constitutions and regulations establish.
 - 2) To refrain from frivolous and unnecessary dealings with lay people in the exercise of their apostolates.
 - 3) Not to be deceived into identifying the apostolate with mere socializing whether in frivolous conversations, in seeking out people just out of human congeniality and not out of true zeal for the good of souls, or in having meals with persons outside the Legion, going on trips, or other such things.
- §2. Failure to observe this can greatly expose our religious and priests to risks against the progress and faithful preservation of their vocation. It can induce them to think, want, feel and live not in agreement with the demands of their consecration, but according to the habits of the secular, worldly life, and drag them to mediocrity and laziness.

293. §1. Woman plays an important role in human society and is particularly sensitive to the values of religion and faith. Our religious should recognize and honor her dignity and, following the Lord's example, be able to deal discreetly with them in the exercise of their ministry, with the dignity and restraint that befits a celibate and apostle.

§2. In order to carry out the above, our religious and priests:

- 1) Should not travel in the company of women, not even under the pretext of pilgrimages or transportation to retreats, spiritual exercises or seminars;
- 2) In apostolic activities they should not mix with women whether married or unmarried, especially during breaks, recreation, or meals. They should rather keep themselves to their work of preaching, individual spiritual guidance and administering the sacraments;
- 3) Should not take group or individual shots of women; nor should they let their own picture to be taken by them or pose for group pictures with them, not even when they request it at the conclusion of seminars, spiritual exercises or any other event;
- 4) Should always give moral orientation in a suitable place that meets all the conditions mentioned in n. 368, and never while walking about outside in the gardens or inside in the corridors;

5) When administering the sacrament of Penance, they should follow strictly the norms given by the Holy See. They should always have permission from the General Director and from the local Ordinary, and use a confessional with a grille;

6) Should not visit women in their quarters, except for brief visits because of serious illness or to bring them the sacraments, in which case they should just stay long enough to perform this act of priestly ministry.

294. The term affective maturity entails their self-oblation and their identification with the love of Christ's virgin heart. Superiors should skillfully and prudently instill it in our religious both during formation and at the outset of their priestly ministry, so that all our religious will deal with people of any age or sex in a manner befitting the state and mission of a priest.

295. Our religious should be mindful that in order to observe the vow of chastity faithfully they have:

§1. All the supernatural aids and all the means of perseverance - humble prayer; frequent and worthy reception of the sacraments; special devotion to the Blessed Virgin Mary and to Saint Joseph, her most chaste spouse; spiritual direction; the advice of Christ about vigilance; apostolic action and mutual charity;

§2. Their own self-sacrifice and control of their senses, and the systematic avoidance of all occasions of fault;

§3. A profound, balanced knowledge of woman that is permeated with the Christian perception of her;

§4. The natural means, such as physical and intellectual rest, physical work, the contemplation of nature, the minute programming of time and the systematic avoidance of improvisation and idleness.

296. Our religious are to abstain from any public spectacle, from frivolous, sensual movies and television shows, from books, pamphlets, magazines and music that might arouse their passions or give rise to dissipation and loss of the interior atmosphere of serenity and peace in which they should grow in their consecration to God and their self-giving to their neighbor in apostolic activity.

Article 4: The vow of obedience

297. By the vow of obedience our religious:

§1. Offer God the total surrender of their judgment and will as a sacrifice and holocaust of themselves out of love. As Christ, they unite themselves more fully, firmly and constantly to the salvific will of God;

§2. Accept the obligation of obeying the mandates of their legitimate Superior in everything that has to do directly or indirectly with the life of the Congregation, in other words with the observance of the vows and the Constitutions;

§3. Voluntarily renounce the use of their free self-determination independently of their legitimate Superior.

298. §1. All the religious of our Congregation are subject to the Roman Pontiff as their highest Superior also by virtue of the vow of obedience and should therefore obey him with reverence and filial love.

§2. They should always be closely united to the Holy See and attentively do their best to carry out not only its mandates, but also its desires.

299. With a spirit of faith and love for the will of God all our religious should practice humble submission to the Superiors. They are to employ all the force of their intellect and their will as well as the gifts of nature and grace to carry out their orders and fulfill the assignments they receive from them, aware that they are working to build up the body of Christ and the body of their own Congregation according to the plan of God.

300. §1. Our men should practice not only an external obedience, but also an internal, that is, supernatural and perfect obedience which includes equally all the Superiors in order to achieve more easily their own religious perfection and apostolic fruitfulness and contribute to the efficiency and stability of the Congregation.

§2. They should see Jesus Christ in all their Superiors and obey their orders with reverence and love. They should not examine the nature of the order, even if it is difficult and unpleasant so that they will truly practice internal renunciation of their own judgment and will.

301. Their obedience should never be blind. It should be fully conscious and loving, with the same characteristics as the obedience our Lord Jesus Christ lived and practiced before his heavenly Father: motivated, prompt, joyful and heroic.

302. The Superiors will be held accountable by God for the souls they have been entrusted. Therefore they should:

§1. Exercise their authority in a spirit of service to their brothers so that they express God's love for them;

§2. Govern their subordinates as sons of God, respecting their persons and encouraging in them a spirit of sacrificial submission and the dynamism of personal initiative;

§3. Motivate the religious to respond actively, responsibly and with a spirit of faith as they fulfill the tasks and accomplish the undertakings that obedience assigns them. They are not to give orders without a spiritual motivation encouraging their subordinates to exercise their faith.

§4. Listen attentively and respectfully to the religious and encourage their collaboration for the good of the Congregation and the Church.

303. §1. Rectors and Superiors of our Centers should take an interest in each of their subordinates and his concerns. They are to participate in their joys and healthy interests, inspiring and encouraging them. They are to be firm as they insist on their consecrated life in the following of Christ, but are to combine this wisely and in a Gospel way with gentleness, humility, thoughtfulness, understanding, warmth, friendliness, joy and oneness of heart.

§2. And so for those under him each Superior should be a man of God, a teacher, a father, a friend and a brother who is able to welcome, listen to and understand him. Above all he should be able to take the first step when a troubled soul is not able, does not know how or does not dare to open himself up on his own. But on no account is he to tolerate their faults or defects and allow them to deform their consciences or start on the road to spiritual tepidity which could lead them to the destruction of their vocation.

304. Superiors are never to exercise their authority when their spirit is troubled by their irascible passions. When necessary they are to postpone their decisions and actions until they are able to motivate those under them with a calm and humble spirit to accept their orders and decisions with serenity out of love for our Lord Jesus Christ and for the Congregation.

§2. Before giving an order or reprimanding a religious, the Superior is to try to discern the state of his subject's soul. Unless it is something serious and urgent the Superior should choose to wait until he thinks that the religious is serene and ready to exercise his obedience in faith.

§3. Superiors are to avoid disagreements and arguments with those under them. They should always be open to dialogue with a congenial attitude that motivates them in faith to fulfill the demands of their consecrated life.

305. Those under authority are to be docile and reverent with their Superiors, as Christ before his heavenly Father. They should ask the necessary permissions for anything that these Constitutions or the Chapter norms do not permit. However if for some special circumstance they cannot get to the Superior for permission, they may reasonably presume it following the intent of the Constitutions and the Superior's mind. In these cases they are to inform the Superior as soon as possible without allowing more time to pass than is absolutely necessary.

306. §1. Our religious are prohibited to act as go-betweens to deal another's business with the Superior, unless it is his duty by office or the good of the Congregation recommends it.

§2. If they accept to bring such a matter before the Superior because of their duty or an urgent need of the Congregation, once they have explained it to the Superior they are to refrain absolutely from importune insistence.

307. In their apostolate and work as priests they are to be ever conscious of the need for total subordination to the will of the Superior. Therefore they should never permit themselves to work independently, but rather they should conform all their activities to the norm of obedience. They should not take on any commitments for preaching or for the other sacred ministries without consulting the superior. They should also keep him permanently up to date on the progress of their apostolic activities.

308. A religious who is assigned by the superior to handle business with persons outside the Legion should act always in dependence and according to the mind of the Superior, reporting often on the progress of the matters he has been assigned.

309. Our religious are to ask the Superior personally for whatever they need without ever going through an intermediary, whether another religious or a person outside the Congregation.

310. It is illicit to ask a Superior for a permission already denied by another unless the previous denial and its motives are clearly explained.

311. §1. Aware that the stability and survival of the Congregation is built on the observance of the Constitutions, the Superiors should not be quick to grant permissions or exceptions at odds with them.

§2. For the same reason, our religious should abstain from asking this type of permission except in cases of overriding necessity.

312. They should often meditate and fervently contemplate Christ's submission to the will of his heavenly Father. Inspired by his admirable example they should practice perfect, supernatural, motivated, joyful, steadfast and heroic obedience in their understanding and in their actions.

313. The Territorial Director is to spiritually motivate any religious who is reticent, insolent or arrogant before the warnings of his Superior and if need be, send him on a triduum or a week of spiritual exercises depending on the seriousness of his attitude. If the religious in question persists in his attitude, *servatis servandis*, according to the gravity of his offense, he is to be stripped of his position if he holds one. If he is unyielding in his attitude he is to be dismissed from the Congregation, observing the prescriptions of Canon Law.

Article 5: The private vows

314. Everyone who professes the evangelical counsels temporally or perpetually in the Congregation is also to take other, private vows on the same day. These are:

§1. Never to desire, seek, nor scheme to obtain or retain responsibilities or positions in the Congregation for himself or for others, and to inform the General Director if he finds out another religious has done so;

§2. Never to criticize externally either the acts of government or the person of any Director or Superior of the Congregation by word, in writing or in any other way. And if he knows for certain that a religious has broken this commitment, to inform the latter's immediate Superior, unless he was the one criticized, in which case the Superior above him should be informed.

315. §1. The vow not to criticize does not deprive any religious of the freedom to approach the General Director, the Territorial Director, the Rector or his own Superior to disclose the possible or real defects that he finds in the Superior's way of governing, or of applying the norms and Constitutions of the Legion.

§2. If the Rector or Superior of the Center does not correct the defects in his performance to the detriment of the community the religious is to inform the Territorial Director and,

if the problem continues, the General Director. If the problem is with a Territorial Director, he should only inform the General Director.

