REGNUM CHRISTI
CONSECRATED WOMEN

FINAL COMMUNIQUÉ
III ORDINARY GENERAL ASSEMBLY 2026
"CONSECRATED WOMEN OF REGNUM CHRISTI"

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I. INTRODUCTION

The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of seeds, yet when full-grown it's the largest of plants. It becomes a large bush and the 'birds of the sky come and dwell in its branches'."
*(*Mt *13:31-32)*

[The charism is] "a gift of the Paraclete, to the Church in order to revive her life and energize her mission."
*(*Address of Pope Leo XIV)

We present the concluding document of the Third Ordinary General Assembly of the Society of Apostolic Life "Consecrated Women of Regnum Christi". With this communiqué we share the fruit of the collegial work, convinced that the Spirit continues to act in the history of our Society and calls us to continue cultivating with responsibility what he has entrusted to us.

Throughout the work of this General Assembly, we have prepared ourselves to welcome more deeply the charism that the Holy Spirit has placed in us.

We wanted to situate this process in the dynamics of the Kingdom, in light of the Gospel image of the seed and the Sower: the Lord prepares the soil and sows his seed, we receive and care for it. He makes it grow; we collaborate faithfully with him.

The Third Ordinary General Assembly was held in Rome, Italy, from January 12 to February 14, 2026. 41 delegates participated, from the six territories and from the delegations of the general directorate, along with two representatives in temporary vows. Participants came from eleven countries: Australia, Brazil, Canada, Chile, France, Germany, Ireland, Mexico, Spain, the United States and Venezuela.

The General Assembly began on January 12 with the Eucharistic celebration in St. Peter's Basilica, celebrated by Cardinal Ángel Fernández Artime, S.D.B., Pro-Prefect of the Dicastery for Institutes of Consecrated Life and

Societies of Apostolic Life. It concluded with Mass celebrated by Cardinal Kevin Farrell, Prefect of the Dicastery for the Laity, Family and Life.

We are grateful for the prayers of all the Consecrated Women throughout this time, as well as for the personal reflections and comments sent to the General Assembly.

II. THE GROUND

The sower went out to sow... But some seed fell on rich soil, and produced fruit.
(Mt *13:3.8*)

Your particular journey, inserted into the great history of an apostolic body, bears the marks of the silent and powerful action of the Holy Spirit, who continually renews the Church and makes her young in hope.
(Address of Pope Leo XIV)

A. A Shared Journey

The General Assembly was, above all, a time of grace. The spiritual journey that guided us helped to prepare our hearts to welcome the voice of the Holy Spirit, aware that every authentic decision comes from prayerful listening and availability to God's will. The Eucharist was at the center of each day. Daily exposition of the Blessed Sacrament allowed us to enter into a space of silence and adoration, to listen to God who makes himself known in the "gentle breeze" (cf. 1 *Kings* 19:12). The Eucharistic celebration was the culminating moment to offer the Lord the work of the day. Each morning we began the plenary sessions with a time of prayer prepared and guided by a particular delegate. Throughout the weeks, the Eucharistic Hour, prepared by different territories, allowed us to pray together, welcoming the richness of various cultural expressions. These moments reflected our internationality. During these moments of prayer we interceded for the actual needs of Regnum Christi, the Church and the world, and in a special way, we brought each of our sisters before the Lord.

We began with three days of spiritual retreat, preached by Cristóbal Fones, S.J., on the theme "Sent as apostles of hope". This time helped us to prepare ourselves with enthusiasm and freedom to live the General Assembly. We offered to God with trust, not only our own lives but all of our Society, accepting and embracing them with reality and in truth. The retreat focused on the encounter with the Risen Jesus Christ, contemplated in light of his Incarnation, which reveals the wisdom of the Kingdom. It invited us to embrace fragility, smallness, and hiddenness as a fruitful space for life. Each day we had the opportunity to gather in groups to share what resonated during the retreat and to acknowledge the presence of the Lord together.

These spaces helped us get to know each other and our small groups gradually took shape.

During the General Assembly we chose 'conversations in the Spirit' as our preferred method of discernment. Each session began with the presentation of the topic, followed by a time of reading and personal reflection. Then, in small groups, each one shared in an atmosphere of listening and respect. Based on the dialogue, we worked together to draw conclusions, which we later presented in the plenary sessions.

Throughout the General Assembly, and particularly during moments of deliberation and important decision-making, this approach fostered an atmosphere of profound seriousness, depth, and discernment. The Holy Spirit was powerfully present, leading us to meaningful consensus and, at the same time, forging us as a discerning community.

We have been protagonists and witnesses of true fraternal life, learning to maintain an appreciative view of the gift that each one is. Right from the beginning we discovered the beauty of sharing life together, praying together, opening up our hearts and being fully engaged. Meaningful relationships marked by trust emerged, and we learned to generate sincere communication, creating a space where decisions could mature.

From the beginning we had very much in mind our sisters who have already left for the Father's house. Their lives, their journeys and their legacies remain in our grateful memory. We trust that they intercede for us from heaven.

This same spirit permeated the General Assembly of the Lay Consecrated Men of Regnum Christi and the General Chapter of the Legionaries of Christ, whom we met with, recognizing together the active presence of the Holy Spirit who enlightened our paths and strengthened our communion.

B. Audience with Pope Leo XIV

One of the most significant moments of this General Assembly was the audience with Pope Leo XIV, shared with the Lay Consecrated Men of Regnum Christi (cf. Annex 3). We lived this encounter with joy and gratitude.

Pope Leo XIV recognized the value of the process we have lived and underlined the silent and powerful action of the Holy Spirit who renews the Church and keeps her young in hope. He confirmed the charism as a gift of the Spirit to energize ecclesial life and mission, called to remain alive and creative in every sister and brother. His reflections on charism, government as evangelical service and communion as co-responsibility, confirmed our desire to embody these dimensions personally and communally. The encounter left a deep impression on us because of his pastoral closeness, his personal greeting - "dear friends" - and the grace of having been able to greet him personally on behalf of all.

We lived this audience as a renewed experience of God's faithfulness, who throughout our history continues to speak to us with affection and truth through our Mother the Church. It confirmed that, even in silence and without making a sound, the Kingdom continues to sprout and grow in our midst. In the afternoon plenary session, we shared what resonated with us from the encounter and the words that had made the greatest impressions in an atmosphere of hope and gratitude.

C. Presentation of the Reports

During the first week, we spent a long time reading, listening to and reflecting on the *General Report*, which includes the *Financial Report of the Society*, and the *Report on the Regnum Christi Federation and the Common Apostolic Works*, as well as the territorial reports. This allowed us to understand the general situation of the Society of Apostolic Life, both in its internal reality and in Regnum Christi, in the Church and in the cultural and social context where we evangelize.

The week was characterized by a feeling of gratitude when we saw that the Lord has been so good to us. We appreciated the commitment of Consecrated Women throughout the world, who live their personal and community life with co-responsibility, realism and fraternity and seek to embody evangelical criteria where they are sent. The work carried out during these years by the general government was also valued, both in the promotion and direction of the Society and in the responsibility of assuming the mandates entrusted to it by the 2020 General Assembly, exercising its

service through coordinated work amongst them, with the teams of the areas and with the territorial directors.

