

**RITE OF ASSOCIATION TO
THE REGNUM CHRISTI
FEDERATION**



REGNUM CHRISTI

Contents

Contents.....	3
Introduction	4
The Introductory Rite	5
Liturgy of the Word.....	8
Prayer of the Faithful.....	11
Association to Regnum Christi	14
Concluding Rites.....	17
Appendix A: Readings for the Rite of Association ...	20
Appendix B: Rite of Association Before or After the Celebration of the Eucharist	32

Introduction

In accordance with the provisions of No. 20 of the *Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation*, lay people who feel called to associate to Regnum Christi after spending some time experiencing the life of a Regnum Christi member and following a path of discernment, must state their will in a written communication to the section director in their locality.

The *Rite of Association* is usually held after a triduum, and has the form of a paraliturgy. It is recommended that the paraliturgy be directed by the section chaplain or the section director, be they a lay person, a consecrated woman, a lay consecrated man, or a Legionary of Christ. As many members as possible, from all the Regnum Christi vocations, should come to the ceremony, as well as family and friends. The new member's team leader should also attend. It is recommended that the rite be held in a church or an oratory, in an atmosphere of personal and communal prayer.

If the *Rite of Association* of new members and the *Rite of the Promise of Self-giving* of other members are celebrated the same day, both ceremonies may be integrated into one, with the texts proper to each rite.

If the *Rite of Association* takes place before or after the Celebration of the Eucharist, the Penitential Act and the Readings are omitted, going from the Opening Prayer to the Christological Proclamation.

The Introductory Rite

All stand. An opening song is sung.

Presider:

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

All:

Amen.

The presider introduces the paraliturgy with these or similar words:

We are gathered today to celebrate the association of **N.N.** to the Regnum Christi spiritual family. They have traveled a path that has led them to know our charism and have felt the call to begin this new stage as Regnum Christi members. To respond adequately to this call, we recognize the work of God's mercy in our lives and the grace of receiving a gift from God, while aware of our own fragility. With this attitude, let us recognize our failings and sins before God and implore his mercy.

A brief pause for silence follows.

Then, the presider, using these or other invocations, says or sings "Lord, have mercy" (Kyrie eleison):

You have made us be born again by water and the Holy Spirit:

Lord, have mercy.

All:

Lord, have mercy.

Presider:

You call us to know and love you, and so make your Kingdom present in our world:

Christ, have mercy.

All:

Christ, have mercy.

Presider:

You have left us a commandment of love in to make known your message of salvation:

Lord, have mercy.

All:

Lord, have mercy.

The absolution by the priest follows. If the presider is not a priest, then all say:

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All:

Amen.

Presider:

Let us pray.

O God, you have revealed to us the mystery of love for all people that burns in the Heart of your Son, and you desire to reign in our lives and in the world. You call us, as baptized persons, to bear witness to your love by the unity and charity among us. We ask that Regnum Christi be, for these sons (daughters) of yours who are willing to follow you in it, a sign of the presence of the Kingdom and a path to holiness and apostolate in the heart of the Church. Through Christ our Lord.

All:

Amen.

Liturgy of the Word

The readers go to the ambo while all sit.

The Readings are taken from the appendix with the usual introductions and conclusions.

After the Readings, the presider gives a reflection on the Readings and on the meaning of the Act of Association to Regnum Christi. Afterwards, all spend a few moments in silence and personal prayer.

THE CHRISTOLOGICAL PROCLAMATION:

CHRIST, THE WAY, THE TRUTH AND THE LIFE OF THE CHRISTIAN

Presider:

Please stand.

As we listen to the Christological Proclamation of Saint Paul VI, let us acknowledge Christ as the center, standard and model of our life:

Jesus is the high point of human aspirations,
the end point of our hopes and our prayers,
the focal point of the desires of history and civilization. He is, in other words, the Messiah,
the center of humanity,
the One who gives meaning to human events,
the One who gives value to human actions,
the One who forms the joy and fullness
of the desires of all hearts.

He is the true man,
the archetype of perfection, of beauty, of holiness,
placed by God to personify the true model
— the true concept — of man,
the brother of everyone,
the irreplaceable friend,
the only One worthy of all trust and all love.

