

A Framework for the Regnum Christi Lay Apostle



REGNUM CHRISTI
Formation Pathway

Printed in the United States of America

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Abbreviations Used in Endnotes

CCC Catechism of the Catholic Church

CL *Christifideles Laici*

DCE *Deus Caritas Est*

EG *Evangelii Gaudium*

GS *Gaudium et Spes*

RL Rule of Life

SRCF Statutes of the Regnum Christi Federation

Introductory Context

The work of the RC Formation Pathway goes back to around the year 2017. The Regnum Christi Territorial Committee tasked the RC Spirituality Center, directed by Lucy Honner and Fr. John Bartunek, LC, to identify the essential elements that enabled lay members of Regnum Christi in the North American Territory to live out the formative dimension of their calling.

Institutes of Consecrated Life typically have a document outlining their formative style, guidelines, and plan called a *Ratio Institutional*. In a sense, the RC Formation Pathway was understood as a “mini-ratio” for RC Lay members. The goal was that by identifying these essential elements understood in their conglomerate as the formation pathway, there would be greater effectiveness and efficiency in formation efforts and activities undertaken by individuals, teams, sections, localities, and territorial authorities.

In 2018, Fr. John published a essay entitled “Our Formation Pathway: A Regnum Christi Essay on Integral Formation and the Journey to Christian Maturity” which helped the concept of the formation pathway become widely promulgated among lay RC members. Resources for the formation pathway were housed on the RC Spirituality website.

For our Regnum Christi spiritual family, 2017 and 2018 were crucial years for discernment of our canonical structure and how the different vocations would interrelate and articulate those essential elements of our charism that we all held in common. The Church concluded this formal stage of discernment and renewal by establishing the Regnum Christi Federation on May 31, 2019, and approving the Statutes of the Regnum Christi Federation. The Rule of Life for the lay associated members was conditionally approved by the Extraordinary General Convention the previous year with the condition of the approval of the Extraordinary General Assembly and was updated with the approved Statutes in June of 2019.

With the certainty of the Church’s validation of the Regnum Christi Identity came the need to review and refresh the RC Formation Pathway through the lens of the renewal and Regnum Christi’s current configuration and proper law documents. It was necessary to consider these essential elements in light of the renewal and determine the framework for forming RC lay members in the North American Territory. The intuitions and the hard work previously done by many people in the North American Territory have us in a place where we can “focus the lens” of what we were already looking at and gain a clearer picture to continue with even greater certainty and clarity. This applies to how lay people are called to live the Regnum Christi charism and their formation and accompaniment as they walk their path of gradual and growing configuration into Christ the Apostle of the Kingdom.

Internationally, the Life and Mission department of the General Government of Regnum Christi took the RC Formation Pathway previously developed in the North American Territory as the basis for updating the understanding of Regnum Christi formation for lay members, the principles of formation, and other key considerations. This was published as an installment of the RC Identity Essay Collection in the fall of 2023, “The Formation of the Apostle of the Kingdom: Formative Guidelines for the Lay Members of Regnum Christi.” These simultaneous processes have been enriching as we update the RC Formation Pathway and its implementation in the North American Territory.

This document contains a framework with two principal parts: the portrait of the RC lay apostle and the specific formation plan for North America. The first part sketches what a lay person with the Regnum Christi charism looks like when fully living their lay vocation according to this charism, and the second part maps out steps to get there.

Glossary of Some Key Terms

A Framework for the Regnum Christi Lay Apostle

A framework offers the structure or framing of a system, concept, or text. We use it here to describe **the outline of the Regnum Christi lay apostle** that serves as a support or guide in **living out the RC identity as a lay person and the formative path** to help each Regnum Christi lay member reach vocational plenitude.

The core of the identity of a lay apostle in Regnum Christi is a lay member of the Catholic Church entrusted with the specific charism of Regnum Christi. It is this identity that gives shape to the framework.