D. Elections

After a few weeks, having experienced moments of enlightenment and re-reading of reality, we prepared to enter a particularly prayerful atmosphere to face one of the most delicate tasks of the General Assembly: discernment regarding the election of the general government. To accompany us in this process, we were offered worksheets with guidelines for personal prayer, focused on a fundamental question: what do the Consecrated Women need at this time from the general government and the general financial officer? This exercise allowed us to pause, internalize, dialogue among ourselves and work as a team, fostering an environment of greater silence and openness to the light of the Holy Spirit. On February 2, the day of the Presentation of the Lord and World Day of Consecrated Life, the election of the general director took place, where Nancy Nohrden was re-elected for a second six-year term.

At the beginning of the General Assembly, the Dicastery for Consecrated Life approved the modification of no. 112 §2 of the *Constitutions* on the number of councilors, allowing the general council to be made up of a minimum of four councilors and a maximum of six, so that the General Assembly determines the number of councilors needed for each six-year term. To shed light on this decision, we listened to the experience of the general government. From the reflection of the General Assembly it emerged that, for the next six-year term, a group of four councilors is adequate considering the stability of the Society and the current number of Consecrated Women. It also favors the availability of one more Consecrated Woman in the apostolic field by reducing the structure of government. The following day, February 3, in the same climate of prayer and discernment, the vote for the general councilors took place, resulting in the election of: Perla González de la Fuente as vicar general and first councilor; Eugenia (Uge) Álvarez Espinoza, second councilor; Kathleen Murphy, third councilor; and Camila Melo, fourth councilor.

Subsequently, the election of the general financial officer was held. In the months of preparation for this moment, the general government carried out a process of reflection and consultation to propose to the General Assembly

some Consecrated Women with the necessary skills and experience to assume this delicate and relevant service. This path allowed the delegates to have the necessary elements for informed discernment and the possibility of dialogue with the Consecrated Women proposed. On February 4, the vote was held, and Sonia Baldwin was elected as general financial officer.

The General Assembly expresses its gratitude to those who conclude a six-year term of service in the general government: Nancy Nohrden, Elena Bartolomé, Viviana Limón, África Pemán, Eugenia Álvarez, Jacinta Curran and Sonia Baldwin. Each one, according to her own gifts, has lived this service in an attitude of listening and learning, recognizing limitations and seeking enrichment through dialogue with people from the Church and from various fields of expertise. Thanks to this accompaniment, the Society has taken significant steps that express greater institutional maturity.

III. THE SEED GROWS
TOPICS COVERED

The seed germinates and grows, without him knowing how.
The earth produces fruit on its own:
first the stems, then the ear, then the grain.
*(*Mk *4:27-28)*

The Society, is a living body in which charismatic energy flows through every cell and every member, who in turn carry it and express it.
*(*Address of Pope Leo XIV).

A. Charism

During the revision of the proposed *Constitutions* in 2020, the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life requested that an effort be made to formulate a number expressing the charism of the Society. Previously, we did not have a number dedicated to the charism, since, during the elaboration of our proper law, we had been told that the charism was expressed in a transversal way in the numbers referring to our nature, purpose, mission and spirit. In response to this indication of the Dicastery, a proposal was presented to the territorial assemblies to include the drafting of a new number in the *Constitutions*; however, this proposal was not accepted by the majority of the assemblies.

The General Assembly undertook the task of expressing organically in a number of the *Constitutions* what was already contained in various parts of our proper law. As a starting point, we returned to the essential elements that had guided the entire process of elaboration of the *Statutes of the Regnum Christi Federation* and of our *Constitutions*: we share a charism with the whole of Regnum Christi that we live out according to our specific vocation; the charism of an ecclesial reality consists in making present a mystery of the life of Christ; and the essential elements of our charism are already expressed in the sections on nature, purpose, mission and spirit.

We had a virtual meeting with Fr. Aitor Jiménez Echave, C.M.F., undersecretary of the Dicastery for Consecrated Life, in order to better understand the Dicastery's request. He explained to us that it was a matter of articulating our charism by highlighting, with greater clarity and strength,

our specific contribution as Consecrated Women of Regnum Christi. He stressed that it was essential to express what no one else can contribute in the same way within the spiritual family of Regnum Christi and in the Church. The request of the Apostolic See sought to help us mature, grow and discover more deeply the gift that God has entrusted to us. He recognized that it was a demanding process, but necessary, to ensure a fruitful and solid future that is truly faithful to what the Lord wants from us as Consecrated Women of Regnum Christi.

Furthermore, the Holy Father's words during the audience on January 29th reminded us that it is necessary to recognize in our charism "a gift of the Paraclete to the Church in order to revive her life and energize her mission, both internally and in society. This gift, while generating life and vitality in the Institute, also gives it a specific identity."[1]

We value the importance of keeping the expression of our common charism consistent with what has already been lived and recognized by all of Regnum Christi. At the same time, we understood the need to express more clearly our own characteristics that shape our identity and our unique contribution.

In discerning the most specific aspects of our identity, we felt a strong resonance in understanding ourselves as signs of the Kingdom in the midst of temporal realities, being a reminder in the world of Christ's way of living as reflected in the *Constitutions* and in the *Statutes of the Federation*[2]. The essential core of our specific promises was also incorporated, due to the strength and resonance it had at different times during the General Assembly, as a clear expression of our specific contribution to living out the charism. In this way, we reached a broad consensus to approve an article in the *Constitutions* that, now in three numbers, expresses clearly and solidly our charism, purpose and mission.

The number on charism is composed of a new first paragraph, which expresses the charism that we share with all of Regnum Christi[3]. The second paragraph describes how we Consecrated Women live it. Its content comes almost entirely from the number on the specific purpose.

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[1] POPE LEO XIV, *Address to the Societies of Apostolic Life of Regnum Christi*, 29 January 2026.
[2] Cf. *CCRC* 4 §2 and *SFRC* 5, 1º.
[3] Cf. *CCRC* 1 §2.

The second number, on the purpose, maintains the original content and wording of §1, while §2 was integrated into the new number on charism[4].

In the third number, on mission, the introductory phrase was changed and the term *Christ the Apostle* was added, as the fruit of a journey of growth together with all Regnum Christi, in understanding the mystery that we are called to make present[5]. As an assembly we saw the importance of continuing to deepen the richness contained in what it means that Christ is the Apostle, the One sent by the Father to make present the Kingdom. The term already appears in the *Statutes of the Federation*[6] and we saw value in including it in our *Constitutions as* well.

The following are the numbers approved by the General Assembly, which will be sent for approval by the Holy See together with all the modifications made to the *Constitutions*:

> Charism
>
> *4 §1. The charism of the Society is to live the mystery of Christ sent by the Father to proclaim and make present the Kingdom.*
>
> *§2. The Consecrated Woman lives this charism through her lay consecration, being a sign of the Kingdom in the midst of temporal realities, by:*

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

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

[6] S*RCF* 9: Apostolic Fruitfulness
Aware that the Kingdom of Christ is a gift and that we cannot build it by human strength alone, we seek to remain always in communion with Christ and with his Church, like the branch on the vine (see John 15:5). As followers and collaborators of Christ the Apostle, we know that prayer, participation in his cross, generosity in the service of others, trust in the action of his grace, and the witness of an authentically Christian life must precede and accompany all our apostolic action.