§3. Our religious should never comment on the defects or shortcomings of the actions of those who have positions of government in the Legion either among themselves or with Superiors who are not in a position to remedy them. This is so that we never introduce into our communities disrespect for the principle of authority and backbiting which destroy the peace and internal charity that are the perennial source of the unity and effectiveness of the Legion.

316. Any religious that is known with certainty to have sought or acted to obtain any distinction or responsibility is to be considered ipso facto unqualified for any position or responsibility in the Congregation. If he already holds a position, he should be deprived of it, seriously warned and punished.

317. These vows on which the harmony, peace, tranquility and progress of our Centers and the whole Congregation largely depend should be lived by our religious out of love for Jesus Christ.

Article 6: The vow of fidelity and charity

318. In the Congregation there exists a special vow of fidelity and charity.

§1. The vow of fidelity consists in a special consecration to the Sacred Heart of Jesus that commits those who take it to fight unconditionally to establish the Kingdom of Christ in the world by means of the spirit, doctrine and methods of the Congregation; to consolidate, strengthen and expand the Congregation; and to lovingly, attentively and effectively preserve her genuine spirit, doctrine and methods.

§2. The vow of charity commits one to live faithfully the esprit de corps, the spirit of charity and of unity with all the members of the Congregation. It commits him who takes it to guard especially his words; to avoid criticism and backbiting; to cast aside any favoritism or intrigue; to create an atmosphere of esteem for those around him; to speak always well of them, praise them, and when necessary, defend them with prudence, firmness and decision before Legionaries and non-Legionaries alike.

319. The General Director will invite to take the vow of fidelity and charity those priests who stand out for their deep knowledge and practice of the spirit, doctrine and methods of the Congregation, for their love for the Legion, for the witness they have given in their observance of the Constitutions, and for the gifts of prudence and counsel that the Lord has given them to govern. These priests should be at least thirty-five years old, with ten years as professed religious and have collaborated actively, faithfully and efficiently in the life and apostolates of the Congregation.

320. §1. After examining with his Council the private reports elaborated by the Investigation and Information Committee of the General Technical Advisory Team on the possible candidates for the vow and the observations of the Territorial Director and his Council on those reports, the General Director is to send a handwritten letter inviting the priests he judges qualified to take the vow of fidelity and charity.

§2. Upon receiving the invitation of the General Director the candidate is humbly to make a written petition for admission to the vow of fidelity and charity.

321. It is the exclusive duty of the General Director with the consent of his Council to invite a priest to take the vow of fidelity and charity.

322. Before taking the vow of fidelity and charity the candidate should do eight full days of spiritual exercises.

323. The candidate when he receives the invitation to take the vow of fidelity and charity informs the Territorial Director and receives from him the means to travel to see the General Director within three months. He does spiritual exercises where he assigns him, makes his vow of fidelity and charity before the General Director and receives his blessing.

324. The General Director is to receive the vow of fidelity and charity personally. Only on rare occasions can he delegate this faculty to the corresponding Territorial Director.

325. All the priests who are called to take the vow of fidelity and charity should live it in a spirit of total service out of love for Christ and for their fellow man. They are to be a living sign of God's fidelity and charity towards humanity among their brothers in the Legion and among all people.

Chapter III: Acts of Piety

326. §1. Knowing that their perfection and apostolic fruitfulness depend principally on their union with God, each and every one of our religious should live his acts of piety with fervor and intimate belief.

§2. The Superiors are to see to it that those under them fulfill the acts of piety established in the Constitutions faithfully at the prescribed times and dedicate themselves to them diligently.

327. For their piety to be solid they should found it neither on empty words nor on their emotions of the moment, for this encourages only sentimentality. Rather they should build on a deep, robust faith and a filial attitude of love, trust and adoration so that their spirit of piety becomes active in their acceptance and fulfillment of God's will. 328. They should all learn the excellence of the knowledge of Christ by frequently reading Sacred Scripture. They should approach the texts especially through the Sacred Liturgy which is full of the language of God, through personal prayer, spiritual reading and diligent study, for ignorance of Scripture is ignorance of Christ. 329. They should ready their mind and soul for active and conscious participation in the Liturgy so that it becomes the source that nourishes their apostolic life and charity. In communion of faith with the life of the Church they should join her in the celebration of the different cycles of the liturgical year that reenact the mysteries of redemption. 330. These are the acts of piety:

§1. Morning offering of the day's activities and examen of prevision;

- §2. Mental prayer in the morning for an hour;
- §3. Daily Eucharistic Celebration;
- §4. A ten-minute examen of conscience at midday except on the days when there is a practical examen;
- §5. Angelus and hymn before lunch according to the norms of the Ritual of the Congregation;
- §6. A visit to the Blessed Sacrament after lunch and dinner;
- §7. Holy Rosary in honor of the Mother of God;
- §8. Spiritual reading for fifteen minutes for those who do not yet have to pray the Liturgy of the Hours;
- §9. Adoration of the Blessed Sacrament solemnly exposed for a half-hour during which they do the examen and night prayers, prepare their mental prayer and receive the Eucharistic Benediction.

331. §1. Every Sunday there is to be a spiritual talk given by the Rector or Superior of the Center or a religious designated by him from among the most experienced.

§2. Every Sunday there is to be a practical examen lasting forty-five minutes on the Christian virtues and the preservation and growth of religious spirit.

§3. Both the talk and the practical examen are omitted on Sundays which are first class feast days of the Congregation.

332. Those who do not have to pray the Liturgy of the Hours should pray the full fifteen decades of the Rosary, omitting the midday examen, on the following great solemnities : Solemnity of the Mother of God, the Immaculate Conception, the Annunciation, the Assumption, and the Solemnity of the Virgin of Sorrows.

333. They are to pray the Way of the Cross every Friday as an especially beneficial means of uniting themselves spiritually to the mysteries of Christ's Passion.

334. Every month they are to have a spiritual retreat.

335. All our religious and priests should do a special hour of meditation before the Eucharist on the anniversary of their Baptism. This is in order to thank God for this gift and to renew the commitments of Christian perfection and apostolate that derive from it.

336. Every year our religious should do eight full days of spiritual exercises in the authentic tradition of the Congregation. They are to observe absolute silence during these days and completely exclude discussion groups, study circles or round table discussions. They should not leave the house and should dedicate themselves to their spiritual activities leaving aside all other occupations.

§1. They should strive to attain an inner dialogue with God by which to grow in knowledge of and personal love for Him and in passionate zeal to extend his redemptive message to all humanity. They should grow, too, in self-knowledge that will help them avoid any sophism or illusion that could lead them to mediocre, superficial or tepid

surrender in their intimate relationship with God, and to an apostolic zeal that would respond to what their passions dictate at the price of God's saving plan in their lives.

§2. If possible, when the group of priests doing exercises is large enough there are to be separate exercises for priests and religious.

§3. A group of priests fully identified with the spirit of the Congregation should be dedicated to preaching spiritual exercises to her members. On the contrary, directors whose approach to the themes or their development focuses on a psychological, sociological, social or exclusively anthropocentric slant are to be absolutely and systematically excluded.

§4. The directors of spiritual exercises for the religious of the Congregation are to be proposed by the Territorial Directors and named by the General Director. Through the Nuncios the Territorial Directors should send the General Directorate each year a list of three names for each set of exercises to be held in the territory. They should also indicate the best dates and places for them so that the General Director may make the corresponding appointments.

337. Spiritual exercises should be held annually for the Superiors in each Territory. The members of the Territorial Council, the Rectors or Vice-Rectors of the Centers for Formation, the Superiors of the Centers for Apostolate and the Nuncios at the Centers for Formation should all be present to do them.

§1. The Territorial Director and the Territorial Nuncio should always be at these exercises to attend to the religious in personal dialogue and hear the confessions of those who request it.

§2. Whenever possible the General Director is to send a special nuncio to these exercises to be at the service of those doing them as his representative. The special Nuncio is to preach the closing talk of the exercises in the light of the spirit and dispositions he has seen in the participants. He is to preside at the evening ceremony on the last day when the participants renew their baptismal promises according to the Ritual of the Congregation. If no special Nuncio is present the task falls to the Territorial Nuncio or, in his absence, to the Territorial Director.

§3. After these exercises all the participants are to spend a complete day together in fraternal exchange before going back to their places of work. The Territorial Director should not grant exceptions to this except for overriding circumstances.

338. §1. During the summer break after first year theology and at the beginning of the first year of spiritual renewal, there are to be a month's spiritual exercises.

§2. These exercises take the place of the annual exercises prescribed in nos. 336 and 337.

Chapter IV: The Sacraments of Reconciliation and the Eucharist

Article 1: The sacrament of Reconciliation

339. Since Christians unite themselves intimately to Christ through the fruitful reception of the sacraments the Rectors and Superiors should promote the weekly confession of those under

them. Prepared by the daily examination of conscience, by a spirit of repentance and a purpose of amendment their confession will promote most intensely the necessary conversion of their hearts to the love of the Father of mercy.

340. All should make their weekly confession a vital personal encounter with Christ and with the Church, in a profound attitude of faith and simplicity so that the sacrament becomes in their lives a source of inner renewal and progressive identification with Christ.

341. §1. Only the General Director, observing the prescriptions of Canon Law, can grant the faculty to hear the confessions of novices, religious and guests of the Centers for Formation, the Centers for Apostolate and the Works of Apostolate. This refers not only to priests of the Congregation but also to any priest so authorized by his Ordinary or by his Major Superior. He may also limit this faculty.

§2. The General Director in accordance with Canon Law should name several ordinary and extraordinary confessors for each Center depending on the number of its members, respecting always the freedom of the religious to go to confession with any duly authorized priest.

§3. At least four times a year our religious should be given an extraordinary confessor who does not live in the Center and is an experienced, faithful, observant, prudent religious, a man of God with a gift for counsel.

342. §1. By reason of the position they hold, the following enjoy the faculty to hear the confessions of the Legionaries and the guests of the Offices, Centers and Works of Apostolate that fall under their jurisdiction: the General Director, the Territorial Directors, the Nuncios, the Assistants to the Territorial Director for religious life, the Rectors of the Centers for Formation, the Superiors of the Centers for Apostolate, the Instructors of novices, the Renewal Instructors and the Directors of the Works of Apostolate.

§2. The General Director with the consent of his Council may delegate the faculty mentioned in no. 341, §1 to the Territorial Directors.

§3. The faculty to hear confessions may be granted for a specified or unspecified period of time. If habitual faculty is granted it should be done in writing.