He is the man-Christ.

And at the same time

Jesus is at the source of every true good fortune of ours. He is the Light that gives proportions, form, beauty and shade to the room of the world.

He is the Word that defines everything,

explains everything,
classifies everything,
redeems everything.

He is the principle of our spiritual and moral life:

He says what must be done

and gives the strength — the grace — to do it.

His image — or rather his presence — is reflected

in every soul that becomes a mirror

to receive his ray of truth and life

— that is, in every soul that believes in him

and welcomes sacramental contact with him.

He is the God-Christ,

the Master, the Savior, the Life.

All:

Amen.

Prayer of the Faithful

All remain standing.

Presider:

Let us entrust the prayers and intentions we bring in our hearts today to the hands of Our Lord. We respond:

Thy Kingdom come, Lord!

Reader:

Almighty God, the Church is the seed and beginning of your Kingdom on this earth. Make us aware that we are a living part of the Church, called to play a role in her evangelizing mission. Help us to adhere with love and obedience to the Pope and the other bishops, knowing and spreading his teachings, seconding his initiatives, and supporting our local Church². We pray:

All:

Thy Kingdom come, Lord!

Reader:

Father, by our baptism you call us to live as your sons and daughters in the midst of temporal realities. Give us the grace to know and participate in the mystery of Christ who comes to meet us, reveals the love of his heart to us, gathers us together, forms us as apostles and Christian leaders, sends us out and accompanies us as we collaborate with him in the evangelization of people and of society³. We pray:

All:

Thy Kingdom come, Lord!

Reader:

May the experience of the love of Jesus Christ lead us to focus our entire existence on him. May our response to our Friend and Lord be that of a personal, real, passionate and faithful love, a fruit of encountering him in the Gospel, in the Eucharist, on the cross and in our neighbor⁴. We pray:

All:

Thy Kingdom come, Lord!

Reader:

Help us to understand, as followers and collaborators of Christ the Apostle, that prayer, participation in his cross, selfless service of others, trust in the action of his grace, and the witness of a truly Christian life precede and accompany all our apostolic action⁵. We pray:

All:

Thy Kingdom come, Lord!

Reader:

May the personal experience of your love bring forth in our hearts the interior drive to give ourselves passionately, to make your Kingdom present in the world⁶. May we bear witness to this Kingdom, and may its announcement and growth be the ideal that inspires and directs us⁷. We pray:

All:

Thy Kingdom come, Lord!

Reader:

Grant that our lifestyle be contemplative and evangelizing. May we discover the presence and love of Christ in our hearts, in our neighbor, and in the world. May we be men and women of interior life, who love prayer, and trust in the action of God in our quest for holiness and in the apostolate. May we experience Christ's desire to light the fire of the Father's love in others' hearts. As missionary disciples, may we carry out the task of proclaiming the Kingdom and bringing the light of the Gospel to the whole world. We pray:

All:

Thy Kingdom come, Lord!

Presider:

We ask all this through Christ, our Lord.

All:

Amen.

Presider:

Please be seated.

Association to Regnum Christi

Next, the presider invites the candidates to make the Act of Association.

PRESENTATION OF THE CANDIDATES

Presider:

Those who are going to associate to Regnum Christi, stand and say “Present” when called: **N.N.**

Candidate:

Present.

ACT OF ASSOCIATION

Presider:

If you wish to accept Christ's invitation to be his friends and apostles, living your baptismal vocation according to the Regnum Christi charism, state before God your decision to associate to the Regnum Christi Federation, and to assume the commitments that belonging to the Movement entails.

Candidates:

Lord, you have called me
to consciously live my baptismal vocation
to holiness and to apostolate
according to the charism of Regnum Christi,
to give myself to Christ
in my state and condition of life
so he may reign in my heart and in society.

That is why I wish to associate to the Regnum Christi Federation,

thus expressing my belonging to our spiritual family.