1. *spousal consecration to Christ by the evangelical counsels, being a reminder of Christ's way of living and acting;*
2. *the witness and proclamation of the merciful love of Christ to all people, through her spiritual motherhood, with the ardent soul of an apostle;*
3. *an evangelizing action that, based on the reading of the signs of the times, seeks to be an ever-timely response to the needs of the world and of the Church;*
4. *service, humility and availability in the mission;*
5. *the safeguarding and promotion of communion.*

End

5. The purpose of the Society is to give glory to God and to make the Kingdom of Christ present in the hearts of people and in society, by the sanctification of each Consecrated Woman, and through personal and community apostolic action.

Mission

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

We want to continue unpacking and living our charism, to "bring it to life within, so that it does not remain something to be preserved in a static way, but rather becomes a vital force that flows creatively and freely."[7]

B. The Vision for 2032

The main task of the General Assembly was to discern and formulate the Vision of the Society of Apostolic Life for the year 2032. This process began from a shared understanding of what we mean by *vision*: a clear and aspirational statement, which describes what the Consecrated Women of

[7] POPE LEO XIV, *Address to the Societies of Apostolic Life of Regnum Christi*, January 29, 2026.

Regnum Christi propose for the next period in response to what we perceive God is calling us to; a bold yet realistic proposal, that guides the growth and development of the Society, charting the course for its efforts towards 2032.

At the beginning of 2026, the Consecrated Women already had various elements of a shared vision, in continuity with the fruits of the 2024 General Convention of Regnum Christi and our Apostolic Projection Plan, the result of a discernment carried out by all of us these past years. Starting from this common horizon, the delegates of the General Assembly set out to deepen and answer some fundamental questions: *Is there anything else that should direct our attention and efforts as Consecrated Women of Regnum Christi towards 2032? Where do we perceive a possible invitation from God (choices or renunciations) to all Consecrated Women for the coming years?* These questions led us to delve deeper into the formulation of an integrating and guiding vision, as a response to the call we perceived.

We took into account the results of the discernment carried out in the territorial assemblies, which highlighted themes such as identity, fraternal life, communion in Regnum Christi, the sense of being sent, vocational ministry, charism and spirituality, as well as sustainability. The initial responses showed a deep resonance with our call to be signs of the Kingdom, as a meaningful expression of what is written in our *Constitutions*. We also perceived the invitation to grow in our personal relationship with Jesus Christ and in our communities, and to accept reality, with its limitations and challenges, as a place where God is present and acting. We also feel called to continue the path of conversion according to the logic of the Kingdom, which configures us to the style of Jesus, and to be available and bold in mission. Finally, the exercise of identifying clear choices and corresponding renunciations allowed us to formulate the vision more clearly and coherently.

As a result of our discernment, we offer this vision to the whole Society as a horizon for the next six years:

> *In response to God's call to be signs of the Kingdom in the world, as Consecrated Women of Regnum Christi, in 2032:*
>
> - *We will be more contemplative and ardently evangelizing, cultivating an intimate and transforming relationship with the*

Lord, in a continuous journey of conversion according to the logic of the Kingdom and the style of Jesus.

- *We will embrace the reality of circumstances and people with their beauty, limitations, fragilities and processes as a theological space of encounter with God and where the Kingdom is manifested in time.*
- *We will live as communities of apostles called by the Lord, fraternal, welcoming and life-giving, where each one is committed to creating an environment of mutual appreciation and care, where we celebrate the active presence of God and foster bonds that strengthen our vocation and sustain our mission.*
- *We will live with a renewed sense of being sent, and a missionary availability, opening new apostolic horizons with creativity and audacity, generating new life and dynamism in the mission to respond to the needs of the Church and the world.*
- *We will offer our specific contribution to the service of the common mission, growing in communion, collaboration and co-responsibility, becoming increasingly better equipped and committed, in the different realities of Regnum Christi.*
- *We will enthusiastically promote vocations as a fruit of a renewed culture and vocational ministry integrated with youth ministry, sharing and making visible the gift we have received with clarity and joy, convinced of the beauty and fruitfulness of our vocation.*

We therefore courageously renounce perfectionism, idealism, individualism, activism, unproductive criticism, and other criteria that are not of the Kingdom.

This vision seeks to be a response to the call that we perceive that God is making to all Consecrated Women of Regnum Christi. The General Assembly mandated the general government to promote the development of key elements of our spirituality, which will also help us to deepen various aspects of this Vision. The Society's Vision for 2032 will be, for us, a point of reference in the coming years, guiding our personal, community and institutional journey towards 2032, with the desire that everything be for the glory of God and to make present his Kingdom.

C. Poverty

During the 2020 Ordinary General Assembly, the first stage of discernment was carried out in regard to the experience of living the vow of poverty, focused on the corresponding numbers of our proper law and it concluded with a commission to follow up on this issue. All Consecrated Women participated in a second stage of community discernment, starting from our identity as consecrated lay women in Regnum Christi and our mission in the world, to offer its conclusions to the Ordinary General Assembly of 2026. In response to the mandate, the general director set up a commission to guide this second stage. The commission identified two recurring concerns among the Consecrated Women: the first, about the standard of living and our lifestyle; the second, related to our commitment to those most in need. The formation plan of the six-year term sought to integrate elements that would foster a common understanding of these issues. The process favored greater freedom and maturity in the experience of living this vow, clarified lights and experiences from the past, and reinforced the desire to live poverty authentically. The need was recognized to strengthen a simple lifestyle, regardless of the standard of living and the context in which we in and to deepen a relationship with those in most need based on our charism and mission. It was proposed to move from theoretical reflection to a coherent living of the vow of poverty, according to our proper law and sustained by ongoing discernment. After more than seven years in this process and now with consensus reached, it was recommended not to open new institutional analyses in the next six-years, but to consolidate the ordinary experience in the light of proper law and the conclusions of the Ordinary General Assembly of 2026[8].

After reading the *Report of the General Government* and the contributions of the territories, three possible affirmations were presented in the plenary to address the topics discerned, collecting what was worked on throughout the discernment process. We recognized with gratitude that we have what is needed for our life and mission. We also noted that, in the course of our history, the growth of our apostolate has led us, in many places, to insert

[8] Cf. *Report of the General Government*, Part 3, on Assignment 6: "Follow up on the second stage of discernment of poverty according to the guidelines of the General Assembly Communiqué on Poverty."

ourselves into contexts with a high standard of living. We clearly perceive that the challenge, and at the same time the opportunity, lies in embracing more radically the lifestyle Jesus invites us to live, in coherence with our identity and our vow of poverty. We recognized the need to choose and renounce according to the values of the Kingdom, without allowing ourselves to be influenced by the environment where we carry out our apostolic work. There was also a desire to make a concrete commitment to those most in need. Although each community will continue to discern how to implement this in its own reality, as a whole we wanted to take a step that will guide our efforts, allocating at least 1% of our income to help those most in need.