343. The Rectors and Superiors of the Centers should not hear the confessions of their subordinates unless these request it spontaneously. This also applies to the Instructor of novices and his Assistants. 344. If, for his peace of conscience, a religious goes for confession to a priest who has the approval of the Bishop but is not included among those listed above, the confession is valid and licit.

Article 2: The sacrament of the Eucharist

345. Since the Eucharist contains Christ the invisible Head of the Church, Redeemer of the world and Center of all hearts under the veil of the species, our religious should make it the spiritual Center of the community and render it fervent and assiduous devotion. 346. §1. The Eucharistic Sacrifice is the center of Christian life and the high point of that action through which God

sanctifies the world in Christ and of the worship that mankind offers the Father whom they adore through Christ, the Son of God. Our religious should participate everyday in this holy act consciously, fervently and actively offering the Immaculate Host not only by the hands of the priest, but together with him.

§2. This participation will be more complete if our religious nourish themselves daily in a pure and holy way with Holy Communion, so that united to Christ through the sacrament they will be strengthened and grow in sanctity by giving themselves to God and to their fellow man.

347. §1. A priest participates in a special way in the priesthood of Christ. They should therefore celebrate the Eucharistic Sacrifice devotedly and reverently as befits such a great mystery, so that the testimony of their faith will bring all those present to a greater participation. They should prepare themselves to offer the Eucharistic Sacrifice with fervent prayer and, upon finishing, give thanks to God for this great gift.

§2. The celebration of the Sacrifice should last approximately half an hour.

§3. Our priests should celebrate the Eucharist and the other liturgical offices uniformly, fulfilling with care the liturgical norms prescribed by the Church.

348. With sincere love all our religious should spend an appropriate length of time after Holy Communion in thanksgiving for so great a gift to express their gratitude, love and adoration to Christ in the Eucharist. They should withdraw from the altar giving testimony of having valued the Body of our Lord as it deserves. 349. They should often visit Christ in the Eucharist. Full of grace and truth He corrects our habits, forms our character, nurtures virtue, consoles the afflicted, strengthens the weak, invites all who draw near to imitate Him, and fills his priests with grace to enlarge and sanctify the Mystical Body. 350. §1. Every Thursday there is to be a Eucharistic hour in a spirit of reparation and gratitude, as homage of faith and love to our Lord Jesus Christ for his gift of the Eucharist. During the hour they are to pray for the Church, the Congregation and all those do not know Christ, or who knowing him do not accept his plan of redemption.

§2. On Holy Thursday, the day the Church commemorates the institution of the Eucharist, the Eucharistic hour is to be held at midnight.

351. Our priests and deacons are to extend the praise and thanksgiving they offer during the Eucharistic celebration throughout the day by attentively and devotedly praying the Liturgy of the Hours at the proper times. They should be aware that this canticle of praise is truly the voice of the Church speaking to her Spouse; further, it is the prayer of Christ with his Mystical Body to the Father.

Chapter V: Means of Perfection and Perseverance

352. Our religious should greatly esteem and appreciate the Congregation's means of perseverance and observe them faithfully. They are: daily mental prayer, sacramental life through daily participation in the Eucharist and weekly confession, devotion to the Blessed Virgin, spiritual direction with the established frequency, examination of conscience, weekly

spiritual talks, practical examen, monthly retreat, spiritual exercises, daily Rosary, the Way of the Cross, the 'encounter with Christ', team balance, fraternal charity, unconditional and self-sacrificing dedication to the apostolate, and programmed, demanding use of their time.

353. §1. To preserve their religious spirit integrally all our religious should have full trust in their superiors. This should be motivated by their faith and love for Jesus Christ and they are never to compare their own wisdom, age and perfection with the superior's, but rather base their mind and heart on the words of the Gospel, "he who hears you, hears me."

Therefore:

1) Novices, students of humanities and sciences and religious who go directly from the Novitiate to the Centers of Higher Studies during their first year of philosophy, should have personal dialogue with the Rector or Instructor every week.

2) The other religious should have personal dialogue with their own Rector or Superior at least twice a month.

3) Our priests should have it at least every month.

§2. Aware of the fundamental importance that the observance of this norm has for the formation and perseverance of our religious, the Rectors, Superiors of Centers, Instructors of novices and Instructors of renewal should fulfill this duty of conscience punctually and responsibly. They should motivate those under them to do it voluntarily and be concerned to invite those who neglect or forget it.

§3. The Superiors referred to in the preceding paragraph who do not fulfill this norm, or who neglect it should be admonished and, if they persist in their attitude they are to be removed from their position.

354. Teamwork is to be used as a specific aspect of the Legion's pedagogy throughout the life of our religious in the Congregation within the essential framework of community life. It greatly favors their personal formation and sanctification, their spirit of initiative, their charity, their spirit of collaboration and service, and their apostolic affectivity.

355. §1. Every two weeks they are to have their "encounter with Christ" as a means of perseverance and growth in perfection and apostolic life. It is done in teams and following the dynamics laid down in the Ritual of the Congregation.

§2. The aim of this activity is to help our religious to walk more intensely every day in search of Christ the living Savior, by reading and meditating the Gospel, by the analyzing of one's personal fidelity to the commitments of religious life in the Congregation, and by reevaluating in the light of the Gospel the events that fill the lives of the people we are called to evangelize every day.

356. §1. No one is to correct another except with the express permission of the Superior. Each religious should go about his own business without intruding in others' affairs.

§2. In order to help the personal fervor of the religious and to maintain the Congregation's spirit and apostolic effectiveness the team balance is to be held every two

weeks. In it the religious are to correct each others' defects with charity and humility, and suggest with simplicity the best means to foster and live the spirit of the Legion.

357. Twice a month in every Center for Formation or Apostolate, the Rector or Superior should bring the observations and corrections he feels most necessary to the attention of the community.

358. §1. They should go to the rector or Superior of their Center several times each year to ask for penances for all the negligences and imperfections they have had in their religious observance, and then willingly fulfill them.

§2. At least three times a year they should go to the Superior to renew the habitual permissions or dispensations that they have been granted.

359. In their dress and personal presentation our religious should not allow themselves to be influenced by secularizing trends. They should always use the clerical dress specified by the Holy See for religious and priests, and follow not only the orders of the Roman Pontiff, but also his desires.

360. In intimate union with the redemptive mystery of Christ, they should observe abstinence every Friday except the Fridays after the following Feasts: Easter Sunday, Pentecost, Christmas, Feast of the Sacred Heart, and the Fridays that coincide with holy days of obligation or first class feast days of the Congregation.

361. §1. Since we must bear the suffering of Jesus in our own body so that his life can be manifested in our mortal flesh and thus make up for what is lacking in the Passion of Christ for his body, the Church, even though the Constitutions do not prescribe any particular penance it is recommended that the religious practice some corporal penance under the prudent judgment of the Rector, Superior of the Center, or the Instructor.

§2. The Rectors, Superiors of the Centers and Instructors of novices or of renewal for their part should not allow their subordinates to do penances that tire the body excessively.

362. §1. It is good for the religious to bring to the attention of the Rector or Superior of the Center anything that notably harms the good of the community. The Rector or Superior of the Center, giving credit to truly solid and objective reasons is to act with prudence and discretion in favor of the good of the community and the Congregation.

§2. A report of this type is to be made ordinarily to the Rector or immediate Superior. It is to be made to the Territorial or General Director only in cases of great importance.

363. Our religious should sincerely thank God if their errors or defects are reported to superiors by another person who has come to know of them outside of confession, personal dialogue or private consultation.

364. §1. Our Centers for Formation and Apostolate should stand out for their good taste, restraint, cleanliness and silence.

§2. Our religious should keep silence outside the times of recreation. In case of necessity they should speak in a low voice.

§3. Outside of the designated days our communities are not permitted to speak during lunch or supper. The Rectors and Superiors should choose the books to be read at mealtime: during lunch, history or documents dealing with the present national or international situation, during lunch and at the evening meal, papal documents or catechesis and books of spirituality.

§4. The Rectors and Superiors of the Centers should see that silence is observed in the sacristies of the chapels under the care of our religious and that not even ministerial matters are discussed there.

365. §1. In conversations our religious should speak in a moderate tone of voice. They should make sure that each one of their words in public or in private is full of prudence and truth for the glory of God and the benefit of souls. They should spread in them the fragrance of Christ as befits perfect religious.

§2. If there is ever a difference of opinions they are to refrain from arguing, which does more harm than good to their perfection and charity.

§3. They should discreetly avoid whatever might bother others.

366. If the Rectors or Superiors of the Centers notice that their subordinates tend to touch frivolous or dangerous topics in their conversations that are unbecoming of consecrated souls, or that they are excessively prone to superficiality, the Rectors or Superiors of the Centers are to correct them and if the religious persist they should inform the Major Directors.

Chapter VI: Some Norms of Religious Discipline

Article 1: Cloister and norms for leaving the Centers

367. Only the General Director can set the limits of the cloister in Centers of the Congregation or change these for valid reasons.

368. Parlors for receiving visitors, especially women, should be arranged so that what goes on inside is readily visible.

369. one is to visit people in their home, meet habitually with them or speak to them on the phone without the special or habitual permission of the Rector or Superior of the Center, and then only for apostolic reasons.

370. §1. Only the General Director can permit priests or religious to take international trips.

§2. Permission for these trips should be requested through one's Territorial Director.

371. §1. The priests who reside in the Centers for Apostolate should take their annual vacation with their respective communities, although on some occasions the Territorial Director can authorize them to take their vacation with another community.

§2. However only the General Director can allow any of our priests to spend his vacation outside a Legionary community or in another country from where he works.

372. §1. Inspired by Christ's command to his apostles, "watch so as not to fall into temptation", the Rectors and Superiors are to see that our novices, religious in period of studies and our interns always go out in twos.

§2. By the same token, whenever possible, our priests, Rectors and Superiors of the Centers should bring a religious with them when they go out. If for special reasons this is not feasible they are to take someone with them whose maturity and responsibility are sufficiently well known.

§3. In view of the very grave dangers that today's world presents for the preservation of our vocation, our priests and religious are to observe this norm with faith and humility. They should remember the love with which Christ gave his disciples the command for vigilance and never use as an excuse that because of their age or personal sanctity they are exempt from the dangers that threaten a religious and priestly vocation.