Today I begin a new stage

on the journey of assimilating and living the spirituality, communion, and mission of Regnum Christi.⁸

To achieve this,

I commit to the following:

° To grow in friendship with Christ, developing the life of grace through prayer and the sacraments.

° To live the evangelical virtues of poverty, filial obedience, and purity in thought and action.

° To fulfill the duties of my state in life with love and honesty, as a service to God and to others.

° To apply myself to my integral formation, and forge my Christian leadership.

° To initiate and participate in apostolic initiatives.

° To profess a faithful and active love for the Holy Church, the Pope, and the other bishops.

° To generously offer my prayer, talents, time, and material goods

to collaborate in the mission of Regnum Christi at the service of the Church⁹.

PRESENTATION OF THE CRUCIFIX AND THE BIBLE

The presider then presents a crucifix and a Bible to each candidate while saying the relevant exhortation. If the group is very large, the exhortation can be said aloud the first few times, and then in a low voice while the assembly sings suitable liturgical songs.

PRESENTATION OF THE CRUCIFIX

Presider:

If you want to come after Christ, take up your cross and follow him; because whoever does not take up their cross and follow him is not worthy of him.

Candidates:

Hail, O cross, our only hope.

PRESENTATION OF THE BIBLE

Presider:

Receive the book that is the Word of God. May it be food that nourishes your life, a light that always guides your steps toward eternal life, and a message of salvation that you generously carry to all people.

Candidates:

Amen.

Concluding Rites

COMMITMENT OF THE REGNUM CHRISTI MEMBERS

Presider:

Moved by the desire to make the Kingdom of Christ present in hearts and in society, and aware that God relies on the free collaboration of people to carry out his plan of salvation, let us say together:

All the Regnum Christi members:

I accept your invitation and so it is my responsibility:

- to see that your words are not lost and that your message of salvation reaches others;
- to live your word in such a way that those who see me will recognize you and give you glory, that they will be moved by your grace to participate in the faith of the Church and bear living witness to it; and
- to embody the charism of Regnum Christi to fulfill this mission in the Church and in the world.

BLESSING

If the presider is not a priest or deacon, the following formula is used.

Presider:

Let us ask for God's blessing to strengthen us in the mission he has entrusted to us. Let us say together:

All (while each makes the sign of the cross):

May the Lord bless us,
protect us from all evil
and bring us to everlasting life.
Amen.

If the presider is a priest or deacon, he uses the following formula.

Priest or deacon:

The Lord be with you.

All:

And with your spirit.

Priest or deacon:

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

All:

Amen.

A Recessional Song is sung.

At the conclusion of the Rite, the presider, the new members, and the section director sign the Certificate of Association to the Regnum Christi Federation, which registers the celebration of the Act of Association. The names and the date of the Association of the new members are sent to the territorial directorate to be recorded in the appropriate registers (see GRRCF 5).

Appendix A: Readings for the Rite of Association

FIRST READING

Genesis 12:1-9

A reading from the Book of Genesis

In those days, The LORD said to Abram: Go forth from your land, your relatives, and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the families of the earth will find blessing in you.

Abram went as the LORD directed him, and Lot went with him. Abram was seventy-five years old when he left Haran. Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan, Abram passed through the land as far as the sacred place at Shechem, by the oak of Moreh. The Canaanites were then in the land.

The LORD appeared to Abram and said: To your descendants I will give this land. So Abram built an altar there to the LORD who had appeared to him. From there he moved on to the hill country east of Bethel, pitching his tent with Bethel to the west and Ai to the east. He built an altar there to the LORD and invoked the LORD by name. Then Abram journeyed on by stages to the Negeb.

The word of the Lord.

Or

Romans 8:26-39

A Reading from the Letter of Saint Paul to the Romans.

Brothers, the Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will.

We know that all things work for good for those who love God, who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.

What then shall we say to this? If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written:

“For your sake we are being slain all the day;
we are looked upon as sheep to be slaughtered.”

No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.

The word of the Lord.

Or

Ephesians 1:1-12

A reading from the beginning of the Letter of Saint Paul to the Ephesians.

Paul, an apostle of Christ Jesus by the will of God, to the holy ones who are in Ephesus, faithful in Christ Jesus: grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. In him we were also chosen, destined in accord with

the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ. The word of the Lord.

