

Thy Kingdom Come!

**CONSAGRADAS DEL  
REGNUM CHRISTI**

GOBIERNO GENERAL

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*COMMUNIQUÉ*

*Some elements of the identity of the  
Consecrated Women of Regnum Christi*

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## Introduction

1. On February 4, 2016, I communicated to the Consecrated Women of Regnum Christi the outcome from the work sessions of the commissions for spiritual life and for reflection on the mission of the consecrated women<sup>1</sup>. In that letter I explained that on December 30, 2014<sup>2</sup>, I had established these commissions by request of the General Assembly. Their purpose was to cooperate with the general government's task of deepening in certain aspects of our life that was not possible or was not deemed expedient to study further during the General Assembly in 2013.
2. The commission for spiritual life sought to carry out discernment regarding the acts of piety/spiritual practices<sup>3</sup> of the consecrated women of Regnum Christi, with the Statutes as a starting point. On July 11, 2015, I wrote to you to share the fruit of their first phase of work<sup>4</sup>. The objectives left incomplete were addressed in the second phase, from January 4 to 10, 2016. Their task consisted mainly in developing a proposal for the general government regarding the spiritual practices of the consecrated women, taking into account that our vocation is a vocation in mission.
3. The General Assembly also requested the facilitation of a reflection on the mission of the consecrated women of Regnum Christi, based on what is in the Statutes and on what we have lived throughout our history. For this reason I established a commission of twenty one consecrated women<sup>5</sup>. Since April 2015, this group of consecrated women worked with a "guiding document" to prepare the meeting they had in Rome from December 28, 2015 to January 15, 2016. They received contributions from fifteen "natural groups"<sup>6</sup>, as well as the participation of about a hundred consecrated women from the nine territories.

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<sup>1</sup> Prot. DG CRC 0125/2016

<sup>2</sup> Prot. DG CRC 3686/2014

<sup>3</sup> Translation note: although we have traditionally used the term "acts of piety" in English, we propose "spiritual practices" as a better-sounding translation of this term.

<sup>4</sup> Prot. DG CRC 1262/2015

<sup>5</sup> Prot. DG CRC 1743/2015

<sup>6</sup> See Prot. DG CRC 1743/2015 for a definition of "natural groups".

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4. In the letter I sent on February 4, 2016, I explained that both commissions handed in their contributions according to their particular objectives and have ceased their functions. I also mentioned that I would analyze their conclusions and suggestions together with my council in the coming months. From June 13 to 19, I met with the general council to study and integrate the proposals from both commissions, and have a serene time of discernment in the light of what we have been working on during these years, and of what we have learned and heard in our personal encounters with the consecrated women and in our visits to the various communities. In addition to the fruit of the work of the two commissions, we considered the information brought forth in the project on affectivity and sexuality carried out by the area of formation in the general government between December 26, 2014 and October 15, 2015.
5. In continuity with the primary objective for these six years of my government<sup>7</sup>, I would like to share with you some features of our vocation that the commissions have highlighted in a special way and that the general government makes our own:
  - A clearer understanding of our vocation as a free response to a divine call, by which we **consecrate ourselves to God by the assumption of the evangelical counsels**, dedicate ourselves entirely to the service of the Church and of people, and ordinarily live fraternal life in common<sup>8</sup>.
  - A more conscious affirmation that **we are part of Regnum Christi** together with the Legionaries of Christ, the lay consecrated men and the lay members of the Movement, and we share the same charism, spirit and mission<sup>9</sup>.
  - The way of living the Regnum Christi charism: like the other members of Regnum Christi **we aspire to personal sanctification and the extension of the Kingdom of Christ in the hearts of men and society**.<sup>10</sup> We embody the Regnum Christi charism and mission from our vocation as consecrated women, called to announce and extend the Kingdom of Christ with our whole person.
  - **The living of our mission**: the personal experience of Christ's love generates in us the inner urgency to give ourselves totally and exclusively to Him, and leads us to announce his Kingdom and make it present, reaching out to encounter people in the concrete realities of their life so that they encounter Him, experience his love and become his apostles<sup>11</sup>.

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<sup>7</sup> "Go deeper in and strengthen the identity of the consecrated woman in *Regnum Christi*." Attachment to CRC 058-2014

<sup>8</sup> Statutes of the Consecrated Women of *Regnum Christi*, n. 2

<sup>9</sup> *Ib.* n. 1

<sup>10</sup> *Ib.* n. 4

<sup>11</sup> *Ib.* n. 5

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6. I offer below an integrated development of the contributions of both commissions, which, together with my council, I confirm to be an official interpretation of some aspects of the Statutes at this time in our history.
  