373. §1. Without permission of the Rector or Superior of the Center no one is to leave the Center before the morning meditation.

§2. Unless their priestly or apostolic ministry demands otherwise, our religious are to return to the Center before supper time, following the schedule of their community.

374. §1. Before leaving on a journey all our religious should have an itinerary approved in writing by his Superior.

§2. They cannot change this itinerary unless due to overriding necessity and they should inform the proper Superior if they have to do so.

375. §1. When our religious travel they are to have whatever they need to cover the needs of the trip with dignity and poverty and to prudently avoid any spiritual danger.

§2. Where the Congregation has Centers our religious should stay in the one assigned them by the Territorial Director of the place.

§3. If they go to a place where the Congregation has no Center and there is no residence for visiting priests, they should find dignified and decent lodgings.

376. §1. Religious who are guests in any Legionary Center are to follow that Center's schedule for acts of piety and meals.

§2. While carrying out the program approved by their own Superior, the religious should inform the Rector or Superior of the Center they are in of their comings and goings.

377. §1. Our religious can organize national or international pilgrimages to shrines or places of devotion.

§2. Nevertheless, these pilgrimages should be organized so that the participants are accompanied by parents or qualified persons who give guarantees of dependability and responsibility, but never by Legionary priests or religious.

§3. The norm given in the above paragraph does not apply to religious who are to accompany the annual pilgrimages that the Movement organizes for its members. Under no condition are these pilgrimages to be turned into mere excursions.

378. When there is sufficient reason for it, our religious may be permitted to go on hikes with students from our schools but they must return the same day.

379. §1. Our priests and religious who carry out their apostolate in educational centers and have to organize trips within the country for interscholastic sporting events should only be with these groups during the trip and the competitions. They should refrain from going with them to public places, leaving this to the teachers or the parents. For their lodgings they are to follow what is prescribed in n. 375,2 and 3.

§2. None of our religious or priests are to attend public spectacles or sporting events especially under the pretext of accompanying persons or groups who are not Legionaries, above all if they are mixed.

380. §1. None of our religious or priests are allowed to attend banquets without express permission of the Territorial Director. He will rarely grant this permission, and only for overriding circumstances in special cases to reliable religious.

§2. No one may eat with lay people outside the Center without express permission from of the Rector or Superior.

§3. If because of friendship or apostolate with a family the Rector or Superior of the Center grants this permission, the religious should not eat out with the same person or family more than once a year.

Article 2: Correspondence

381. All our religious may freely send closed letters to the Holy See and its representative in the nation, to the General Director, the General Secretary, the Territorial Director, the Nuncio, the Territorial Assistant for religious life and the Rector or Superior of the Center when he is absent. They may also receive letters from any of these without inspection.

382. §1. They are to write to their parents at least once a month.

§2. Since a Legionary is committed by his vows and his consecration to spend all his time building the Kingdom of Christ, he should not dedicate it to social or frivolous correspondence with his family or other people.

§3. Nevertheless whenever a Legionary thinks a letter will help achieve a spiritual or moral good he may write it with the necessary permission of the Rector or Superior of the Center.

383. §1. The Rector or Superior of the Center or another religious designated by him is to check all the letters and hand on those he thinks he should.

§2. In the works of apostolate this is not for the Director of the apostolate to do but for the Superior or Assistant Superior of the Center for Apostolate to which the Director belongs.

384. §1. Without special permission from the Rector or Superior of the Center no one is to give or receive spiritual direction by mail. The Rectors and Superiors are to grant this permission rarely, and then only in the case of prudent and very virtuous religious.

§2. Priests whose responsibilities entail spiritual direction of male members of the Movement who are far away because of business, studies or apostolate are exempt from this norm.

385. The Superiors or the religious they assign are to keep secret all the news they obtain through the inspection of the letters. They are not to make mention of anything they learn without the express permission of the religious involved unless they have to refer something to a Major Superior for a higher good.

386. Our religious are to be allowed to answer the letters they receive as long as it is not a regular exchange or a friendship that, in the opinion of the Rector or Superior of the Center, could harm them or simply make them waste time they should dedicate to the apostolate.

387. Without a just and serious cause the Rector or Superior of the Center is not to allow our religious, especially the young ones, to send letters to women.

Article 3: Dealings with family

388. §1. Our religious are to live their consecrated life in a spirit of detachment regarding their relations with their families and they should strive to direct these relations fundamentally towards winning over their families for Christ.

§2. They should love their own families honestly and express this through a healthy concern for their proper Christian living. They should pray for their families often.

389. They should never compromise the Legion or the Superiors in situations where the demands of their families are not in harmony with the discipline of religious life. Therefore they are to let their families know about the norms that govern their dealings with them, and motivate them to accept these norms in good spirits lest their parents or families fall out with the Legion through lack of information.

390. §1. Religious and priests who live in the same country as their parents may visit them twice a year on the occasion of their birthdays or name days with the authorization of the Rector or Superior of the Center.

§2. Priests who are engaged in apostolates outside the country where their family lives may visit them for two weeks between every seven to ten years observing what is determined in n. 370.

§3. When our religious have to make a trip to the country where their family lives to pay an extraordinary visit, only the General Director can grant the permission and determine the length of the visit. When it is a trip within the same country the extraordinary permission is given by the Territorial Director.

391. Aware that in the Congregation they participate in a higher communion of life founded by Christ, they should mortify inordinate affection for their relatives, and elevate their love to a supernatural level that testifies to the ultimate and fullest meaning of their family ties.

392. §1. Without express permission from the Rector or Superior of the Center our religious are absolutely forbidden :

- 1) To deal more frequently with their relatives than prescribed;
 - 2) To get directly or indirectly involved in the affairs of their family seeking recommendations, money or other things for them;
 - 3) To bother their relatives or other people for clothes or other things for their personal use even when these are necessary things and they observe what is determined in n.280.
- §2. The Rectors and Superiors should only grant these permissions under exceptional circumstances and for overriding concerns.

Article 4: Media use

393. §1. Our religious should regard the means of social communication as one of the most efficient external instruments for the struggle to bring Christ to the hearts of all people and to extend his Kingdom in the world because of the effect they have on the minds, hearts and morals of people. Therefore they are to use them as often as possible as instruments of great importance for their apostolic mission.

§2. However they should also be aware that the indiscriminate use of them in their personal life is a serious obstacle for fidelity to their religious commitments. They lead to inner dissipation, frivolity, loss of discipline, wasted time, the assimilation of secularizing criteria and the deformation of religious conscience through life-styles incompatible with a soul consecrated to God.

394. When using the means of social communication our religious are to observe the following norms that result from what is stated in the previous number and from the conviction that our vocation implies total dedication of our time and energies to the extension of Christ's Kingdom:

§1. No more than six movies a year are to be shown to our religious. The age, stage of formation and state as consecrated souls are to be seriously taken into account when showing a movie to the religious.

§2. Television is to be used only:

- 1) To watch the news so as to keep up with national and international events;
- 2) To watch debates, panels, and round table discussions on church, political, historical, economic or similar topics;
- 3) To follow extraordinary ecclesia or scientific events;
- 4) To watch scientific or cultural programs and classical music performances, but not theater or similar performances (opera, zarzuela, operettas, ballets, etc...) nor festivals of popular music;
- 5) To watch five sports events a year, unless there is an extraordinary world sporting tournament (Olympic Games, Soccer World Cup, etc...) in which case they can view six events during the course of it.

§3. Radio is to be used as an alternative to television, following the same norms.

394. §1. Our religious are absolutely forbidden to have radios, televisions or similar instruments in their rooms or offices.

§2. If anyone needs one of these instruments in their office because of their responsibilities they are to request authorization from the Territorial Director through the Rector or Superior of the Center.

§3. The Territorial Director is to consult each case with the General Director and never grant permission without his consent.

396. §1. Movies and television programs, except for the sporting events mentioned in n.394, should be organized for times of recreation or vacation with punctual respect for the schedules of the Center.

§2. To do this our Centers for Formation and our Centers for Apostolate should have the necessary equipment to record the programs and play them back at the appropriate times.

397. Having heard the opinion of his Council and of the Doctrinal Committee of the Territorial Technical Advisory Team, the Territorial Director should give written authorization for the newspapers, weeklies, and other periodicals that our religious receive in each Center. Every year he should send the General Prefect of Studies, through the Nuncio, a list of the publications he has authorized.

398. A community area should be set aside in each Center so that at the approved times our religious can see television programs, listen to radio or music and read the newspaper.

399. The Territorial Director, having heard the opinion of his Council, is to name in each Center for Formation and Apostolate committees headed by the Rector or Superior which will inspect the periodicals, movies and television programs.

Article 5: Certain things our religious should avoid

400. §1. Keeping in mind the indications of the Holy See, none of our religious are to be let read newspapers, magazines or books which, although not prohibited, threaten their faith or their religious spirit and habits. Moreover, none of our religious, least of all our students, are to read novels or other worldly compositions unless it is for legitimate and weighty reasons that the Rector or Superior of the Center is to seriously reflect on.

§2. Even if he has obtained permission from the Rector or Superior of the Center a religious in no way exempted from the prohibitions of natural law against reading or browsing through books or publications that are a proximate occasion of spiritual harm.

401. §1. Rectors and Superiors are to be especially careful when directing religious who are dedicated to writing, keeping them punctually abreast of the norms and warnings issued by the Apostolic See and the Doctrinal Committee of the General Technical Advisory Team.

§2. In order to guarantee sound doctrine, faithful adherence to the Magisterium and true love for the Church, our religious should voluntarily abstain from writing about ambiguous philosophical or theological theories that cast doubt on the authority of the Magisterium, the Constitution of the Church, the truths of faith, ecclesiastical discipline, etc... or that could sow disorientation or confusion among the faithful.

§3. The General Director and the Territorial Directors, within the scope of their respective authority, are to immediately withdraw permission to publish their writings from any priest or religious who does not abide by the criteria expressed in the previous number. If, regardless of this prohibition, the religious continues to publish his writings or has others publish them, he is to be dismissed from the Congregation following the indications of Canon Law.

402. Without express permission from the Rector or Superior of the Center no one should inform persons outside the Legion of the activities or plans of the Center, or lend books, written documents or audiovisuals reserved exclusively for our use.

403. §1. They should not permit themselves to criticize the behavior of religious from other Congregations or Institutes, or the behavior of the clergy.