As a result of this process of reflection and discernment, the General Assembly approved the following affirmations, which exhort us to live:

> *The III Ordinary General Assembly approves the following affirmations regarding the living of the vow of poverty of the Consecrated Women of Regnum Christi:*
>
> 1. *The current standard of living of the Consecrated Women allows us to live our mission and our vow of poverty. However, we want to commit ourselves to living our poverty with more generosity and authenticity, adjusting our personal and community choices to be a reminder in the world of Christ's way of living and acting.*
> 2. *In our proper law we have sufficient principles and criteria that allow us to follow Christ, both in spirit and in practice, in accordance with the mission entrusted to us. It is considered essential to commit ourselves to know and assimilate our proper law (Constitutions, Regulations, Regulations of administration, etc.) in order to apply it coherently.*
>
>   *We perceive the need to discern with greater attention the use of goods, consumer lifestyles and certain comforts that can lead us to adapt to privileged socioeconomic environments which we sometimes evangelize, thereby diminishing the evangelical radicality of our lives. Each Consecrated Woman, community and territory must live an attitude of discernment to put these principles into practice and make consistent choices.*

3. *Canon 640 of the Code of Canon Law, which we assume by analogy in our proper law, states that we are called to bear concrete witness to charity and poverty, and that institutes "are to contribute according to their ability something from their own goods to provide for the needs of the Church and the support of the poor.". We recognize that, as an institution, this practice has not been fully incorporated into our lives, and that we need and want to make decisive progress in this area, making a real choice to share the goods of the Society with those most in need. This desire must take concrete form through the incorporation of material and economic giving, not by increasing our personal or community budgets, but from a true renunciation and deprivation that authentically expresses our evangelical solidarity. The Society of Apostolic Life, according to the reality of each community and territory, undertakes to share a minimum of 1% of its income with those most in need.*

   We also recognize the aid that we, as Regnum Christi, already offer to those in most need through the formation, spiritual accompaniment and material assistance that are made concrete in some of our works and sections, and we wish to continue to promote this commitment. We feel a call to accept what Pope Leo XIV reaffirms in Dilexi te *102: "that all of us must "let ourselves be evangelized" by the poor and acknowledge "the mysterious wisdom which God wishes to share with us through them." We want to see concrete people and recognize them as our brothers and sisters, knowing that "this is not a matter of mere human kindness but a revelation: contact with those who are lowly and powerless is a fundamental way of encountering the Lord of history. In the poor, he continues to speak to us." (*Dilexi te *5).*

We believe that we have reached the end of this process of discernment with a clear orientation towards a more concrete and coherent living of our vow of poverty, in accordance with these affirmations and the principles of our proper law.

D. Sustainability

Among the objectives of the General Assembly was the formulation of recommendations regarding the General Sustainability Plan for both the Society and the general government. The General Assembly's work was based on various previously prepared inputs: the 2026 *General Government Report*; the General Sustainability Plan, which included a professional study of the projection and analysis of retirement financing; the conclusions of the territorial assemblies; and the individual contributions sent to the General Assembly.

The work began with an illuminative exercise aimed at understanding the theme of sustainability in a broader ecclesial framework. Miguel Campo, S.J., legal advisor to the Spanish Conference of Religious (CONFER), and advisor to various religious institutes, gave a lecture on economic sustainability in consecrated life in light of the Magisterium of the Church and the experience of other institutes. He stressed that consecrated life is a space of communion that is also expressed by sharing spiritual and temporal goods, and he affirmed that having resources is not contrary to evangelical poverty, but necessary to sustain and expand the mission, provided that the goods remain ordered to that end and do not become an end in themselves.

He pointed out that the main source of livelihood should be the work of the members themselves, understood in a broad sense as any apostolic activity carried out in mission, and not only as paid work. Other sources – such as contributions from apostolic works, donations, inheritances or income from capital – are legitimate but complementary. Finally, he stressed the need for responsible planning, especially with regard to the care of older members.

Next, Sonia Baldwin presented the General Financial Sustainability Plan from a global perspective, as a consolidation of the territorial plans and the General Government Plan, offering the Society a common framework to face current challenges and move towards long-term goals.

The General Financial Sustainability Plan confirms that, with realistic planning and effective coordination between the territories, the Society can secure the necessary resources for the preservation of its patrimony, strengthening income at the service of the mission and the care of the elderly Consecrated Women.

We value the principles that guide the plan - long-term viability, co-responsibility, subsidiarity, graduality according to the reality of each territory, transparency, evangelical poverty, good management practices and solidarity with Regnum Christi, the Church and those most in need - as a guide for decisions in this area and as a common framework of commitment.

After discussing and clarifying the aspects that gave rise to concern, the General Assembly concluded this theme with a double conviction: hope because of the progress made and the clear horizon ahead, and commitment to adequately communicate what had been discerned so that all the Consecrated Women of the Society can participate. We are aware that it is an area where knowledge varies according to each person's experience; therefore, we want to make it easier for all of us to grow in understanding and assimilation, and to live with serenity the co-responsibility for our financial sustainability.

As a result of these reflections and decisions, the General Assembly offered recommendations aimed at strengthening the financial sustainability of the Society over the next six-years. First, it recommended that the general government communicate to all Consecrated Women the current financial status of the Society, the content of the Sustainability Plan and our economic relationship with the common apostolic works (*obras comunes)* and the Regnum Christi Federation, ensuring transparency and shared comprehension. Second, an annexed document with key terms was prepared, in order to promote common understanding (cf. Annex 2). Finally, it reaffirms the commitment to move forward in the implementation of the Plan, ensuring follow-up by the territorial governments and the general government, respecting the reality of each territory, applying the principle of graduality and strengthening the communion of goods.

E. Proper law

The revision of the proper law carried out in the 2020 General Assembly made it possible to adapt the *Constitutions* and the *Rule of life* to our identity. Subsequent experience has confirmed the validity of these texts, so this General Assembly did not propose a comprehensive revision, but the modification of some numbers, including the one on the charism, to which we devoted several days of work.

The modifications made to the *Constitutions* will be presented in the coming days for the Holy See to approve. Once the *Constitutions* have been approved, the *Rule of Life* will be adapted according to the approvals made by the General Assembly. These changes will be sent in a separate communication.

F. Proposal for a community with a contemplative lifestyle

The Ordinary General Assembly of 2020 entrusted the general government with reopening the discernment of a possible contemplative life in Regnum Christi, receiving the request of several Consecrated Women who, although having accepted the 2016 decision not to constitute a contemplative branch, continued to express this restlessness[9].

To respond to this request, the general government reviewed the previous process, consulted those involved and constituted an interdisciplinary commission that proposed an institutional path of discernment. Two community experiences were held: a first in Rignano, Italy, in the summer of 2022 and a second, of two years, as a community of discernment accompanied by the general government, initiated in Cotija de la Paz, Mexico in 2023 and later transferred to Mexico City. At the end of this process, the community presented the proposal to constitute itself as a community of the Society of Apostolic Life with its own regulations *ad experimentum* for six years.

The General Assembly took on the responsibility of discerning this proposal in an atmosphere of prayer, silence and deep appreciation for each of the Consecrated Women involved. It studied the documentation presented, gathered feedback from the Society and benefited from a moment of enlightenment with Msgr. Markus Graulich, S.D.B., Undersecretary of the Pontifical Council for Legislative Texts, as well as a meeting between the delegates and the community in discernment.

Upon completion of this process, the General Assembly decided not to approve the proposal and to conclude the discernment regarding a

[9] Cf. *Report of the General Government*, Part 3, on Charge 7: "Reopening the discernment of a contemplative branch within Regnum Christi, involving Consecrated Women who continue to manifest this concern."

community of contemplative life within the Society of Apostolic Life. It acknowledged with gratitude the path traveled by the Consecrated Women of the community, their honesty in seeking God, their obedience and their love for Regnum Christi.