The Regnum Christi **charism** is a gift of the **Holy Spirit** that gives us access to the Mystery of Christ through one aspect of his life. It isn't configuration into Christ "generically" but through the lens of this mystery: **Christ, the Apostle of the Kingdom**. Christ is the One who is sent from the Father to establish the Kingdom, and then he sends us to collaborate with him in making present his Kingdom. Therefore, Regnum Christi formation is going to be colored by this specific charism. Its **formative style** with its characteristics, principles and guidelines flows directly from its identity and expresses itself in **specific competencies or traits** that configure members more closely to Christ the Apostle.

The Regnum Christi Formation Pathway

The Regnum Christi Formation Pathway is the **journey and process of formation** of a Regnum Christi lay member's **growing configuration with Christ the Apostle of the Kingdom**¹ - the particular aspect of the mystery of Christ which Regnum Christi has been entrusted with.²

Formation is viewed as a gradual journey through time; a process that crescendos into configuration with Christ.³ Graduality implies there are different moments or phases of this journey; it isn't immediate or accomplished all at once it grows progressively. It is more than just a content plan; it outlines a pedagogically dynamic process towards development of specific competencies (knowledge, attitudes, skills, and behaviors) encompassing the whole person and working towards human and Christian maturity. This process is not static but lived.

This translates into a formation plan that is implemented at each organizational level of Regnum Christi according to its scope and role – the territory, locality, section, team and individual levels.

Formation Plan

Offers **objectives, guidelines, and means for formation**. Each corresponding level of the organization (territory, section, team, and individual) **needs to adapt** the higher-level formation plans to their current **needs and reality**.⁴

Christ the Apostle of the Kingdom

This is not a term that we are accustomed to using for Christ, but it is theologically correct. In its broadest and literal meaning from Classical Greek, apostle (ἀπόστολος - apóstolos), meaning “one who is sent off” correctly refers to Jesus as the One who is sent by the Father⁵ to call “together all men, scattered and divided by sin, into the unity of his family, the Church,”⁶ also known as Kingdom. God sends his Son as Redeemer and Savior, and then Jesus sends his own apostles, and each baptized Catholic to proclaim the Gospel and make disciples of all nations.⁷ It is this mystery of Christ’s life that the Regnum Christi charism invites us to.

Formator

In the broad sense (used in the Statutes of the Regnum Christi Federation 36): The formation of formators is a principle of apostolic action that is very united to the principle of leadership in SRCF 33. Formators are described in number 36 as “People who are well prepared to form, guide and inspire others are essential for a deep, lasting and dynamic action.” In this broad sense as a principle of apostolic action, to be a formator is to be a missionary to missionaries, a leader to leaders, and an apostle to apostles... it is all about missionary disciple-making. In some ways this is synonymous with apostle or Christian leader. When we refer to this broad sense, every Regnum Christi member, regardless of role, is considered a formator and called to be one. All Regnum Christi members are called to be engaged in what John Paul II refers to in *Christifideles Laici* 63, “formation of those who will form others.”

In the narrow or strict sense (used in the Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation 36): Regnum Christi members who collaborate in the direction of the sections and the formation and accompaniment of Regnum Christi lay members. When we are referring to this specific sense in this document, we use the term Regnum Christi formator. Not every RC member is a RC formator in this sense.

Apostle, Christian Leader

Number 8 of the Statutes of the Regnum Christi Federation equates apostle with the term Christian leader. The literal meaning of the word apostle comes from the Greek to send forth or messenger, the one who is sent. Regnum Christi understands this to mean what Pope Francis has coined as missionary disciples,⁸ and also joins it with the concept of Christian leadership defined as the “ability to inspire, guide and form others, and exercise this as a service.”⁹ Jesus himself explains clearly and models that leadership and authority in his Kingdom is service, it is not a lording over or an inequality of status; but a leadership for others.¹⁰

Regnum Christi Lay Apostle of the Kingdom

This is a term we use to refer to lay associated members of Regnum Christi as defined in SRCF 2 and 5 and RL 1. “The lay members of Regnum Christi are Catholics, who without assuming the evangelical counsels by a sacred bond, personally embrace a vocation from God to live their baptismal commitments in the midst of temporal realities according to the charism of Regnum Christi, the fundamental traits of which are described in numbers six to thirty of the Statutes of the Regnum Christi Federation and in this Rule of Life.”¹¹