§2. If anyone by word, in writing or some other form does an injustice to a person outside the Legion-above all to a religious, an ordained minister, or a Church dignitary-he must immediately retract his words and make satisfaction.

404. §1. If possible the Centers for Apostolate should be made up of no less than twelve members and no more than eighteen in order to foster fervor, a healthy team life and religious discipline.

§2. At least three members of the community should remain in the Center for Apostolate when, for apostolic reasons, other members are absent for days at a time or longer. The Territorial Director is to confer on one of them the faculties of Assistant Superior for such times.

405. §1. Our religious are not to take part in the games of the students, even those of our Vocational Centers, above all when monitoring their recreation periods.

§2. However Superiors may permit the religious to play occasionally with the students when there is a good reason.

§3. If the religious are seen to disedify the students with their lack of control in the game, the permission is to be revoked.

406. §1. Ordinarily the Superiors are not to participate in the games of their subordinates.

§2. However the Territorial Director may permit them to do so occasionally or habitually when there is a good reason.

§3. If the Superiors are seen to disedify their subordinates with their lack of control in the game the permission is to be revoked.

407. §1. In their games they should avoid anything improper to religious modesty.

§2. Without permission from the General Director no one may attend public spectacles or introduce new sports in the Congregation.

§3. Under extraordinary circumstances, religious in different stages of formation may play together.

408. §1. Our religious are not allowed to accept Mass foundations. Moreover, without permission from the General Director they may not ask for Mass intentions.

§2. Our religious may accept Mass intentions and stipends when these are spontaneously requested by the faithful.

§3. If these petitions exceed the number of Masses that can be celebrated in the Center, the Mass intentions and stipends should be sent to the General Director for distribution.

§4. In all our Centers there should be a register with the exact account of the intentions for which Masses are offered. The Rector or Superior of the Center is to periodically review this register.

409. §1. Inasmuch as possible our religious are to abstain from secular matters such as the duties of an executor, a legal agent or representative in civil matters and similar responsibilities.

§2. Therefore our religious are not to:

- 1) Take upon themselves the fulfillment of confidential testamentary bequests;
- 2) Get involved in legal litigation for persons outside the Legion except as a witness;
- 3) Administer the belongings of another person;
- 4) Work to advance the career of others.

§3. Only the General Director may dispense our religious from these prohibitions, but should do so very rarely.

410. Our religious are not permitted to engage or meddle in politics, labor unions, war or similar affairs.

411. Without permission from the Rector or Superior of the Center no one may lock their room so that it cannot be opened from outside or lock their furniture.

412. Without special or habitual permission from the Rector or Superior of the Center no one may enter another's room. If this permission is ever granted, the door should be left open.

413. Without permission from the Rector or Superior of the Center, no one may eat outside the established mealtimes.

Chapter VII: The Obligation of the Constitutions

414. Each and every one of our religious, whether Superiors or subordinates, should not only faithfully and integrally observe the vows they have professed, but also configure their lives according to the spirit of the Constitutions, seeking and tending towards the specific perfection of the religious state in the Legion. 415. §1. The prescriptions of the Constitutions that contain divine or Church laws retain the obligatory nature of these laws.

§2. The prescriptions of the vows, or those that define the matter of the vows or how they should be fulfilled derive their obligation from the vows themselves.

§3. The prescriptions that specify the rights and obligations of the directors and Superiors in their government, and those that determine the nature and objective of the Congregation and her formative and apostolic methodology, oblige in conscience depending on the gravity of the matter.

§4. Finally, the disciplinary or ascetic prescriptions different from the above do not oblige under pain of sin, although they can be matter for the vow and virtue of obedience. But the infringement of even the smallest of these prescriptions is a sin against the virtue that is violated, if it originates from formal contempt or incorrect motives or objectives, if it causes scandal, or if it provokes the decadence of religious life.

416. All the Superiors of the Congregation are to use every possible means to promote and demand observance of the Constitutions prudently and effectively. They should always keep before their eyes that for our religious to reach the ideal of sanctity and fulfill the mission they are called to they must observe the Constitutions with utmost fidelity. For this reason :

§1. A religious who violates any norm of the Constitutions is obliged to carry out the penance he is given in a spirit of reparation;

§2. No contrary custom or disuse can prevail over what is prescribed in the Constitutions.

417. §1. All our religious should read the Constitutions often and do all they can to put them faithfully into practice.

§2. They should never give the Constitutions to anyone outside the Congregation.

§3. Anyone who leaves or is dismissed from the Congregation is to return the Constitutions to the Rector or Superior of the Center.

418. §1. Every day before the evening meal there should be a brief reading from the Constitutions for the community in such a way that in the course of the year they are read in their entirety.

§2. There is to be a fifteen minute reading from the Constitutions each week. In Centers for Formation it is done in teams, in Centers for Apostolate in community. This may be done more frequently with the approval of the Territorial Director if the Rector or Superior so desires.

§3. Once they have finished reading the Constitutions as stated in the previous paragraph, they are to read the decrees of the General Chapter or the Canonical Visitation, if there has been one.

419. §1. No one can innovate, change, temporarily suspend, or delete any principle, criterion or norm contained in these Constitutions. The Holy See authentically interprets these Constitutions.

§2. A legitimately convoked General Chapter can legislate by chapter decrees on the pastoral and methodological applications of the Constitutions, as long as it is based on and does not deviate from these. Such a decree requires that a serious and mature analysis has taken place in the Chapter and that the decree has been approved by a two-thirds majority of the chapter fathers.

§3. If a chapter decree approved in a General Chapter does not give sound results it can and should be annulled in the following General Chapter.

§4. In order for a chapter decree to acquire definitive legal value for the Congregation it must be confirmed by the authority of two ordinary General Chapters and, when submitted to a third ordinary General Chapter, it must receive approval by at least two-thirds of the chapter fathers and be ratified by the Holy See.

420. Regard these Constitutions as the specific charism given by God to the Congregation, especially in all that refers to her nature, her specific objectives, her own methods of apostolate, her spirituality and her ascetic and sacramental means of spiritual perseverance. All of this uniquely constitutes the *raison d'être* of the Congregation and bears the seal of divine assistance received by the Founder and the judgment of the Church. No one except the Holy See has the power to sanction the introduction of any modification or change in the Constitutions of the Congregation.

PER REGNUM CHRISTI AD GLORIAM DEI

This first English translation of the Constitutions of the Legion of Christ was finished in Cheshire, Connecticut on January 1, 1990, the twenty-fifth year of the foundation of the Legion in the United States.

Constitutions of the Legion of Christ, Second Edition (1998)

Article 5: The Private Vows

314. Anyone in the Congregation who makes temporal or perpetual profession of the evangelical counsels should also make other private vows on the same day as their profession. They are:

1. That they never desire nor seek out for themselves or for others, nor will they plot to achieve or maintain, office or high position in the Congregation, and that they tell the director general if they know if any religious has done so.
2. That they will never criticize externally with words, in writing or any other way, any act of governance, or the person of any director or superior of the Congregation, and that they will advise the immediate superior of any subject they has criticized, or, in the case that he be the one criticized, the immediate superior of the criticized superior, if they are certain that any religious has broken this commitment.

315.

1. The vow to not criticize does not deny the religious of the freedom to present themselves to the General Director, the Territorial Director, the Rector or their own superior, to expose possible or actual defects that they should find in their act of governing in the application of the Constitutions and norms of the Legion.
2. If the rector or superior of the center does not correct the defects in their actions, jeopardising the community, the subject should advise the territorial director. If this involves the territorial director, then the General Director alone should be informed.
3. In no way should our religious comment among companions or superiors who don't have the authority to correct them, about the defects or deficiencies of the actions of any one in the Legion who has an administration duty, so that never in our communities should a lack of respect towards the principle of authority and gossiping, which destroy internal peace and charity, perennial sources of Legionary union and efficiency, appear.

317. All our religious should live these vows - on which the harmony, the peace, the tranquility and the progress of the centers and of all the Congregation largely depends- for the love of Jesus Christ.

485.3.1 If the director general is seriously guilty in the conduct of his personal life or in the administration of the assets of the Congregation, or if grave accusations have been made against him, the general council shall resolutely study the case and, swearing to look out only for the good of the Congregation, shall summon, by a majority of two-thirds, a convocation of the Congregation's territorial directors.

2. Once in session the territorial directors with the general council shall invite the director general to hear the accusations and to lay out his defense. If after listening to it, a majority of two thirds determines that the director general is seriously guilty, he shall be asked, for the good of the Congregation, to spontaneously resign his post;
3. If the director general does not accede to this request, proceed to inform the Holy See of the matter, soliciting the deposition of the director general;
4. Having obtained the resignation or the deposition from the director general, the vicar general should direct the Congregation and convene a general chapter as soon as possible, in strict accordance with nos. 511 and 512 of these Constitutions.

4. In all the cases described above, the council members and territorial directors shall attempt to proceed with the greatest prudence and charity towards the director general, using every means possible to assure that the reputation and authority of the director general does not suffer disgrace in the eyes of his own or of outsiders.
5. At all times, the council members and the territorial directors, as well as all those who may in some manner have knowledge of the facts, shall maintain absolute secrecy in the matter so as not to sow anxiety and disquiet among members of the Congregation.
6. The final results of these assemblies shall never be specified to the Congregation's religious. Rather, in these meeting they should study matters of general interest for the Congregation and religious should be informed of the opportune results.
7. All votes described above must be secret.

Note: In January 2005, during the Third General Chapter of the Legion of Christ, Fr. abruptly and unexpectedly resigned as the congregation's director general, declining renomination to the post. The resignation coincided with reports in the news media that the Congregation for the Doctrine of the Faith had opened an investigation into longstanding charges of sexual abuse by Maciel.

485.3.2. Once in session the territorial directors with the general council shall invite the director general to hear the accusations and to lay out his defense. If after listening to it, a majority of two thirds determines that the director general is seriously guilty, he shall be asked, for the good of the Congregation, to spontaneously resign his post;

3. If the director general does not accede to this request, proceed to inform the Holy See of the matter, soliciting the deposition of the director general;

488.

1. The director general, in his administration of religious personnel, shall always try to keep in mind the general welfare of the Congregation and the individual welfare of each religious.
2. Take special care in detecting those members of the Congregation whose spirit, character or psychology may damage the spirit of union, charity and peace among our members. Treat these religious with generosity and firmness. Place them in a community where they can perform without harming the spirit of charity and union among our members. If this proves insufficient and dangers to unity, to charity and to peace develop, charitably proceed to separate them from the Congregation, following the procedures prescribed in the Common Law.