The decision was based, mainly, on the conviction that the identity of the Consecrated Women of Regnum Christi, according to their proper law, essentially integrates consecration and laity, contemplation and apostolate. Although it would be juridically possible to establish a community with a more contemplative style, the General Assembly considered that the separation from the world proper to the contemplative life is not compatible with this identity. Since this is a community within the Society, the evaluations expressed by the Consecrated Women through the various channels were taken into account, noting a significant number of concerns and lack of clarity regarding this possibility.

Nancy Nohrden, along with some delegates, communicated the decision to the group in a virtual meeting marked by closeness and sincere affection. The General Assembly asked the new government to provide close pastoral accompaniment to each of the Consecrated Women in the community.

G. Fraternal life

Fraternal life was expressed explicitly in the reports presented by the territorial directors, in the proposals for elements in the Society's Vision for 2032 prepared by the territorial assemblies, and in the *Report of the General Government*. Although it was not part of the topics planned for the General Assembly, we decided to dedicate a specific time to it, since this dimension of our life appeared prominently and repeatedly both in the reports, in the contributions sent to the General Assembly, in the small groups during the Assembly and in the plenary sessions.

Although the time allocated was limited and did not allow for a more in-depth analysis, the discussion highlighted positive elements present in community life, as well as challenges that require attention, and recalled the importance of knowing and applying the document *Guidelines to promote healthy environments in our communities*, shared with all Consecrated Women on January 30, 2024 (Prot. DG CRC 0104-2024).

As a result, fraternal life was incorporated into the final version of the Society's Vision for 2032, and the General Assembly mandated the general government with promoting a process of listening, analysis, formation and accompaniment during the next six-year term that involves all Consecrated Women and fosters a healthy and mature experience of community life.

IV. CONCLUSION

*I tell you, look up and see the fields ripe for the harvest (*Jn *4:35)*

As the Father has sent me, so I send you.
(Jn 20:21)

The Lord makes no noise, yet his Kingdom sprouts and grows in every corner of the world.
*(*Address of Pope Leo XIV)

As we conclude this Third Ordinary General Assembly, we gratefully acknowledge the presence of the Lord who, as the Gospel teaches, makes the seed grow silently and steadily. During these days we have delved into issues relevant to the life of our Society, and this journey has allowed us to identify the steps we are called to take, embodied in the Society's 2032 Vision.

Knowing that growth and fruit are above all the work of the Spirit, we renew our willingness to collaborate with his action and to implement, with a sense of mission, the orientations that emerged from this General Assembly.

In light of Jesus' words: "I tell you, look up and see the fields ripe for the harvest" (*Jn* 4:35), we recognize the broad horizon of the mission entrusted to us. We feel invited to keep our eyes open to discern the signs of the times and to respond generously where the Lord shows us that the harvest is ripe, certain that he himself prepares hearts and sustains our apostolic work.

In a spirit of communion and hope, we close this synodal process by reaffirming our commitment to continue working so that the seed sown by the Lord may continue to grow and bear fruit at the service of the Church and the world.

V. ANNEXES

Annex 1: Decree Mandates to the General Government

¡Venga tu Reino!

CONSAGRADAS DEL
REGNUM CHRISTI

ASAMBLEA GENERAL

Acto de gobierno DG CRC 009-2026
Clas. II.5.9

DECRETO

La III Asamblea General ordinaria de la Sociedad de Vida Apostólica «Consagradas del Regnum Christi»,

- considerando el desarrollo de los temas tratados durante la Asamblea;
- habiendo recogido temas que requieren luz y trabajo durante el sexenio 2026-2032;
- tomando en cuenta el n. 109 §2, 5° de las *Constituciones* que menciona como una prioridad de la directora general llevar a cabo las indicaciones dadas por la Asamblea general;

a tenor del n. 2, 3° del *Reglamento de funcionamiento* de la III Asamblea General ordinaria de 2026;

ENCARGA

Lo siguiente al gobierno general de la Sociedad para el sexenio 2026-2032:

1. impulsar un proceso de escucha, análisis, formación y acompañamiento sobre la vida fraterna en las comunidades de consagradas, con el fin de favorecer una vivencia sana y madura de nuestras relaciones. Contar con herramientas concretas espirituales y humanas para las consagradas y comunidades. Y formar, cuando convenga, equipos de apoyo y asesoramiento a nivel territorial para las directoras y comunidades.

2. impulsar el desarrollo de nuestra espiritualidad a la luz del artículo «carisma, fin y misión», profundizando en elementos clave como: signos del Reino en medio de las realidades temporales, el renovado sentido de envío (Jn 20, 21) y las promesas propias de las Consagradas.

Dado en Roma, 13 de febrero de 2026

Nancy Nohrden
Presidenta de la Asamblea General

Lourdes Santos Fernández
Secretaria de la Asamblea General

Annex: DECREE

The III Ordinary General Assembly of the Society of Apostolic Life "Consecrated Women of Regnum Christi",

- considering the development of the topics addressed during the General Assembly;
- having gathered topics that need to be illuminated and developed during the six-year period 2026–2032;
- taking into account no. 109 §2, 5° of the Constitutions, which mentions as a priority of the general director to carry out the indications given by the General Assembly;

in accordance with no. 2, 3° of the Regulations for the Functioning of the III Ordinary General Assembly of 2026;

MANDATES

The following to the general government of the Society for the six-year term 2026–2032

1. Promote a process of listening, analysis, formation, and accompaniment regarding fraternal life in communities of Consecrated Women, with the aim of fostering a healthy and mature experience of our relationships. Provide concrete spiritual and human resources for Consecrated Women and communities. And, when appropriate, form support and consultation teams at the territorial level for directors and communities.
2. Promote the development of our spirituality in light of the "charism, purpose, and mission," delving deeper into key elements: signs of the Kingdom amid temporal realities, the renewed sense of mission (Jn 20:21), and the specific promises of the Consecrated Women.

Given in Rome February 13, 2026

Nancy Nohrden

President of the General Assembly

Annex 2: Clarification of terms for a common understanding about financial sustainability

Objective:

The purpose of this document is to clarify certain concepts and aspects related to our financial sustainability that require a common understanding among all Consecrated Women. It does not seek to offer technical definitions, but to use accessible language, informed by our proper law and by Church documents that provide a foundation and help us move toward a shared understanding.

1. Financial sustainability

Financial sustainability is the Society's ability to manage its resources in such a way that it can respond to its present and future commitments without jeopardizing the mission or care of people. We achieve this when income consistently exceeds actual and foreseeable expenses, allowing us not only to sustain today, but also to prepare for tomorrow[10].

This sustainability is not understood in individual terms, as if each Consecrated Woman were responsible for her own livelihood, but in terms of community (local, territorial and general). Our sustainability is the result of shared effort and the co-responsibility of all[11].

In this regard, we note that the management of goods must always be prudent, transparent and charismatic, so that resources are administered as a true service to the mission[12].

2. Financial Sustainability Plan

The Financial Sustainability Plan is part of this horizon, as an instrument at the service of the mission and care of Consecrated Women. It supports the apostolic direction by ensuring the viability of the mission long term, offering a dynamic frame of reference that makes it possible to order the use of resources, to align decisions, to foresee needs and to realistically assume

[10] Cf. *Administration Regulations CRC* 25.
[11] Cf. *CCRC* 23.
[12] Cf. CONGREGATION FOR INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE, Document *Economy at the Service of the Charism and Mission* (January 6, 2018), nn. 18, 37 and 41.

the current challenges: the care of the older Consecrated Women, the preservation of the institutional patrimony, the support of autonomous governance structures, aid to the universal Church, charitable works in favor of those in most need and new needs that may arise.