Referring to the lay members of Regnum Christi as Regnum Christi lay apostles puts the emphasis on the evangelizing nature and call of both the lay vocation and the Regnum Christi charism. It is important to note that we are referring to those lay people who have felt the call of our Lord and responded by associating individually to the Federation. Not all Regnum Christi apostles are called to be forming and accompanying other Regnum Christi apostles, but every Regnum Christi apostle is called to be forming and accompanying apostles. It is understood however that in this work of forming other apostles, a Regnum Christi lay apostle desires “to share the gift of God they have discovered in Regnum Christi. So they introduce and invite others to Regnum Christi, and accompany those who show interest in getting to know it, or participating in its spirituality and mission.”¹²

Integrating

There are multiple forms of this word that we have traditionally used in Regnum Christi. “Integral” has been an essential characteristic of Regnum Christi formation.¹³ “Integration” has been one of the roles on the section work team typically used in the “AFIRE” model. Sometimes these words have been misunderstood. In this document, we describe Regnum Christi formation as both integral and integrating. There are unique nuances to each form of this word.

- Integral refers to what is necessary to make something whole, an essential component, indispensable for completeness. When referring to integral formation, we are referring to all the essential dimensions that make our formation complete.
- To integrate is to combine with another so they become whole.¹⁴ It highlights the unifying and harmonizing of the components. Its base Latin word means “made whole.” When we refer to formation as both integral and integrating, we want to emphasize not only that all the essential components are there but that there is a unity of life and of identity as an authentic Christian leader. Integrating formation therefore underscores how formation is not a segmented formation or purely identified with content but also incorporates life experiences because it aims to aid the process of personal fulfillment and being made whole.
- Integration in Regnum Christi as part of a role of the leadership team of a section is more than coordinating social events. The fuller meaning of it however is the action or process of integrating, becoming whole. This would refer to both individually that each member becomes more fully the RC lay apostle they are called to be and collectively as being brought along a process of communion to be fully part of the larger Regnum Christi family and apostolic body as a microcosm of being part of the greater Church.¹⁵

Personal Mission

This term could be easily misunderstood or have various interpretations. When we refer to 'personal mission' in this document particularly in the formation plan, we are referring to a gift which is rooted in the very being of the person and is expressed in their actions. Each person has a mission that integrates their natural gifts, talents, personal charisms, desires, personal history, and frailties. Each person has been given a specific way in which Christ is made present in them, and through them, in the world. The contribution of each Regnum Christi member is important to the whole and to the common mission. Personal mission should not be reduced to a specific apostolate, a type of specialization or career path, a plan of studies or an individualistic way of viewing mission that does not take into account the shared charism and common mission.¹⁶

Part I:

A Portrait of the Regnum Christi Lay Apostle

Premises of Regnum Christi Formation

These premises are present at all levels of formation and, in some regard, the RC seal on formation.

- 1** Formation offered by Regnum Christi **corresponds to its identity and mission**, and therefore helps lay members of Regnum Christi discover the full meaning of their lives in Christ, to grow in their human and Christian maturity according to their state in life, and develop themselves as apostles, Christian leaders.¹⁷
- 2** Regnum Christi Formation is based on sound Christian anthropology and therefore adopts **a positive view of the human person and of the world**. This is a view of hope, and a fundamental belief in the innate goodness of both the human person and the world; created, fallen and redeemed. The human person can be transformed by grace, and so can the world.¹⁸ The world becomes a place for encounter, a possibility of Kingdom, a space for mission.¹⁹ It is a vision that is both broad and deep, capable of recognizing the footprints of the Creator in all of creation even through an awareness of the wound of sin.²⁰
- 3** RC formation takes place **in and through life in Regnum Christi** (the 5 elements as described in the Rule of Life: Spiritual life, formation, apostolate, personal accompaniment, and team life). This implies that formation is a blend of content and experiences.²¹
- 4** Formation in Regnum Christi always entails **accompaniment**.²²
- 5** Regnum Christi formation is **adapted to the needs of each of its members, to time and place**. This adaptation considers gender, life stage, age, culture, and where one is at in their faith journey.