Or

Colossians 1:1-12

A reading from the beginning of the Letter of Saint Paul to the Colossians.

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the holy ones and faithful brothers in Christ in Colossae: grace to you and peace from God our Father.

We always give thanks to God, the Father of our Lord Jesus Christ, when we pray for you, for we have heard of your faith in Christ Jesus and the love that you have for all the holy ones because of the hope reserved for you in heaven. Of this you have already heard through the word of truth, the gospel, that has come to you. Just as in the whole world it is bearing fruit and growing, so also among you, from the day you heard it and came to know the grace of God in truth, as you learned it from Epaphras our beloved fellow slave, who is a trustworthy minister of Christ on your behalf and who also told us of your love in the Spirit.

Therefore, from the day we heard this, we do not cease praying for you and asking that you may be filled with the knowledge of his will through all spiritual wisdom and understanding to live in a manner worthy of the Lord, so as to be fully pleasing, in every good work bearing fruit and growing in the knowledge of God, strengthened with every power, in accord with his glorious might, for all endurance

and patience, with joy giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light.

The word of the Lord.

RESPONSORIAL PSALM

Psalm 23:1-3a, 3b-4, 5,6

R. The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd; I shall not want.
In verdant pastures he gives me repose.
Beside restful waters he leads me;
he refreshes my soul.

R. The Lord is my shepherd; there is nothing I shall want.

He guides me in right paths
for his name's sake.
Even though I walk through the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage.

R. The Lord is my shepherd; there is nothing I shall want.

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.

R. The Lord is my shepherd; there is nothing I shall want.

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the Lord
for years to come.

R. The Lord is my shepherd; there is nothing I shall want.

Or

Psalm 119

R. Your word is a lamp for my feet, a light for my path.

Your word is a lamp for my feet,
a light for my path.

I make a solemn vow
to observe your righteous judgments.
I am very much afflicted, LORD;
give me life in accord with your word.

R. Your word is a lamp for my feet, a light for my path.

Accept my freely offered praise;
LORD, teach me your judgments.
My life is always at risk,
but I do not forget your law.
The wicked have set snares for me,
but from your precepts I do not stray.

R. Your word is a lamp for my feet, a light for my path.

Your testimonies are my heritage forever;
they are the joy of my heart.
My heart is set on fulfilling your statutes;
they are my reward forever.

R. Your word is a lamp for my feet, a light for my path.

GOSPEL

Matthew 11:25-30

A reading from the holy Gospel according to Matthew

At that time, Jesus said in reply, "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

The Gospel of the Lord.

Or

Matthew 13:31-35

A reading from the holy Gospel according to Matthew

At that time, He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'" He spoke to them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened." All these things Jesus spoke to the

crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet:

“I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world.”

The Gospel of the Lord.

Or

Matthew 18:18-20

A reading from the holy Gospel according to Matthew

At that time, Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

The Gospel of the Lord.

Or

Mark 3:13-19

A reading from the holy Gospel according to Mark

At that time, He went up the mountain and summoned those whom he wanted and they came to him. He appointed twelve, whom he also named apostles, that they might be with him and he might send them forth to preach and to have authority to drive out demons: [he appointed the twelve: Simon, whom he named Peter; James, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of

Alphaeus; Thaddeus, Simon the Cananean, and Judas Iscariot who betrayed him.

The Gospel of the Lord.

Or

Luke 1:28-38

A reading from the holy Gospel according to Luke

In those days the angel came to her and said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

The Gospel of the Lord.

Or

Luke 10:1-9

A reading from the holy Gospel according to Luke

At that time, the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'"

The Gospel of the Lord.

Or

John 14:1-14

A reading from the holy Gospel according to John

At that time, Jesus said to his disciples:

"Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you

to myself, so that where I am you also may be. Where I am going you know the way.” Thomas said to him, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, then you will also know my Father. From now on you do know him and have seen him.” Philip said to him, “Master, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it.”

The Gospel of the Lord.