7. The reflections that I share are not meant to be a definition of terms; rather, they are a description of how we live the following aspects of our lay consecration. They are grouped around the foundational axis of our life: the love of Christ. This love of Christ is a unifying experience that shapes our spiritual life and from which is born the urgency to extend the Kingdom of Christ:
  - I. The experience of Christ's love: the foundation of our life
  - II. An experience that shapes our spiritual life
    - A. A spiritual horizon
    - B. Spiritual practices (the decree and explanatory document are attached)
  - III. An experience from which springs urgency for the extension of the Kingdom
    - A. Signs of the Kingdom: living our consecrated vocation
    - B. Announce, encounter, form and accompany
    - C. Mission in Regnum Christi and from Regnum Christi
    - D. Militia Christi, one of the expressions of urgency to extend the Kingdom

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## I. The experience of Christ's love: the foundation of our life

8. The experience of Christ's personal, real, passionate and faithful love<sup>12</sup> is the foundation of our life. It is what drives the different interior movements of our progressive union with God, relationship with others and dedication to the mission. There is, therefore, an increasing transformation of our being, to be more of God and more for others. It is two movements of one single love, received and given, in prayer and in action.
9. As consecrated women, we encounter God and let ourselves be transformed by Him in prayer, at the foot of the cross, in the Word and in the Eucharist<sup>13</sup>. We also discover Christ in relationships with others and with the world, and in the various circumstances of life, where we learn to make our life an oblation. As living members of the Mystical Body of Christ, we receive the strength from this encounter to announce the Kingdom and carry out our evangelizing mission.

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<sup>12</sup> Statutes of the Consecrated Women of *Regnum Christi*, n.8

<sup>13</sup> *Ib.* n. 9

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## II. An experience that shapes our spiritual life

10. The experience of Christ's love gives foundation and unity to our spiritual life.
11. The commission on spiritual life had the task "of discerning on the prayer life of the consecrated women of Regnum Christi, according to the new Statutes, the identity embodied in them and the charism expressed there"<sup>14</sup>. In its July 2015 meetings it produced a "base document" on the horizon of our spiritual life as consecrated women of Regnum Christi, according to the identity reflected in Statutes Chapters I and IV. This horizon is an intuition of the end toward which our spiritual life tends, progressively and dynamically, as consecrated women of Regnum Christi. The "base document" served as a framework to discern the means of growth in our spiritual life and, from that, our spiritual practices.
12. This horizon, which takes as reference some numbers from the Statutes that reflect our own more specific characteristics, within the organism proper to the spiritual life, are presented here; together with some interior dynamisms<sup>15</sup> of our spiritual life that correspond to this horizon.

### A. A spiritual horizon

13. The Consecrated Women of Regnum Christi ardently aspire to holiness and the extension of Christ's Kingdom in the hearts of men and society<sup>16</sup>. An ever-increasing spousal intimacy with Christ happens on our spiritual journey, which brings us to embrace and identify with his love for all men, and to be promoters of communion wherever we are. We let ourselves be configured with him. In communion with the Church and the Regnum Christi family, we take part as apostles and spiritual mothers in the work of Redemption. This path is rooted in the gift of the indwelling of the Holy Trinity received in baptism<sup>17</sup>, and reaches its fulfillment in eternal life.

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<sup>14</sup> Prot. DG CRC 3423/2014

<sup>15</sup> Apostolic Exhortation *Vita Consecrata*, n. 93: "All these elements (...) give rise to a *specific spirituality*, that is, a concrete programme of relations with God and one's surroundings, marked by specific spiritual emphases and choices of apostolate, which accentuate and re-present one or another aspect of the one mystery of Christ."

<sup>16</sup> Statutes of the Consecrated Women of *Regnum Christi*, n.4

<sup>17</sup> *Ib.* n. 38

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14. This horizon is characterized by some internal charismatic dynamisms that in some way give a particular color or tone to our spiritual life, always leaving room for personal differences and the action of the Holy Spirit in each consecrated woman:

- The living of divine filiation as a personal, loving relationship with the Father, which translates into filial adherence to His will, following Christ's example.
- A contemplative gaze set on the Heart of Christ the King<sup>18</sup> as the source that continually gives us life. We feel called to abide in Christ, so as to live in Him and from Him.
- An attitude of spousal acceptance of Christ's love, which we seek to share and understand more deeply in community<sup>19</sup> and convey to our brothers and sisters in passionate, detached and joyful self-giving<sup>20</sup>.
- A process of configuration with Christ's sentiments<sup>21</sup>, the work of the Holy Spirit who penetrates us with his love, and fills us and makes us fruitful with his gifts. Because of this, we seek to listen attentively to his voice and be simple and docile to his action<sup>22</sup>.
- An ardent desire and commitment to collaborate in the extension of the Kingdom as apostles and spiritual mothers of souls, aware of the urgent need for God in a secularized world<sup>23</sup>. We collaborate by bearing witness to and announcing God's mercy, and by reaching out to encounter people in the concrete realities of their life so that they encounter Him, experience his love and become his apostles<sup>24</sup>.
- A deep sense of communion that brings us to feel that we are living members of the Church, love her with a filial love and envisage our mission from within her heart. We also seek to promote and live communion within the Regnum Christi family, and from our charism, to serve the Church<sup>25</sup>.

15. The Holy Spirit, who begets the life of Christ in our soul, is the artisan of these dynamisms, and Mary is the model of them. She effectively let herself be penetrated

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<sup>18</sup> Statutes of the Consecrated Women of *Regnum Christi*, n. 8

<sup>19</sup> *Ib.*, nn. 30 § 1, 31

<sup>20</sup> *Ib.* n. 10

<sup>21</sup> Phil 2:5; Statutes of the Consecrated Women of *Regnum Christi*, n. 8

<sup>22</sup> *Ib.* n. 41

<sup>23</sup> *Ib.* nn. 4 § 2, § 3; 5

<sup>24</sup> *Ib.* n. 5

<sup>25</sup> *Ib.* nn. 5, § 4; 11; 13; 26 § 2; 27 § 1; 30; 31; 40; 85

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and configured by the gaze of God. God's love found total and unlimited acceptance in her through her docility and collaboration with the Holy Spirit. Mary at the foot of the cross became the Mother of all mankind, and was the custodian and architect of communion in the early Church.<sup>26</sup>

## B. Spiritual Practices

16. As mentioned above, this horizon was the starting point for the discernment on our spiritual practices, which should be means that favor a spiritual life according to our vocation and charism.

The spiritual practices mentioned in the accompanying decree and document are common to all consecrated women and will be “*ad experimentum*” until the next Ordinary General Assembly. Our practice of them during this time will allow us to evaluate the fruits that, as a whole, they will have in our lives.

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<sup>26</sup> Statutes of the Consecrated Women of *Regnum Christi*, nn. 12, 41, 48

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## III. An experience from which springs urgency for the extension of the Kingdom

17. The experience of Christ's personal love leads us to make his love for men our own. Contemplating Christ changes our way of seeing the needs of the world and of humanity. It generates in us a passion of love and the inner urgency to give ourselves to the extension of the Kingdom with all that we are and do, so as to make known his love to men, that they may experience Him and become his apostles<sup>27</sup>.
18. We want to see each person with the same eyes with which Christ has looked upon us: a humanizing and merciful gaze<sup>28</sup>, filled with love and hope, knowing the human heart, which is made of beauty and contradiction. We seek to welcome and accept each person with our gaze, so that they may discover their dignity, beauty and value.
19. This gaze brings us see the world as a place of encounter with God and with our brothers and sisters. It makes us aware of God's thirst for man and man's thirst for God. Our presence in the world is meant to be visible testimony to a living Christ; God who loves man and becomes incarnate in the world. This testimony challenges people to seek God in their life and spreads the desire to permeate temporal realities with a Gospel spirit.

### A. Signs of the Kingdom: living our consecrated vocation

20. We live the extension of the Kingdom from our "being consecrated". The commission for reflection on the mission asked how we understand our mission, and what we bring to the mission of Regnum Christi as consecrated women. After reflection, prayer and study it concluded that our most specific contribution as consecrated laywomen is to be signs of the Kingdom in the midst of temporal realities, by our total and exclusive self-giving to Christ's love<sup>29</sup>. This is in continuity with what we have lived throughout our history and has been reflected in our proper law:
  - By our total and exclusive consecration to God through the evangelical counsels of chastity, poverty and obedience, we are an eschatological sign and a living memory in the world of Christ's way of living and acting<sup>30</sup>. We want to bear witness by our consecration to the beauty of a life given totally to Christ and his

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<sup>27</sup> Statutes of the Consecrated Women of *Regnum Christi*, nn. 5, 74

<sup>28</sup> *Ib.* n. 10

<sup>29</sup> *Ib.* n. 4 § 2

<sup>30</sup> *Ib.* n. 15 § 2

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Kingdom, which attracts and challenges those we meet. Our consecration in Regnum Christi permeates all we are and do.