Characteristics of the Regnum Christi Formative Style

The Regnum Christi formative style flows from the Regnum Christi identity, from this mystery of Christ, the Apostle of the Kingdom.²³ From this reality emerges the spirituality,²⁴ the evangelizing style,²⁵ and the way of life of the Regnum Christi apostle of the Kingdom.²⁶ This style is permeated with the values, criteria, and characteristics of the Kingdom as the ultimate purpose of Regnum Christi is for Christ's Kingdom to be established in our own hearts, in all people and in society itself.²⁷

Therefore, Regnum Christi Formation is...

1. EXPERIENTIAL AND BORN FROM AN ENCOUNTER



The starting point of the formation pathway is a personal encounter with Jesus Christ. It begins with an experience of Christ,²⁸ and the journey itself is understood as the development of this relationship towards a total configuration with him.²⁹ “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”³⁰

Jesus himself models the way in his Incarnation; coming to encounter us in the specific realities of our life and entering our reality.³¹ He dwells among us and desires to enter into relationship with us, and he in a certain way through his Incarnation “united himself with each man.”³² He wanted to experience our reality, to touch it with his own hands, to walk it with his own feet, to feel it with his own heart.³³ Jesus formed his apostles in this way. For them it all began with a personal experience with him: John and Andrew who are so taken by Christ at their first encounter that they stay the afternoon,³⁴ Peter who upon meeting Christ leaves his boat and everything to follow our Lord on this pathway of discipleship.³⁵ Years later, Jesus puts all of it in context of relationship for Peter – “Peter, do you love me?”³⁶ Paul’s encounter with the Lord on the way to Damascus shifts the entire trajectory of his life and was an experience with the living Lord,³⁷ and so many other examples of those who followed our Lord... it always began with meeting him, encountering him.

Regnum Christi formation’s starting point is this encounter with the person of Jesus Christ, experiencing him who comes to meet each one of us and reveals the love of his heart.³⁸ It considers the relational nature of the person³⁹ and works to encounter each person where they are.⁴⁰ It takes on this experiential component that touches daily life – its ups and downs, joys and sorrows, hopes and frustrations. It highlights that the protagonist is Christ himself who is the one who takes the initiative, draws near to us, and walks with us. “For each one of you, as for the Apostles, the personal encounter with the divine Teacher who calls you friends (cf. Jn 15: 15) can be the beginning of an extraordinary adventure: that of becoming apostles among your peers, to lead them to have the same experience as you of friendship with God made Man, with God who made himself my friend.”⁴¹

2. FOR VOCATIONAL FULFILLMENT



The aim of Regnum Christi formation is to discover the full meaning of our lives in Christ and to reach eternal salvation.⁴² It is about living out our vocation to the full and finding fullness of life in Christ.⁴³ This is another way of saying holiness or sanctity.

Jesus proclaims himself as Life⁴⁴ and describes the purpose of his coming in terms of fullness of life.⁴⁵ He teaches that the New Covenant is a path of beatitude, of happiness and fulfillment.⁴⁶ We see in the apostles this search for fulfillment and Jesus' promise of abundance.⁴⁷ We also see occasions when not responding to Christ's invitation and call produces the opposite; a great sadness.⁴⁸ "Do not be afraid of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return. Yes, open, open wide the doors to Christ – and you will find true life."⁴⁹

Vocational fulfillment is another way of saying configuration into Christ, holiness or sanctity; "the Gospel responds to our deepest needs, since we were created for what the Gospel offers us."⁵⁰ Regnum Christi formation is a path to vocational fulfillment, to fullness of life, to full meaning and purpose. It strives to be fertile ground for people to find their vocational fulfillment and helps us to live life as a vocation.⁵¹ For the lay member of Regnum Christi, formation is a path to live fullness of life in their state of life and according to their lay identity and to become the saints they are called to be.⁵²

3. FOR THE MISSION



The ideal that inspires and directs Regnum Christi is the establishment of the Kingdom, Christ reigning in hearts and society.⁵³ It is this desire that moves us to form and better equip ourselves as apostles of the Kingdom, but also to form other apostles.⁵⁴