3. Work

In our consecrated life we feel called to the common law of work[13]. We understand work in a broad sense as the concrete way we collaborate with God's creative and redemptive work[14]. It is not reduced to an activity or function, but expresses an attitude of labor that harmoniously integrates the spiritual, the communal and the apostolic. Lived in union with Christ and in coherence with our consecration, work is an essential part of our vocation and mission[15].

Our proper law reflects this integral vision, recognizing that every form of work - pastoral, professional, formative, administrative or internal service - is first and foremost participation in the apostolic mission that we live as a concrete path of love and service to others[16].

In this way, work becomes a way of loving and offering our gifts, so that Christ may reign in hearts and in the world.

4. Remuneration

The apostolic work of each Consecrated Woman is linked to the assignment she receives - how she contributes to the development and fulfilment of the mission. This assignment may or may not be remunerated, without this implying an assessment of the person or the fruitfulness of her service. The Society can assign Consecrated Women to apostolates without remuneration according to needs and with a global vision.

Remuneration is understood to be any monetary or in-kind benefit received in exchange for a service, which may take various forms: paid employment, professional fees, stipends, contributions from affiliated institutions, commissions, gratuities or other benefits. Without renouncing the sense of

[13] Cf. SECOND VATICAN COUNCIL, Decree *Perfectae Caritatis* (October 28, 1965), n. 13; PAUL VI, Apostolic Exhortation *Evangelica Testificatio* (June 29, 1971), n. 20; *CCRC* 23 §1.
[14] Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercersens* (September 14, 1981), n. 25.
[15] The introduction to the document *Laborem exercensens* defines work as all human activity and one of the characteristics that distinguish man in his very nature.
[16] Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercersens* (September 14, 1981), n. 25; *CCRC* 35.

gratuity a fair remuneration for apostolic work is sought[17] when possible and according to the financial model of the territory.

5. Fundraising

Fundraising is a way to invite others to collaborate and participate in the mission[18]. It springs from trust in God, who provides for our needs, desires and blesses generosity, and prompts benefactors to make goods a means for evangelization. It is a legitimate and necessary way of ensuring economic sustainability in territories, and its practice must be adapted to the circumstances and cultures of each place, respecting the specific ways people live and express solidarity. For its proper implementation, coordination between the fundraising offices of the Federated Institutions is encouraged.

6. Educational, Apostolic and Other Works

We assume with co-responsibility the promotion and care of the common mission in all our educational and apostolic works, in our activities that generate revenue, as well as in real estate and other patrimonial assets. We are committed to collaborating to ensure their continuity, actively participating in their growth and development for the good of the mission and the transformation of society. In addition, through our apostolic activity in them, we contribute to our own income through our apostolic work.

7. Regnum Christi Federation

We deeply appreciate that a significant number of Consecrated Women are assigned to live their mission in the Regnum Christi and ECYD sections.

We also recognize that, together, we can become more involved in strengthening the Regnum Christi Federation, addressing, among other aspects, economic and administrative affairs at all levels, to ensure that we contribute to its financial sustainability in accordance with our capacities.

[17] Cf. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church* (June 29, 2004), n. 302.
[18] Cf. *Administration Regulations* 30, 1-3.

Appendix 3: Address of Pope Leo XIV to the participants in the General Assemblies of the Societies of Apostolic Life of Regnum Christi

Vatican City, January 29, 2026

In the name of the Father, and of the Son, and of the Holy Spirit.
Peace be with you.

Dear sisters and dear brothers, good morning and welcome! I am pleased to meet you, on the occasion of your general assemblies, and I would like to take the opportunity to share some reflections with you, which I would like to divide into three points: charism, governance and communion.

Regarding the first, the Magisterium teaches us that "the Church rejuvenates in the power of the Gospel and the Spirit continually renews her, builds her up, and guides her 'with hierarchical and charismatic gifts'.[19] The **Second Vatican Council** has repeatedly highlighted the marvelous work of the Holy Spirit that sanctifies the People of God, guides it, adorns it with virtue, and enrichens it with special graces for her edification".[20]

In these days you have had the opportunity to reflect and discuss the definition of the charism proper to the respective Societies of apostolic life, recognizing in them a gift of the Paraclete to the Church in order to revive her life and energize her mission, both internally and in society. This gift, while generating life and vitality in the Institute, also gives it a specific identity, which qualifies and makes your presence in the Church and in the world recognizable. Today more than ever, it is necessary to know who we are if we want to dialogue authentically with society without being absorbed or homogenized by it. In order to evangelize the contexts in which you live – the very purpose of your vocation – it is therefore essential that you define your identity with ever greater clarity.

19 Vatican Council II, Dogmatic Constitution Lumen gentium (November 21, 1964), 4.

20 Congregation for the Doctrine of the Faith, Letter Iuvenescit Ecclesia, May 15, 2016, 1.

Every sister and every brother who receives the charism is called to bring it to life within themselves, so that it does not remain something to be preserved in a static way, but rather becomes a vital force that flows creatively and freely. As **Pope Francis** reminded us, "it is a question of remaining faithful to the original source, striving to rethink it and express it in dialogue with the new social and cultural situations".[21] The Institute, the Society, is a living body in which charismatic energy flows through every cell and every member, who in turn carry it and express it. It is this energy that must animate the mission you carry out and illuminate the path to be followed, so that it may then be handed on as a living legacy to the future generations, in turn called to fall in love with it and make it the wellspring of their service.

Precisely for this purpose, the second theme we want to reflect on is *governance*, which, in order to initiate mature decision-making processes in an atmosphere of authentic discernment, requires communion.

Once again, the documents of the Church come to our aid in this regard, stating that "consecrated persons … are called to follow Christ obediently as part of an evangelical or charismatic plan, inspired by the Spirit and authenticated by the Church"[22], and that "on this journey, authority is invested with the pastoral task of guiding and deciding"[23]. Governance is a necessary service within societies of apostolic life: a genuine ecclesial ministry, which accompanies sisters and brothers towards a conscious, free and responsible fidelity in following Christ[24]. Each institute and society is called to identify its own style in this regard, in harmony with its specific charism and spirituality.

21 Pope Francis, Address to Participants in the General Assembly of the Focolare Movement (February 6, 2021).

22 Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life, Instruction The service of authority and obedience (May 11, 2008), 9.

23 Ibid

24 Cf. Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life, New wineskins for new wine (January 6, 2017), 41.

An authentically evangelical governance, after all, is always oriented towards service: it supports, accompanies and helps each member to conform themselves more and more to the person of the Saviour every day, and in this sense, community discernment is the privileged place where shared decisions can mature, capable of generating communion and co-responsibility. You should not be afraid to experiment with new models of governance[25]; on the contrary, it is good to keep in mind that the collective search for your own style in the exercise of authority opens up paths that not only enrich the Societies and their individual members, but also strengthen the sense of belonging to and participation in the common mission. And this leads us to the third theme we wish to focus on: communion within the *Regnum Christi* Family. Your particular journey, inserted into the great history of an apostolic body, bears the marks of the silent and powerful action of the Holy Spirit, who continually renews the Church and makes her young in hope. In this context, you are called to promote ever deeper communion within the entire Family, sharing spirituality and apostolate, living fully the specific vocation to which God has called you as members of the Society to which you belong, committed to bearing witness with your lives to fidelity to the charism you have received.