- We are also signs of the Kingdom through our fraternal life lived in community. We seek to be a living reflection of Trinitarian communion, aware of its great evangelizing power<sup>31</sup>. The internationality of our communities makes them eloquent signs of the Kingdom, which is for everyone<sup>32</sup>. The community propels and sustains us, and sends us to mission.
- We are signs of the Kingdom by the prophetic living of our femininity, which calls to mind the true meaning of the vocation to love. It reminds woman what it means to be a woman, as well as true communion and complementarity with man. We seek to reflect the beauty of the harmony of the new woman<sup>33</sup> in our presence and actions. All this forms the unique style of "being a woman" that we want to be characterized by as consecrated women of Regnum Christi<sup>34</sup>.
- As consecrated women, we feel called to be promoters and custodians of communion, which is a sign and first fruits of the Kingdom. We seek to support the work of the Spirit by building communion in our communities, the Regnum Christi family, the local church and in the various environments and circumstances where we find ourselves<sup>35</sup>.

## B. Announce, encounter, form and accompany

21. It is Christ who takes the initiative in our consecration and mission: He loves us first<sup>36</sup>, comes to meet us, invites us to follow him and makes us his apostles. We feel called to collaborate with him by reaching out to encounter people in the concrete realities of their life, and accompanying and forming them as apostles of Christ's Kingdom<sup>37</sup>. This evangelizing dynamic is made up of distinct moments, not necessarily chronological or separated in reality:

- **Announce:** Our total belonging to Christ challenges modern man and makes us proclamations of a living Christ who is capable of responding to the deepest

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<sup>31</sup> Statutes of the Consecrated Women of *Regnum Christi*, nn. 27, § 1; 31

<sup>32</sup> *Ib.* n. 34

<sup>33</sup> *Ib.* n. 5 § 5; Rule of Life of the Consecrated Women of *Regnum Christi*, n. 17

<sup>34</sup> Attached to this communiqué are some provisions on our personal presentation that derive from this.

<sup>35</sup> Statutes of the Consecrated Women of *Regnum Christi*, nn.5, §4; 26, § 2; Rule of Life of the Consecrated Women of *Regnum Christi*, n. 2

<sup>36</sup> 1 Jn. 4:19

<sup>37</sup> Statutes of the Consecrated Women of *Regnum Christi*, n.6; Rule of Life of the Consecrated Women of *Regnum Christi*, n. 4

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longings of the human heart. With our life and actions, we seek to be witnesses of the love of God who wants to be present in peoples' lives<sup>38</sup>.

- *Encounter*: we live the urgency of the mission to extend the Kingdom<sup>39</sup> in an active and creative way, by reaching out to encounter people in their personal, family, school, professional, social, apostolic or religious environments. There are different ways of reaching out to and encountering others. Each of us does it from and through her own mission and her own way of being, offering the charism and Regnum Christi formative and apostolic means, and in communion with other Regnum Christi members.
- *Form and accompany*: whatever mission and apostolic activity we carry out, we live it following the example of Christ who, throughout his life, personally formed and accompanied his apostles. As Regnum Christi we seek to form Christian apostles and leaders for society; as consecrated women we do so with a maternal heart.

In our accompaniment:

- We feel the demanding call to be present, in an attitude of welcome, acceptance and respect, in the lives of the people we accompany, and to walk with them throughout the different stages of their life. Accompaniment is not reduced to spiritual direction, although this is one of its preferred expressions.
- We seek to walk with people on their journey of knowledge and configuration with Christ and his Gospel. We seek to introduce them into a life of prayer, knowledge of the Word and living of the sacraments so that they can respond to the vocation to holiness to which they have been called, and reach their vocational fulfillment.
- We want to help people to see the world they live in and read the signs of the times from the view of the Gospel, so that they can discover where the Church (local and universal) most urgently needs the action of the apostle of the Kingdom. This means trusting people, so that they can recognize the Spirit's voice within and docilely and generously answer him when he propels them to extend the Kingdom in new ways, often demanding or of large scope. It means awakening in people the urgency of proclaiming Christ and channeling it in concrete evangelizing proposals.
- We form evangelizing communities: groups of apostles in the style of the first Christian communities, which are nourished and united around the Word and the Eucharist.