Christ's whole life is understood in the context of mission. He is clear in his own identity the one who is sent [apostle]⁵⁵ and being sent with a mission.⁵⁶ He readily shows this to the apostles from the beginning of his public ministry⁵⁷ and takes the opportunity very early on in his public ministry to share his mission with the apostles.⁵⁸ They understand that as his disciples they not only follow and learn from him; they are also sent by him.⁵⁹

Regnum Christi formation "must help us...fulfill our mission."⁶⁰ The lay member of Regnum Christi understands that Regnum Christi is a specific way of living out their baptismal call, their mission to be leaven in the world.⁶¹ They understand their life as mission, that being an apostle is a way of living⁶² and that formation is a journey to "collaborate effectively in the apostolate."⁶³ We don't just form ourselves to form ourselves, or exclusively to sanctify ourselves. The Regnum Christi member doesn't just receive formation but interiorizes that formation in Regnum Christi is always for the mission.⁶⁴

4. MOTIVATED BY LOVE AND PLAYED OUT IN LIFE (VITAL)



The Regnum Christi way of life is a response of love to our Friend and Lord⁶⁵ and to his invitation to love him and what he loves.⁶⁶ The driving force and motivation of formation in Regnum Christi is love, and it therefore needs to be expressed in life.

Jesus' ultimate motivation of his mission is expressed as love,⁶⁷ and he leaves this as the new commandment of his Kingdom; the seal of authenticity of his true followers.⁶⁸ What motivates him in calling the apostles is seen in the phrase, "Jesus, looking at him, loved him."⁶⁹ His apostles grasped the centrality of this and continued this thread in their own lives and writings. John describes the core of the Christian message and life as love, showing that love needs to be expressed in life – in word and deed.⁷⁰ St. Paul will go on to say that without love all our efforts and all our knowledge is empty, nothing.⁷¹

Regnum Christi formation is motivated by love. It involves a free response. It is vital – meaning it touches all the realities of life, is directed to life, and expressed in life. It "proposes a Christianity that is active and enthusiastic in love, and a way of life..."⁷² This also highlights the significance and role of virtue in Regnum Christi formation, spirituality and lifestyle as it is love and faith lived out, touching life.⁷³

5. INTEGRATING AND INTEGRAL



Regnum Christi formation touches all the dimensions of the person, penetrates all realities of life, and harmonizes and unifies.⁷⁴ The dimensions of the person have traditionally been described as spiritual, intellectual, human, and apostolic. Regnum Christi formation not only includes all the dimensions of the person but strives to unify all of the dimensions into the reality of life. Formation isn't a "compartmentalized" process where these dimensions stand separate. It recognizes the necessary interplay of all dimensions and strives to harmonize them. This is one facet of human maturity. It is not a "one and done" formation but aims to find meaning and purpose in all of life's circumstances and experiences integrating them into who we are, letting it shape us and our mission.

Jesus instructs his apostles on their prayer, he shows them how to live mission and shares it with them, he enjoys their pastimes with them, and rests with them.⁷⁵ Every area of their person and their life is touched by his presence and mission. He is there with them in experiences of loss, of illness, of celebration, of sin and failing, of fear and doubt, of growth and change.⁷⁶ He explains and teaches in a manner that reaches their minds, he listens and challenges touching their hearts, he lives and gives witness to living a life of givenness shaping their wills. All of it gets swept up into this growing configuration into him. Nothing stays outside, all becomes part of this transforming relationship.

In Regnum Christi, the relationship with Jesus Christ is the unifying and harmonizing factor that integrates and permeates all the dimensions of the person.⁷⁷ Applying ourselves to our integral formation is one of the commitments of a lay member of Regnum Christi.⁷⁸ Formation integrates the co-responsibility for formation of the member and the organization, Regnum Christi offers means for formation and prepared formators, and each individual member assumes personal responsibility for their own formation.⁷⁹

6. GRADUAL AND IN CRESCENDO



The RC Formation Pathway is a lifelong journey, a continual process of growth as a person and of configuration into Christ.⁸⁰ The image of a journey is a metaphor for many features of formation. There is a starting point which requires realism, and there is a clear destination, highlighting our ideal. It is a purposeful process, one that builds and grows. We need to take firm steps forward, but accept the ups and downs, curves and straight sections that are all part of the journey. This aligns with the fact that the universe was created “in a state of journeying.”⁸¹