Appendix B: Rite of Association Before or After the Celebration of the Eucharist

(Regnum Christi North America)

The *Rite of Association* often takes place before or after the Celebration of the Eucharist. In this case the Penitential Act, Readings, and Prayers of the Faithful are omitted. It is recommended that some or all of the intentions contained in the Prayers of the Faithful proposed for the *Rite of Association* be used in the Celebration of the Eucharist.

The Celebration of the Eucharist begins with the antiphon followed by the Sign of the Cross, and ends with the Closing Prayer and Dismissal. If there are processional and recessional hymns, those mark the beginning and end of the Eucharistic Celebration. Given that nothing may be added, removed, or changed within the liturgy¹⁰, the following are suggested ways of celebrating the Rite of Association immediately before or after the Celebration of the Eucharist:

- **Option A: an independent ceremony immediately before the Celebration of the Eucharist**
 - The presider (vesting only alb and stole if they are a priest or deacon) enters and oversees the *Rite of Association*, and then exits.
 - The Celebration of the Eucharist proceeds as customary.

- It is recommended that the entrance and recessional songs for the Rite of Association be omitted.
- **Option B: an independent ceremony immediately after the Celebration of the Eucharist**
 - After the celebrant and ministers have processed out, the presider (vesting only alb and stole if they are a priest or a deacon) enters and oversees the *Rite of Association*.
 - To facilitate recollection and flow, the recessional hymn of the Eucharistic Celebration may be omitted.
 - It is recommended that the entrance and recessional songs for the *Rite of Association* be omitted.

The following alternative *Rite of Association* contains only the parts that are maintained when associations are held before or after the Celebration of the Eucharist:

RITE OF ASSOCIATION TO THE REGNUM CHRISTI FEDERATION

All stand. An opening song may be sung.

Presider:

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

All: Amen.

The presider introduces the paraliturgy with these or similar words:

We are gathered today to celebrate the association of **N.N.** to the Regnum Christi spiritual family. They have traveled a path that has led them to know our charism and have felt the call to begin this new stage as Regnum Christi members. To respond adequately to this call, we recognize the work of God's mercy in our lives and the grace of receiving a gift from God, while aware of our own fragility.

Let us pray.

O God, you have revealed to us the mystery of love for all people that burns in the Heart of your Son, and you desire to reign in our lives and in the world. You call us, as baptized persons, to bear witness to your love by the unity and charity among us. We ask that Regnum Christi be, for these sons (daughters) of yours who are willing to follow you in it, a sign of the presence of the Kingdom and a path to holiness and apostolate in the heart of the Church. Through Christ our Lord.

All: Amen.

**THE CHRISTOLOGICAL PROCLAMATION:
CHRIST, THE WAY, THE TRUTH AND THE LIFE OF THE CHRISTIAN**

Presider:

As we listen to the Christological Proclamation of Saint Paul VI, let us acknowledge Christ as the center, standard and model of our life:

Presider / Reader:

Jesus is the high point of human aspirations,
the end point of our hopes and our prayers,
the focal point of the desires of history and civilization. He
is, in other words, the Messiah,
the center of humanity,
the One who gives meaning to human events,
the One who gives value to human actions,
the One who forms the joy and fullness
of the desires of all hearts.

He is the true man,
the archetype of perfection, of beauty, of holiness,
placed by God to personify the true model
— the true concept — of man,
the brother of everyone,
the irreplaceable friend,
the only One worthy of all trust and all love.

He is the man-Christ.

And at the same time

Jesus is at the source of every true good fortune of ours. He
is the Light that gives proportions, form, beauty and shade
to the room of the world.

He is the Word that defines everything,

explains everything,
classifies everything,
redeems everything.

He is the principle of our spiritual and moral life:

He says what must be done

and gives the strength — the grace — to do it.

His image — or rather his presence — is reflected

in every soul that becomes a mirror

to receive his ray of truth and life

— that is, in every soul that believes in him

and welcomes sacramental contact with him.

He is the God-Christ,

the Master, the Savior, the Life¹¹.

All: Amen.

Presider:

Please be seated.

ASSOCIATION TO REGNUM CHRISTI

Next, the presider invites the candidates to make the Act of Association.