As the Apostolic Exhortation ***Vita consecrata*** reminds us, "By virtue of their rebirth in Christ, all the faithful share a common dignity; all are called to holiness; all cooperate in the building up of the one Body of Christ, each in accordance with the proper vocation and gift which he or she has received from the Spirit (cf. *Rm* 12:3-8)[26]". Unity in baptismal dignity and the diversity of vocations are not opposed to one another; but rather illuminate each other. Organic communion in diversity is the work of the Holy Spirit, who transforms every vocation into service to others, so that the Body of Christ may grow in history and fulfil its mission in the world.

We are all lives on a journey, to whom God continues to inspire his dreams through prophets of yesterday and today, to free humanity from old and new forms of slavery, involving young and old, poor and rich, men and women, saints and sinners in the works of his mercy and in the wonders of his justice. The Lord makes no noise, yet his Kingdom sprouts and grows in every corner of the world. And in this sense, many cities and communities need to hear: "You are by no means least" (cf. *Mt* 2:6).

Yes, the Lord still surprises us, and still allows himself to be found, through ways that are not our own (cf. *Is* 55:8), and therefore his faithfulness continues to amaze us. Let us entrust ourselves, in our response to his gifts, to Mary, Star of the Morning.

Dear friends, thank you for what you do. I pray for you and bless you from my heart. Thank you.

25 Cf. ibid., 9.

26 St. John Paul II, Apostolic Exhortation Vita consecrata (March 25, 1996), 31 .

Annex 4: Letter from the Pro-Prefect of the Dicastery for Consecrated Life dated 13 January 2026

DICASTERO
PER GLI ISTITUTI DI VITA CONSACRATA
E LE SOCIETÀ DI VITA APOSTOLICA

Prot. n. 14089/2025

Città del Vaticano, 13 gennaio 2026

Gentile Direttrice,

è giunta a questo Dicastero la notifica della celebrazione della III Assemblea Generale ordinaria della Società di Vita Apostolica delle *Consacrate del Regnum Christi*, che ha luogo dal 12 gennaio al 14 febbraio 2026.

Auguro che questo sia per voi un tempo di Grazia da vivere nell'ascolto dello Spirito Santo e delle sorelle, nel dialogo e nella comunione, lasciandovi sollecitare nella ricerca di nuove prospettive per sviluppare cammini rispondenti alle necessità dei tempi.

Il tema che avete scelto, *Inviate come apostole di speranza*, impegna ciascuna di voi a «rinnovare un autentico spirito missionario, fare propri i sentimenti che furono di Cristo Gesù, radicare la speranza in Dio, tenere viva nel cuore la fiamma dello Spirito, promuovere la pace, coltivare la corresponsabilità pastorale nelle chiese locali» (LEONE XIV, *Ai capitoli Generali di otto Istituti religiosi*, 12 luglio 2025).

Nel cammino di sequela, la Parola di Dio, il Magistero ecclesiale e il vostro carisma vi guidino nel discernimento illuminando ogni vostra scelta per il futuro. La Santissima Trinità sia per ciascuna di voi modello di una vita di comunione e di amore donativo.

Assicurando la mia preghiera, invoco sull'Istituto ogni benedizione del Signore.

Ángel F. Card. Artime, S.D.B.
Pro-Prefetto

Gent.ma NANCY NOHRDEN
Direttrice generale
Consacrate del Regnum Christi
Via Corrado Barbagallo, 20
00166 **Roma**

Appendix 5: Non-verbatim transcription of the homily of the Eucharistic celebration at the beginning of the General Assembly.

St. Peter's Basilica, January 12, 2025.

Card. Ángel Fernández Artime, S.D.B., Pro-prefect of the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life.

Dear sisters, we have already said it – what you are doing is very significant as you begin this very important, decisive, transcendent moment - because all opportunities for discernment are always in order to continue on a journey of fidelity. I consider your desire and willingness to do so very important.

Let me share two or three convictions, they are not even advice, that I have personally been maturing through experience on my own path as a consecrated person and from what I have learned and seen in others, both of the beauty that can be done and what to avoid.

First of all, I earnestly ask you that the one true protagonist of your General Assembly be the Holy Spirit of God. When that is not the case, nothing good comes of it. Books may be produced, documents may be written, but it will just be human projection, sometimes appearing very subtle, and daring, sometimes by the strongest voice and sometimes very convincing. Don't be afraid to remind yourself of this – not because it's going to be like that among you, please God, I couldn't imagine it – but it is good to have that conviction, even in moments where something has to be discerned, where something has to be discussed, and when there is no reason to agree. Until the moment when we say "now, after having done everything, having listened, having spoken about everything, now, grounded in faith, we are going to decide what is best". I truly ask you that the Holy Spirit of God be the true protagonist. Naturally, in dialogue with you, leaving aside yourselves as much as possible, listening to him as much as possible and listening to him with the truly sensitive ears: those of the heart, which one feels they are truly listening to God. And your General Assembly is guaranteed to be fruitful.

Secondly, continue to take care of communion - you are doing it magnificently well. We all have to take care of communion in our Church, which is the Church of the Lord Jesus. And see that the word I have used in beautiful Spanish is communion. I did not say uniformity. If there is one thing the Church has, it is the great variety of charisms, sensitivities, responses, and fidelity to the Lord according to the moment, the times, the centuries, the cultures. The only thing that does not belong is when there is no communion and communion with the Church. We have to accept that the Church of today, thanks be to God, with the Pope that the Lord and the Holy Spirit has given us, and with this Church that we are all part of, and accompanies, assists and is ready to make a journey together, to help, to correct even if necessary. So I also invite you to have this word as a focal point: that everything we think, dream, that everything that is discerned be in fidelity to your charism and in communion… which will sprint, I have no doubt, that a gaze of life, of fidelity, of service will come out again.

Third, the Church also needs you. Because the Church in today's world also needs to be there where the river of life flows, in a world that is troubled, tense, a more difficult world than that of fifty years ago, unquestionably. And your consecration in the world is a gift from God. You will always go, each one of you, where I, as a cardinal of the Church, can not reach. This is the diversity and richness that the Church has: all the diversity of calls and vocations. I therefore stress this as well. The Church, the people of God and the Church as a community that welcomes; the Church which, from the Pope, the first and supreme pastor, tries to accompany and reach out to all communities as sons and daughters, says to you: "we need your fidelity and your consecration in the world". A lay consecration to be in the world without being of the world, in the Johannine sense of the expression. So with this I also encourage you to live your General Assembly with a spirit of enthusiasm and hope.