Chapter XII: The Monitor of the Director General

573. The responsibilities of the monitor of the director general include all things related to the spiritual perfection and personal obligations of the director general, dialoguing with him about these things. Avoid, however, immersing oneself in all manner of affairs related to the administration of the Congregation. He should instead concern himself with external aspects of the life of the director general, such as his dress, his diet, and his expenditures.

574. The monitor of the director general must be chosen in the general chapter ordinary, for a period of twelve years, by secret ballot, with the results announced to the participants of the general chapter not by the inspectors, but rather only by the director general. The name of the person chosen is announced only after the director general has given his approval to that person. In the event the director general does not give his approval, the vote shall be repeated up to three times.

575. For the post of monitor of the director general choose a very spiritual man, with at least ten years of profession in the Congregation, who is at least forty years old, of balanced temperament, gentle and understanding of spirit, faithful and loving of the superiors, with a practical sense, and whose capacity of reserve, discretion, prudence and sensitivity are well-proven and recognized.

576. If the person chosen for this post exposes or criticizes aspects of the life of the director general, he should be removed from his post. In such a case, the council general, at the request of the director general, shall proceed to appoint, by deliberative vote, another to take his place, from a group of three proposed by the director general.

577. If the monitor of the director general must advise the director general about something, he shall proceed with great veneration and charity, remembering that the purpose of his office is to help the director general reach his own perfection in the self-sacrificing and faithful fulfillment of the mission entrusted to him by God for the extension of the Kingdom of Christ, and the preservation and development of the Congregation.

Appendix I: Interpretations

In the Second Edition of the Constitutions, 1998, Fr. Maciel provides an interpretation of the constitutions. Here is some of what he says about the private vows:

314.2 and 315 a. The vow to not criticise the superiors includes avoiding all exterior criticism not only of the acts of governing and authority of the superior, but also all of their human personality: temperament, character, physical defects, intellectual defects, moral defects and particular ways of acting in any other field outside of the exercise of their authority.

c. The general director is exempt from this vow.

Norms of Urbanity and Human Relations of the Legion of Christ

1st Part: Aspects of the Legionary's Social Formation

Personal Appearance and Presentation (6–19)

Personal Hygiene (20–28)

Good Manners: In General, with God, with Other Legionaries, with One's Own Family, with Women, with RC Consecrated Single Women, with Families on Apostolate, with Bishops, Priests, and Religious (29–95)

Dress (96–148)

Table Manners (149): Before Sitting Down (150–157), Sitting Down (158–165), Serving Oneself (166–178), Eating (179–199), Using Cutlery (200–225), Particular Foods Such As Bread, Soup, Pasta, Cheese, Eggs, Beef, Fish, Chicken, Vegetables, Salad, French Fries, Fruits, and Desserts (226–265)

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The Chapel (272–285)

Reception Area (286–289)

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Sitting Room (311–317)

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Showers and Bathroom (323–329)

Gardens (330–333)

Part One: Some Aspects of Social Formation of the Legionary

Introduction

1. The Legion concerns itself not only with the spiritual formation of its members, but also with their human formation. It is conscious of the fact that Christ, in becoming incarnate and assuming human nature, raised it to higher level, granted it greater dignity and sanctified it.

2. For this reason the legionary must not be content with a presumed holiness or piety lacking in the human virtues which Jesus Christ so perfectly incarnated, but rather should work with a clear and programmed conscience and with constancy, expending whatever may be necessary to forge the new man, allowing the Holy Spirit to engrave in his heart the very image of Jesus Christ.

3. Among the various aspects of human formation there are some more peripheral but no less important, such as those related to social form (behavior, personal presentation, and urbanity) to which the legionary ought to pay very special attention.

4. As a man, as a priest and as an apostle, the legionary should go about forging a rich and well-balanced personality, keeping in mind that holiness is no more than the harmonious synthesis of the natural and supernatural qualities received from God and that courtesy, refinement and distinction are the keys to open people's hearts, gaining their confidence in order to be able then to offer them the happiness they seek and the salvation that they yearn for: Christ Our Lord

5. All of these norms are the fruit of the Legion's interest in forming a priest and a new religious man. It implies a spirit of faith, humility, firm desire, self-control, wide knowledge of the Legion mystique, self-knowledge and self-sacrifice.

1. Personal presentation of the legionary

6. Always and in every instance try to maintain, including in your outward appearance, the dignity and nobility, the proper sobriety and simplicity befitting souls consecrated to God, who live in the world but are not of the world. Therefore, avoid by any means necessary falling into secularism in your attitudes, in your inclinations, in the manner of conducting yourself, in external appearance, in posture, in vocabulary, and do not accept the sophism that hides behind the phrase, "When in Rome, do as the Romans."

7. Display strength without rigidity, competency without arrogance, simplicity without timidity, in a way that all those who have occasion to meet you, see the nobility of Christ Our Lord shining within you. Our religious shall flee from all that is brusque or frivolous, and from all slovenliness or effeminacy.

8. The conduct of the legionary should be noble and dignified, full of sedateness, control and naturalness in all his gestures and movements. Therefore, avoid all indiscretion, vanity and mannerism.

9. The face of the legionary belongs to others. Always display happiness and serenity as a manifestation of inner richness. At the other extreme, avoid all sign of depression, insecurity or timidity. Do not display a worried, sad, melancholy or disgusted face, or show an exaggerated form of happiness.

10. The look of a legionary must be natural, agreeable, contained, serene and luminous, as an expression of God's presence in the soul. Therefore, avoid all indiscretion, affectation, inertia or unhealthy curiosity; do not irresolutely fix your gaze on other persons, do not look all around or out of the corner of your eye. Guard against useless and dangerous distractions.

11. The behavior of the legionary should be calm and mature at all times, like the fruit of life's authenticity which should impregnate all manner of his being and expression.

12. Walk with naturalness and dignity. Avoid running or walking precipitously when in a uniform or a suit unless necessary. Do not read while walking from one place to another for the community activities.

13. Go up and down stairs without running and without precipitation, walking up one step at a time.

14. Do not continually raise your hands to your face or head, blink or wink, or laugh noisily. This denotes a lack of distinction and personal control.

15. Try to be dignified, discreet and sober in your gestures, avoiding those that are crude or vulgar as well as exaggerated gesticulations. For your communication opt for a look of lively expression.

16. Avoid making strange sounds with your throat and nose. Do not sneeze or blow your nose noisily. Use a handkerchief with discretion.

17. Try not to curve your body. Keep it firm, avoiding a languid and slovenly posture. The legionary, like a soldier, should stand straight with naturalness, virility and strength.

18. When standing, do not lean on furniture, walls or doors.

19. When seated, sit straight, lightly supporting your back with your legs and feet together. Try not to cross your legs. If necessary, do it with discretion.

2. Personal hygiene

20. Attend to your personal hygiene as an expression of self-respect and of respect and charity for others and as fruit of the awareness of being living temples of the Holy Spirit with an apostolic mission to be carried out among men. All your exterior appearance ought to be a reflection of the luminosity and beauty of your soul.

21. Try to flee from all secularism and all vanity as well as from neglect and slovenliness in your personal hygiene.

22. In your personal hygiene be sure to attend to 1) a shower once a day or more frequently if necessary. The legionary ought to smell clean; 2) the cleanliness of your hair, making sure it is always combed and cut. Avoid worldly fashions with a feminine affectation; 3) a shave once a day, keeping the sideburns at the middle of the ear; 4) the cleanliness of your mouth after each meal. Avoid bad breath; 5) the cleanliness of your nose making sure no internal hairs are sticking out; 6) the cleanliness of your ears making sure no internal hairs are sticking out.

23. As a general rule avoid the use of colognes and, if you must use a deodorant, it should be one with a manly and discreet aroma.

24. Care for your hands so that there is no roughness and always keep your nails short and clean. Never cut or file them in public.

25. Use a handkerchief correctly avoiding whenever possible doing so in public and discreetly put the handkerchief away without folding the used part.

26. Always wear clean and well-polished shoes.

27. Do not leave your room without being properly dressed. In the centers where there are communal showers, enter them wearing a dressing gown or burnouse, or a T-shirt and pants.

28. Personal hygiene is not just a matter of the care and cleanliness of your own body, but also of the clothes that you wear. Therefore, change your underwear one or more times a day according to your own climate and individual conditions.

3. Concerning How Legionaries Deal with Others

1. Dealings in general

2. Dealing with God

3. Dealing with Legionaries

52. Take care that your interactions between yourselves are always resplendent with appreciation, respect, praise, mutual help, understanding, goodness, cordiality, tact, solidarity and loyalty. All these virtues engender confidence, peace and happiness in the life of a community.

53. Forget about yourselves in order to serve others and to make them happy in all those things that the Constitutions permit. Be obliging down to the last detail, offering others a show of attention, a happy face, a word of praise, graciousness in conversation, even in moments when you may be in a bad mood, are depressed or are going through difficulties or internal moral trials.

54. Be very respectful in your dealings, avoiding familiarity and displays of excessive trust such as putting your arms over someone's shoulders, touching, or pushing. Do not in public or in private address someone in the familiar [tú in Spanish], but rather in the formal [Usted].

55. Be grateful to those who have done you a favor, especially to superiors, and do not fail to show them this gratitude according to the traditions of the Legion.

56. Out of politeness and discretion do not meddle in the affairs of others.

57. Do not expose others to animated states, difficulties or problems. Reserve those things for the persons designated to deal with them.

58. Respect each legionary's own field of work, but collaborate with him whenever it is feasible.

59. When watching sporting events on television, try at all times to maintain control of yourselves, recognizing and praising the positive aspects of the competing teams, never only one team.

60. Try to be especially observant of these norms when these competitions are between nations representing members of the community so that nationalism does not cause even the slightest damage to the internal universality and charity of legionary communities.

61. After visiting a center or apostolic work, always comment on the positive, stimulating and edifying aspects that you have been able to notice and never outwardly express to others the problems or negative aspects that you encounter.

62. Do not accept the forms of address that worldly custom dictates when beginning or ending a letter. On the contrary, show a preference for those forms used by those who first championed Christianity, such as St. Paul, always beginning your letters with "Dearly beloved in Christ," or "Beloved in Christ." And ending with "ever yours in Christ," or "most affectionately yours in Christ," or simply "yours in Christ."