PRESENTATION OF THE CANDIDATES

Presider:

Those who are going to associate to Regnum Christi, stand and say “Present” when called: **N.N.**

Candidate:

Present.

ACT OF ASSOCIATION

Presider:

If you wish to accept Christ's invitation to be his friends and apostles, living your baptismal vocation according to the Regnum Christi charism, state before God your decision to associate to the Regnum Christi Federation, and to assume the commitments that belonging to the Movement entails.

Candidates:

Lord, you have called me
to consciously live my baptismal vocation
to holiness and to apostolate
according to the charism of Regnum Christi,
to give myself to Christ
in my state and condition of life
so he may reign in my heart and in society.
That is why I wish to associate to the Regnum Christi
Federation,

thus expressing my belonging to our spiritual family.
Today I begin a new stage
on the journey of assimilating and living
the spirituality, communion, and mission
of Regnum Christi.¹²

To achieve this,
I commit to the following:

- ° To grow in friendship with Christ,
developing the life of grace
through prayer and the sacraments.
- ° To live the evangelical virtues of poverty,
filial obedience.
and purity in thought and action.
- ° To fulfill the duties of my state in life
with love and honesty.
as a service to God and to others.
- ° To apply myself to my integral formation,
and forge my Christian leadership.
- ° To initiate and participate in apostolic initiatives.
- ° To profess a faithful and active love
for the Holy Church, the Pope, and the other bishops.
- ° To generously offer my prayer,
talents, time, and material goods
to collaborate in the mission of Regnum Christi
at the service of the Church¹³.

PRESENTATION OF THE CRUCIFIX AND THE BIBLE

The presider then presents a crucifix and a Bible to each candidate while saying the relevant exhortation. If the group is very large, the exhortation can be said aloud the first few times, and then in a low voice while the assembly sings suitable liturgical songs.

PRESENTATION OF THE CRUCIFIX

Presider:

If you want to come after Christ, take up your cross and follow him; because whoever does not take up their cross and follow him is not worthy of him.

Candidates:

Hail, O cross, our only hope.

PRESENTATION OF THE BIBLE

Presider:

Receive the book that is the Word of God. May it be food that nourishes your life, a light that always guides your steps toward eternal life, and a message of salvation that you generously carry to all people.

Candidates:

Amen.

CONCLUDING RITES

COMMITMENT OF THE REGNUM CHRISTI MEMBERS

Presider:

Moved by the desire to make the Kingdom of Christ present in hearts and in society, and aware that God relies on the free collaboration of people to carry out his plan of salvation, let us say together:

All the Regnum Christi members:

I accept your invitation and so it is my responsibility:

- to see that your words are not lost and that your message of salvation reaches others;
- to live your word in such a way that those who see me will recognize you and give you glory, that they will be moved by your grace to participate in the faith of the Church and bear living witness to it; and
- to embody the charism of Regnum Christi to fulfill this mission in the Church and in the world.

BLESSING

The blessing and recessional song are omitted when the rite takes place immediately before the Celebration of the Eucharist (see Option B).

If the presider is not a priest or deacon, the following formula is used.

Presider (if layperson):

Let us ask for God's blessing to strengthen us in the mission he has entrusted to us. Let us say together:

All (while each makes the sign of the cross):

May the Lord bless us,
protect us from all evil
and bring us to everlasting life.
Amen.

If the presider is a priest or deacon, he uses the following formula.

Presider (if priest or deacon):

The Lord be with you.

All: And with your spirit.

Priest or deacon:

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

All: Amen.

A Recessional Song may be sung.

NOTES

¹ Paul VI, General Audience, February 3, 1965.

² Cf. SRCF 16.

³ See SRCF 8.

⁴ See SRCF12.

⁵ See SRCF 9.

⁶ See SRCF 10.

⁷ See SRCF 13.

⁸ See RL 16.

⁹ See RL 17.

¹⁰ Sacrosanctum Concilium, 22. 3.

¹¹ Paul VI, General Audience, February 3, 1965.

¹² See RL 16.

¹³ See RL 17.