Fourth and lastly: John is arrested, that is, his service has passed, and moreover his life ends in martyrdom. The Lord Jesus takes up the baton, not to be a disciple of John, but to be the forerunner, and the Lord Jesus invites, already in his first words, in the proclamation of the Kingdom, he invites conversion. Each one of us must constantly say to the Lord: "Lord, help me, help me to always be in this attitude of conversion, because the dust of the road sticks". It is the law of nature. If you have a room with the window open

for a week, be prepared to pick up everything we don't even see. The heart, always available to be in an attitude of growth, of fidelity, especially to the only important one who is the Lord. And with just one important realization, the Lord begins to call. The Lord has called all of us who are here. Would he have called us on our own merits? The answer is absolutely no. What a danger when one believes that one is where one is, by merit! When we believe that everything is truly by God's grace, we humbly respond, with the Lord's help, with fidelity. And that also applies to everything you are going to talk about. If we are all here, it is, above all, not because of a call of merit, but by grace. In fidelity we are saying every day *eccomi*, my Lord, here I am, a little like Mary, may your will be done.

I say this with great affection and with the certainty that I address you with words you are familiar with, you have a lot of responsibility. Hundreds and hundreds of general chapters are held every year, assemblies of all kinds. It is not humanly possible to say that God's will has always and everywhere been sought. Prices are also paid for what is human, prices are paid for power dynamics, prices are paid for forceful groups, just as it happens in our societies. That is why we must be very attentive, because as St. Paul says, sometimes I do the evil that I do not want and I do not do the good that I should do. It is a wonderful opportunity for your General Assembly to truly be a time of grace, in the presence of the Spirit, where you can write your next and best chapters.

May the Lord bless you and may the grace that we also receive in this Eucharist, and in the intimate and personal encounter with the Lord, sustain all that you are going to do.

Amen.

Annex 6: Homily for the Eucharistic Celebration at the Conclusion of the General Assembly

Castel di Guido, Rome, February 14, 2026

Formatted: Italian (Italy)

Cardinal Kevin Farrell, Prefect of the Dicastery for Laity, Family and Life

Dear Consecrated Women of Regnum Christi,

This Holy Mass concludes intense days of the General Assembly. With this Eucharistic celebration we want to present to the Lord the fruit of the work of these days and of the decisions taken together, including the election of the new general director and her council. We wish them all the best and offer them our prayers that they may carry out this task to the best of their ability, in service to you all.

In the Gospel we heard the sending out of the seventy-two disciples to proclaim the presence of the Kingdom of God. The number seventy-two is not accidental; it recalls the nations that repopulated the earth after the flood (cf. *Gen* 10:1-32) and therefore represents universality. Thus, Jesus prefigures in the mission of the 72 the future universal mission of the Church. All peoples, in every region of the earth, are called to receive the Good News of God's closeness and merciful love. It is also a central aspect of your charism: total dedication to Christ in order to collaborate in the establishment of his Kingdom. You come from different countries and cultures and, like the meaning of the 72 disciples, you are sent on mission throughout the world.

The "Kingdom of Christ" is in the very name of your Society and you know well that proclaiming the Kingdom does not mean promoting a political program or an abstract ideal of a perfect society, but that the Kingdom is the person of Christ. He is the *autobasileia*, as Origen said (Com. *Mt* 14:7). Thus, for you, "serving the Kingdom" means "serving Christ". You have felt the call to consecrate yourselves to Christ because you have known him, you have found in him true happiness, the answer to so many questions, you have discovered in him the possibility of a beautiful life that satisfies the heart, the mind, the affections, that creates fraternal relationships, and in Christ you

have felt valued as women, with all the specific gifts that each of you possesses. Therefore, the relationship with Christ must be continually cultivated, not given just once and for all. It must be nourished and grow through prayer, meditation on the Gospel, the sacraments, through fraternal life and exchange with the sisters and with all those who are "bearers of Christ", not only spiritual fathers and mothers, but also the poor and the suffering.

There is also another aspect. The concept of "Kingdom" refers to a social dimension. It is the condition of a people who live under the authority of a king, who are guided by him and in whom a network of relationships has been structured. It starts from the king, unites and gathers together all those who belong to the Kingdom. The Kingdom, therefore, is certainly the person of Christ, but it is Christ who becomes shared humanity, who becomes new social relationships, who becomes a new culture, a new society for all those who welcome him.

This is also part of your charism: from the beginning you have not borne witness to a Christianity that takes refuge in intimacy and individualistic spiritualism, but you have shown how Christ can be the leaven of a new culture, of a new society, and for this reason you have had the courage to bring the light of the Gospel to the modern media, to schools and universities, to workplaces. It is a mission that must be carried out with enthusiasm and without ever being discouraged, because it has borne and will continue to bear great fruit. Leavening society and culture with the leaven of the Gospel means, in fact, creating an environment that prepares hearts and minds to welcome the Truth, to open themselves without prejudice to the Transcendent, an environment that is also more human, more attentive to the dignity of each person and free from the bad seed of hatred and conflict. In this way, you become "mothers" not only of the people who draw near to Christ, but also mothers of a renewed world, in which each person can discover his or her call to become a child of God. This is what Saints Cyril and Methodius, whose memory is celebrated today, did, who became the "spiritual fathers" of the Slavic peoples. These two brothers, who lived in the ninth century and were originally from Greece, were sent on mission to the Slavic peoples, first by the emperor of the East and then by the pope himself. In Santa Maria Maggiore, in the Baptistery, you can find the plaques recalling the approval, by Pope Adrian II, of the Paleo-Slavic language in the

liturgy, introduced by the two brothers using an alphabet created themselves. The liturgical books were placed on the altar of the basilica and blessed by the Pope, who approved their use. Cyril and Methodius understood that the Slavic peoples could serve as bridges and mediators between the two parts of the empire, the Western and the Eastern, and so they devoted their energies and creativity to the evangelization of these peoples. They had to overcome a lot of resistance: in the West in fact, many were convinced that the only three sacred languages allowed to praise God were Hebrew, Greek, and Latin, and they opposed the Paleo-Slavic language they introduced. In addition, they suffered the hostility of the clergy of Western origin, who considered their mission in Moravia as an interference in the territory of their jurisdiction. Mission, as always, entails difficulties, misunderstandings and sufferings, but it bears great fruit. Thanks to Cyril and Methodius, in fact, the Gospel has taken root among the peoples of Eastern Europe. Therefore, you too should never be discouraged in the face of the difficulties and resistance, greater or lesser, that you will encounter in the environments in which you work. The Lord will multiply the seed sown and use it to touch many hearts with his grace and bring them to his Son.

Dear sisters, the Holy Father, in receiving you in an audience, encouraged you to continue to reflect on the charism, because a well-defined identity will help you to "evangelize the contexts in which you live" and not to be "absorbed or homogenised" by the environment you live in[27]. He also invited you to "experiment with new models of government" that can better guide the life and activities of your Society[28], and he exhorted you to "promote ever deeper communion within the entire Family, sharing spirituality and apostolate, living fully the specific vocation to which God has called you"[29]. These are the tasks that the Church entrusts to you for the immediate future and that will undoubtedly help your "spiritual family" to find stability and to continue on its journey with great serenity, since a clear identity, good governance and sincere communion are guarantees of respect for all members and foster the human and spiritual growth of each one.

Dear sisters, we entrust to the Lord the Society of Regnum Christi, your lives, the consecration of each one of you, your aspirations and your service to the

[27] POPE LEO XIV, *Address to the Societies of Apostolic Life of Regnum Christi*, (January 29, 2026).
[28] Ibid
[29] Ibid

Church and to the brothers and sisters you are sent to. May the Virgin Mary, Queen of the Apostles, preserve you in faith, in spousal love for Christ and in interior peace. Amen.