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<sup>38</sup> Statutes of the Consecrated Women of *Regnum Christi*, n. 3

<sup>39</sup> *Ib.* n. 26, § 1

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## C. Mission in Regnum Christi and from Regnum Christi

22. Our mission is the same as that of Regnum Christi, lived from our consecration<sup>40</sup>. That is why many aspects in the way we carry out the mission can only be defined with the whole of Regnum Christi. Among these are the principles of apostolic action<sup>41</sup>, which we will later review in the light of the future General Statutes of Regnum Christi.
23. We actively commit ourselves to give priority to serving the evangelizing mission of Regnum Christi, particularly in the formation and support of the lay members<sup>42</sup>. Although our mission is not limited to work in Regnum Christi apostolates, works and sections<sup>43</sup>, it should ordinarily answer to either the general, territorial or locality evangelizing plan.
24. We know that there is still a road ahead to further develop and mature the apostolic activity we currently carry out as consecrated women (e.g. in the fields of education and family pastoral work; in the direction and management of apostolic works). This demands that we commit on all levels to seek better professional training for it. We also want to expand the range of action for the consecrated women so that during the different stages of our life we can passionately dedicate ourselves to evangelizing missions that really impact society, as our charism calls for.
25. Each of us shares the responsibility for the projection, development and impetus of our mission, together with the whole Association and Regnum Christi. It is the responsibility of each of us where we are to commit and work actively for the development of our mission, at the service of local and territorial plans.

## D. Militia Christi, one of the expressions of urgency to extend the Kingdom

26. The love of Christ poured into our hearts<sup>44</sup> generates a joyful inner urgency for the extension of the Kingdom. One of the expressions of this urgency is what we understand in Regnum Christi as "militia Christi"<sup>45</sup>. We embody this "militia Christi" from our being women, Christians and consecrated; as spouses of Christ, spiritual mothers and apostles.

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<sup>40</sup> Statutes of the Consecrated Women of *Regnum Christi*, n. 9

<sup>41</sup> *Ib.* n.6

<sup>42</sup> *Ib.* n. 75. § 1; Rule of Life of the Consecrated Women of *Regnum Christi*, n. 6

<sup>43</sup> Statutes of the Consecrated Women of *Regnum Christi*, n. 6

<sup>44</sup> Rom. 5:5

<sup>45</sup> Statutes of the Consecrated Women of *Regnum Christi*, n. 9

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27. We understand and live the militia Christi as a unifying passion of love in life and works, which leads us to give our lives totally as a loving oblation for the extension of the Kingdom. This passion of love makes us:

- Courageously face the challenges that come up in our personal and community life, and in prayer and mission. Love makes us give and go out of ourselves, overcome obstacles and barriers, and desire to accompany Christ to the foot of the Cross. Love develops creativity - listening and receiving the Spirit – in us, so we can find ways that will allow us to respond from the charism to the most pressing needs of the Church and Regnum Christi.
- Feel the inner urgency, in the style of St. Paul, to reach out to people and share the experience of Christ's love: "*Caritas Christi urget nos!*"<sup>46</sup>
- Propose a way of following Christ that is attractive, demanding, radical and committing.
- Seek to undertake actions that make the Kingdom of Christ present in greater depth and breadth, and working together in organized and effective teamwork<sup>47</sup>.

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<sup>46</sup> 2 Cor 5:14; Statutes of the Consecrated Women of *Regnum Christi*, n. 5

<sup>47</sup> *Ib.* n. 6 § 5

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## Conclusion: walking towards unity of life

28. As I noted in the introduction, these reflections are an effort to describe how we live some aspects of our identity as consecrated women of Regnum Christi. They are grouped around the foundational axis of our life: the love of Christ. This love is a unifying experience that shapes our spiritual life and from which is born the urgency to extend the Kingdom of Christ.
29. In our apostolic activity, we contemplate the mystery of Christ in man and discover his presence and redemptive work in the world. We fulfill our humanizing and evangelizing mission<sup>48</sup> in the world, while at the same time allowing ourselves to be challenged and evangelized by it. Our prayer and intercession are therefore permeated by mission and concrete faces for whom we give our life. The mission and specific circumstances of our life nourish our union with God, because they show us His face and are a place of encounter with Him; they also make our heart a meeting place between God and men.
30. The path to unity of life is progressive and we reach it to the extent that we allow ourselves to be moved only by love, so that in all that we do, we remain in the presence of God who lives within us, and we enter into the current of God's love for men. In contemplation we live in intimacy with our Spouse and are mothers of souls for which we pray and offer ourselves. In our apostolic action our spousal heart remains united to Christ as we give ourselves to the persons entrusted to us. In this way we can say that there are two movements of a single love: received and given, both in prayer and in action. We are essentially contemplative and evangelizing, in a life unified by Love.

*Solemnity of the Assumption of the Blessed Virgin, August 15, 2016*

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<sup>48</sup> Statutes of the Consecrated Women of *Regnum Christi*, nn. 5, 6, 7, 10