4. Dealing with one's family

63. Following the footsteps of Jesus Christ, who — out of love for the mission He received from the Father — sublimated familial affections, live your religious consecration with a sense of separation from your family. Express your authentic love for them by praying and sacrificing so that Our Lord God may help them in their spiritual and material needs. Give Him the happiness of the connection and faithfulness to your own vocation, help them to open their hearts to Jesus Christ and find in the faithfulness to each member's personal vocation the pathway to building the Kingdom of God.

64. Try not to ever compromise the Legion or its superiors in those situations in which the requirements of your own family are not in harmony with discipline of your own religious life. Therefore, live according to all the norms and customs of the Legion with conviction and introduce them to your family with decision and prudence, doing all that is necessary to accept them with the light of faith and with the sacrifice that comes with dedicating your own life to the salvation of souls.

65. When receiving family visits, always appear happy, cordial, attentive, grateful and satisfied with the vocation that God has granted you. After the visit, take the opportunity to once again generously offer up your most intimate affections and to strengthen your consecration to God. Behave in the same way when you visit them. Do not spend time watching television, or accept invitations to movies or to public places inappropriate for a consecrated soul. Drink wine or liquor with the greatest moderation. Use these occasions to give testimony of the maturity of your consecrated life and to make clear the differences that exist between the standards of God and the standards of the world. Be an apostle amid your loved ones. Show yourselves to be men of God, not worldly men.

66. Do not fall into states of sadness or homesickness in your relationship with your family and do not become accustomed to discussing with family members your emotional state when you are experiencing depression or some unresolved difficulty so that you do not disturb them with problems that relate solely to your personal relationship with God and with the Legion.

67. Punctually and responsibly fulfill your obligation to correspond by letter with your parents as called for in the Constitutions. Whenever possible use this medium to talk about God.

68. Try to rouse family members sympathetic to the Legion so that they may support it with their prayers and sacrifices, in word and in deed, and especially so that they may become instruments in the search for new vocations.

69. Avoid becoming involved in the problems and temporal matters of your own family.

70. Never ask for or give any gifts to your own family without authorization from your superior.

71. If a religious would like to respond with a recorded greeting to a tape he has received from his family, he can only do so only in special situations with the required approval of his superior and without including background music or sound effects.

72. Religious may only send video tapes of their profession of religious vows or of their ordination to their families and only if the families request it.

5. Dealing with Women

6. Dealing with single women [“señoritas”] of the third degree of Regnum Christi

77. Try to conduct yourself with attention, simplicity and naturalness in dealings with single women [“señoritas”] of the third degree of Regnum Christi with whom you have to interact for reasons of apostolic ministry.

78. In dealings with them abide only by that which is necessary in accordance with established norms, living with delicacy and integrity the requirements of your own vocation.

79. Manage your own feelings and affective movements in such a way as to develop the priestly and apostolic ministry in a climate of respect, of maturity and of fidelity to the priestly and religious consecration.

80. On the other hand, be very natural in your dealings and observe the norms of etiquette as each situation requires (i.e.: greeting them, allowing them to pass, etc.)

81. Do not stop to have private conversations with them.

82. If for reasons of work or under other circumstances you have occasion to be in a center for single women [“señoritas”] of the third degree of Regnum Christi, you should never ask for nor accept food or drink even if it is only tea, coffee or refreshments.

83. Priests involved in teaching activities should give their classes in a common area and respond to students’ problems in that area and in the presence of the entire class, or at least of the majority.

84. The father confessor of the third degree women may discuss matters of personal and spiritual character only within the sacrament of reconciliation.

85. It is never permitted to address them in the informal [“tú” in Spanish], or to joke with them, or to have unnecessary conversations, or to have photographs taken with one or more of the women, or to induce them to commit even the most minor infraction of the Statutes of the Movement.

86. Do not transmit messages or greetings between third degree female members of Regnum Christi and other persons without notifying the senior directors [“a no ser que se trate de los Directores Mayores”].

87. You should not eat at the same table with third degree female members unless they are siblings. At very large celebrations or if other circumstances require it, you may eat at separate tables.

88. In urgent matters communication with third degree female members should be done through the center’s director.

7. Dealings with families in the apostolate

89. Deal with families in apostolic activities with amiability, distinction and maturity — qualities that you should display as much in your external composure, in the manner in which you present yourselves and in your conversation as in your personal safety, seriousness and discretion.

90. Above all look for ways to carry out an apostolic work by being unto them spokesmen and witnesses to the Christian message with your own testimony and words.

91. Always retain your religious legionary identity without allowing the standards of the world to be introduced into your spirit or behavior. “Be in the world, but not of the world.”

92. Arrange your contacts with families so that they are not unnecessarily duplicated or left to improvisation. Apply the standard of selection and effectiveness, being aware of the importance of the time that you spend establishing the Kingdom of Christ.

93. With families of members of Regnum Christi or ECYD:

- 1) in most instances meet with these families in the centers or in the Movement’s clubs;

- 2) always appear grateful for their attentions and most especially for their collaboration in the running of the clubs, the centers and the apostolic activities that they carry out;
- 3) learn to be discrete at all times in sharing information about the current situation or reality of the Movement itself, especially with those families who do not belong to it;
- 4) prepare families with prudence and skill when one of their sons is called into total submission so that they may accept with singular pleasure the gift granted to their son and may with each passing day become more integrated into the Movement.

4. Attire

5. Dining room etiquette

Introduction

149. Comportment in the dining room is one of the clearest manifestations of personal authority and of the awareness of one's own dignity. When eating, the legionary attempts to give clear testimony of his education and self-control, of the richness of his spirit and of the human and social values which he treasures.

1. Before sitting down

150. Out of personal dignity and respect for others, always present yourselves in the dining room as distinguished men with your hands cleaned and hair combed.

151. Place the napkin on the table to the left of the place settings without hurling it from afar.

152. Pray with your arms crossed or your hands joined together against your chest according to legionary custom and maintain uniformity in the lines.

153. Lean your head slightly forward without looking from side to side to inspect the room or to see what is being served.

154. Do not linger in the doorways nor in fiddle with the napkin rings. Everyone should diligently go to their corresponding places.

155. If on occasion you arrive at the dining room during the blessing, wait outside until after the reading of Gospel or the Constitutions is finished.

156. Be attentive during the blessing and listen attentively and respectfully to the reading of the Gospel or the Constitutions.

157. Avoid touching the place settings, even if they are out of order, until you have been seated.

2. Sitting down

158. Try not to make noise with your chair when you sit down or get up. To do this, withdraw from the table lightly without dragging the chair.

159. Sit down in the chair from the left and get up from the right.

160. As a sign of good education and self-control, do not make signs of satisfaction or displeasure when seeing what is on the serving plates, nor display impatience or restlessness.

161. Try to keep a convenient distance from the table which permits you freedom of movement. Keep your body lightly straight and your feet together.

162. Support your arms on the table at the height of the wrists. Do not lower your hands under nor raise your elbows over the table.

163. The napkin is opened and placed over your legs.

164. Maintain control of yourselves, and do not eat bread while waiting for the meal to be served.

165. You may drink water or other liquids from the beginning of the meal.

3. Upon being served

166. The soup tureen and serving dishes are placed on the left for service. When waiters are serving, it must also be done from the left side.

167. When brothy foods are being served, do not overfill the ladle, nor drag it along the edge of the bowl. Raise the spoon and carefully pour the liquid onto the plate to avoid spills.

168. When serving yourself other dishes, use both hands taking the spoon with the left hand and the fork with the right being careful not to dirty or stain the table.

169. Do not overfill your plates. Serve yourself discreet portions. If you would like more, it is preferable to go back.

170. In a spirit of poverty, serve yourself only that which you need in order to avoid wasting food.

171. Do not touch your plate with the serving utensils or arrange the food on your plate with them.

172. Try not to completely empty the serving plate; something should always be left in it. And in a spirit of sacrifice and self-control, avoid serving yourself too much of those dishes you particularly like.

173. Do not raise your plate towards the serving dish or fill the utensils to overflowing. Do not slide food off the front of the serving dish.

174. Do not take anything directly from the serving plate into your mouth.

175. Cease conversation while you are being served.

176. Drinks are held with the right hand. The glass or cup should always remain on the table in its place. If it is sometimes necessary to raise the cup, do so over the saucer.

177. The ladle is only used for brothy dishes.

178. When passing serving dishes or pitchers to others, avoid dragging them. Raise them and offer them in a such a way that they can be taken with ease.

4. Eating

179. Put great care, attention and interest into maintaining the proper social norms in your manner of eating, as these are visible signs of the human dignity of Christ.

180. Your self-control should manifest itself in the calm control of your own reactions and pleasures, in your attitude of service and attention to those around you, trying to eliminate all distraction in the enjoyment of your meal or avoiding being lost in your own thoughts.

181. Faithfulness in the observance of the etiquette rules, attention to the reading, participation in the conversation, when there is one, also allows the meal to be a formative and enriching activity.

182. Do not fail to follow the rules of etiquette when eating alone.

183. You may start eating when the person presiding begins the meal. If the Superior is absent, wait until two or three brothers have been served.

184. When talking is permitted during meals, try to have a pleasing and agreeable conversation. Do not discuss work-related matters that ordinarily should be resolved in another settings, or overly serious and important topics. Similarly, avoid falling into frivolity or lightness, turning the table into a place of discussion, or monopolizing the conversation.

185. Speak in a moderate voice without raising it to too much. Converse only with those on either side of you and immediately in front of you. Also avoid laughing loudly and gesticulating with your flatware.

186. If the Rector or Superior arrives in the dining room after the meal has already started, remain seated. However, out of deference the lector shall interrupt the reading while he is praying and continue it after, indicating what he is reading. If he is conversing, keep silent, stop eating and wait for "Christ Our King!" before resuming your conversation. If the Rector or

Superior is absent, observe the same rules if the Manager arrives after the meal has begun. These customs should also be followed when the meal is not in the dining room, on holidays and with Major Directors.

187. Try to eat peacefully, chewing your food well.

188. When eating, lean your head and shoulders slightly forward, raising the food to your mouth. Avoid excessively lowering your head towards the plate.

189. Avoid raising your wrists too much while you eat so as not to disturb those on either side of you.

190. Do not smell your food, and when it is too hot, move it gently with the appropriate utensil rather than blowing on it.

191. Eat everything that has been served to you, but do not cut everything into pieces. The pieces taken to your mouth should be moderately sized so that you do not have to open your mouth too wide. Do not take another bite until you have swallowed the previous one.

192. Do not chew in an exaggerated manner, moving your lips and jaws too much. Above all, be especially careful not to chew with your mouth open.

193. Never speak when you have food in your mouth.

194. Do not slurp or make noises when eating soups or very liquid foods.

195. Drink water and other beverages in small swallows rather than all at once.

196. After drinking, avoid clacking your tongue.

197. Do not drink liquids while there is still food in your mouth. Before and after drinking, wipe your lips discreetly with the napkin.

198. Above all, after having drunk gaseous beverages, be especially careful to avoid belching. If this happens, tilt your head forward and raise the napkin to your mouth, always saying, "Excuse me."

199. When you are a guest and are not familiar with how a certain food is to be eaten, discreetly observe how others do it.

5. The use of eating utensils

200. Hold flatware by the handle without lengthening the index finger so as not to hold it by the back of the knife or the tines of the fork.

201. Do not raise your little finger when using flatware, glasses or cups. Refinement must be found in simplicity.
202. You should never play with your flatware.
203. Do not use your own flatware on serving dishes.
204. Do not overfill the fork or the spoon. Whatever you take with them should be brought to your mouth one time, not numerous times.
205. When you momentarily put your flatware down, place it on your plate with the handles toward the edge of the plate and the ends in the center on both sides.
206. At the end of the meal leave your pieces of flatware on your plate parallel to each other with one piece next to the other.
207. The spoon and fork enter your mouth gently from the ends, not from the sides.
208. When not using the knife, the fork is held with the right hand. Generally food is eaten with the ends of the fork.
209. The spoon is used solely for soup or dishes with broth. Soups or brothy foods are served in a cup or in a deep dish or bowl.
210. The spoon is left in the bowl and is withdrawn along with it. The teaspoon is left on the saucer or in the ice cream dish.
211. The spoon is held between the thumb and index finger, supported by the middle finger.
212. The knife is used for cutting or for spreading butter or jam over bread and is held with the right hand. It should never be brought to the mouth.
213. The knife is not used for eating sauces. Once it has been used, it should not be cleaned with bread, or by using the edge of the plate, and certainly not by using the tines of the fork.
214. When passing a knife or other piece of flatware to another person, it is preferable to do so by placing it over a clean plate.
215. The salt shaker should be used with the right hand without shaking it in an exaggerated manner or slamming it down on the table to loosen the salt.
216. If the salt has clumped together, shake the salt shaker gently with your fingers. If this doesn't work, remove the top, pour a little salt on a small plate and serve yourself what you need using the end of a knife, never your fingers.

217. If an open salt dish is used, do not take the salt with your fingers, but rather with the appropriate spoon, or with the point of a knife if there is no spoon.

218. Glasses and cups are held with the right hand.

219. Cups are held from the handle with the thumb and index finger while at the same time supporting it with the middle finger.

220. Glasses are held from the lower middle with the three primary fingers of the hand, never with the palm of the hand. You should drink carefully so as not to give the impression that your fingers or lips are on the glass.

221. Neither glasses nor cups should be filled to the brim. Leave approximately one finger's width from the top rim.

222. When placing a glass on the table, picking it up or offering it to another person, never touch the upper rim, much less put your fingers inside it.

223. Generally, hot drinks are served in cups; cold drinks in glasses.

224. Do not use commercial beverage containers on the table. Serve these drinks in pitchers. However, on trips to the countryside you may use commercial beverage containers.

225. Superiors should see to it that tableware is simple and of moderate proportions. Retire chipped tableware from use as well as pitchers and serving dishes which are not sufficiently dignified.

6. Norms for certain foods in particular

Bread

226. Bread should be broken discreetly with the hands in small pieces, slice by slice, as is necessary, without dropping too many crumbs. Do not split it in half, or in several pieces at once, or pull it apart, or cut it with a knife, or by any means directly bite into it.

227. A portion can be broken off from main plate with the rest returned to the plate if you do not intend to eat it all. However, avoid dropping pieces of bread on the table or returning the remainder to the main plate at the end of the meal.

228. Bread is eaten in small quantities to accompany soups, consommés and pastas.

229. A slice of bread can be used to facilitate the collection of food onto the fork, but avoid raking the food towards the fork with the bread or with your hand.

230. Butter and jam are spread over each piece of bread.

231. The slices of bread that are brought to the mouth should be small.

Soup

232. Soup is eaten by trying not to go all the way to the inner edge of the bowl.

233. Avoid filling up the spoon so as not to spill.

234. As a general rule, do not tilt the bowl in order to pick up the liquid. If this is done, tilt the bowl gently towards the interior.

235. If a drop of soup spills from the spoon, do not clean it with a slice of bread.

236. At the end of the soup course, leave the spoon on the plate.

237. When eating consommé in a bowl, use a spoon, but when eating it in a special cup, you may either eat it with a spoon or you may drink it.

Pasta

238. In the Legion, it is not the custom to eat spaghetti, macaroni, tagliarini, etc. rolled around the fork. They are cut in sufficiently small pieces so that they can be raised to the mouth without hanging from the fork.

239. Be especially careful when eating pasta to avoid staining the table, your clothes, lips or the outer parts of the plate.

240. If a piece of spaghetti remains hanging, take it discreetly into your mouth with the fork without slurping it.

241. Other types of pasta are cut with the fork and are taken to the mouth without sticking the fork into them.

Cheese

242. Soft cheese is cut only with the fork; hard with the fork and knife.

243. Creamy cheese may be put on bread with the knife, never with the fork.

Eggs

244. Coddled or poached eggs may be eaten with the spoon.

245. Except in the above case eggs are cut and brought to the mouth with the fork.

246. Egg yolks, like sauces, are not gathered up with pieces of bread. Whatever can be gathered up must be done so by careful use of the fork.

247. The small egg cup used for coddled eggs is not picked up to eat the eggs, nor are those drunk as liquids.

Meat

248. Meat is cut by crossing the fork and knife held by the of the handle. It is not cut all at once, but rather piece by piece as it is being eaten. The slices should not be too big, nor excessively small.

249. The bones should be left discreetly on the edge of the plate.

250. Ground or soft meat is cut only with a fork.

251. There are two acceptable ways to eat meat: a) generally in Europe the fork is held in the left hand and the slice of meat is brought to the mouth. b) In America after cutting the piece of meat, the knife is placed on the plate, the fork is passed to the right hand and the meat is brought to the mouth. When cutting a new slice, the fork is passed once again to the left hand.

Fish

252. To eat fish a knife and fork are used. The head and tail are separated from the fish and placed at the edge of the plate. The fish is then opened lengthwise, the central spine and the rest of the bones removed with the knife and placed on a separate area of the plate. If a bone is in one's mouth, it is gently taken with the hand and placed on the plate or placed with the mouth on the fork and later placed discreetly on the plate.

253. When lemon slices are offered with fish, the end of the fork is pushed into the pulp and the lemon is carefully squeezed with the fingers in such a way as to avoid spattering. It is later placed on the edge of the plate.

254. The skin of the fish can be removed with the help of the knife.

255. The fish is taken to the mouth with the fork held in the right hand.

Chicken

256. It is eaten with the knife and fork, not with the fingers. On a picnic, however, it can be eaten with the fingers.

257. Whoever so desires can remove the chicken's skin with the help of a knife.

Vegetable, legumes, and potatoes

258. Vegetables and legumes are eaten with a fork with the help, if necessary, of a piece of bread. They should not be mashed down to form them into a sort of purée.

259. Salad is eaten with the fork. If it needs to be cut, it is done with the fork, although it is preferable to eat it by folding the leaves.

260. Small square of potatoes are eaten with the fork without jabbing them with the tines of the fork. If necessary, they can also be cut with the fork. French fries can be eaten one by one with the hand or also with the fork.

Fruit and pastries

262 All fruits except grapes and cherries are eaten with the appropriate knife and fork. Prepared fruits, such as fruit salads, are eaten with small spoons.

263. Fruit is peeled on the plate, although it can be gently lifted with the fork.

264. A bunch of grapes is held on the plate with the left hand and the grapes are taken one by one with the right hand. The seeds and skin can be placed on the side on the plate.

265. Pastries are generally eaten with the fork.

Part Two: Building Maintenance

8. Showers and bathroom facilities

323. Everyone should show supreme care, attention and effort so that these facilities are always kept clean, orderly and in the required state of decorum out of respect for yourselves and out of respect and charity for others. It is in the use of these facilities that one's level of civility and education can be seen.

324. Be very diligent in showering, especially when the showers are communal. Use sandals in order to avoid spreading skin diseases. After using the shower, out of respect and charity try to leave it as clean as possible: floor, tiles, shower curtain, drains... Avoid leaving dirty clothes, pieces of soap, foam, hairs on the floor, water in the dressing room, etc. The shower curtain should be closed in such a way as to allow the water to drain easily.

325. The use of sanitary facilities [toilets] requires special care and attention. Exert sufficient self-control to avoid sloppiness and haste so that these facilities are always kept in the required state of decorum. Therefore: 1) when urinating, raise the two lids and avoid spattering outside the bowl. If this should happen, clean up immediately; 2) Use toilet paper ["hygienic paper" is how it is referred to] with moderation so as to avoid obstructing the drains; 3) do not take books into these facilities as they are not appropriate places for reading; 4) after using the sanitary facilities, let the water run and make sure they remain clean and ventilated; lower the two lids and leave the door closed; 5) whenever possible do not use open bathrooms (mingitorios).

326. The person in charge of supervising the dignified maintenance of these facilities for the day should pay attention not only to their cleanliness, but also to the drains, the plumbing, periodic disinfection, shower curtains, towels, soap...

327. It is preferable to stock the common lavatory of these facilities with a sufficient and adequate supply of liquid soap rather than bars of soap.

328. Should you notice any imperfection or anomaly in the hygiene or in the hydraulic functions of these facilities, promptly advise the person in charge.

329. When the lavatory, shower and toilet [sanitario] are for one's personal use, out of respect and charity leave them in especially optimal condition to more easily accomplish the exchange of cells or rooms.