Jesus in his humanity goes through a maturing and growth process, “And Jesus advanced in wisdom, and age and favor before God and man.”⁸² This is also the way Jesus approaches the formation of his apostles, meeting them where they are and then walking with them through a gradual journey of growth through time; growth in their friendship with him, growth as persons and growth in the mission. He even tells them at the Last Supper that they aren’t ready for everything yet and promises the Holy Spirit to guide the process.⁸³ He little by little brings them along. When he describes the Kingdom, he uses images that illustrate a type of growth in crescendo such as the mustard seed, the sower, the weeds and the wheat, the yeast in the dough, all highlighting the need for time and for a maturing process in order to reach full potential.⁸⁴

Regnum Christi formation is “in crescendo,” and therefore needs to adjust to the reality of where each one and each team is at in the journey. It is a path with small steps forward that build on each other. The content and experiences offered and resources used need to reflect and respond to each phase of the process. This requires intentionality, patience, realism, and allowing ourselves to be challenged higher and further to new areas of growth in our Christian and human maturity. “This journey helps them to grow in human and Christian maturity according to their state in life, to collaborate effectively in the apostolate, and to illuminate and transform the realities of the world in Christ.”⁸⁵

7. DYNAMIC AND FLEXIBLE



Another characteristic that flows from the understanding of Regnum Christi formation as a journey is that it is not a rigid structure or merely an outlined curriculum, but a fluid reality and an itinerary that constantly seeks to adapt to people, time, and place. This does not imply that there isn't a systematic and intentional direction and process; but at the same time, it does mean it isn't only a check list of topics or even of experiences. It is not a "one size fits all" but finds the unique expression of configuration with Christ the Apostle of each person, each team, each section. This is why the principle of adapting to time and place is so important: adaptation means shaping formation to gender, age, life-stage, culture, phase of evangelization, sense of belonging in Regnum Christi, and the current situation and circumstances that life presents, in short, the "today" of our lives.⁸⁶

Jesus Christ meets us exactly where we are and works with us from there. Jesus is an expert at using what is at hand and the circumstances of the moment to form us; the circumstance of having no wine presents an opportunity for him to manifest himself as a God of abundance.⁸⁷ He uses the occasion of watching the widow give her contribution as a moment to talk to his apostles about generosity.⁸⁸ When asked about the temple tax, he gives Peter a greater lesson about his love and redemptive mission.⁸⁹ Martha's complaints and anxiety about too much work become an opportunity to instruct on the one thing necessary.⁹⁰ Jacob's well becomes a setting to speak to the Samaritan woman about lifegiving water and divine thirst.⁹¹ The formation is dynamic, responsive to the needs of people, aware of circumstances, and able to incorporate all of that into a process.

Regnum Christi formation does express itself in plans of formation with objectives, guidelines, and means,⁹² but this is coupled with the ability to adapt to people, times, and places by opting for the most suitable formation to better respond to the needs of the Church and of the world.⁹³ It is not imposed from without but flows from within, where each member has received the RC charism and strives to respond in this unique way of living out their Baptismal call to be saints and apostles. It is not reductive to being only Regnum Christi resources or Regnum Christi events and activities. Regnum Christi formation includes anything and everything that will help them in their configuration with Christ the Apostle.

8. ACCOMPANIED



This characteristic expresses the relational component of missionary discipleship. Formation that is accompanied implies being assisted; it isn't done alone. Accompaniment is understood as an essential component to form convinced apostles.⁹⁴ Accompanying people in their formation supports them in assimilation and interiorization, guaranteeing the uniquely personal experience and expression of the Regnum Christi apostle.⁹⁵

Jesus forms his apostles through accompaniment. In the Incarnation, becoming one of us and entering our reality, our world, exhibits Jesus' desire to be with us.⁹⁶ He walks the dusty roads of Galilee and Judea with his apostles, he encounters each one where they are and walks with them, he even walks the wrong direction at times to listen and inflame hearts to come back to him.⁹⁷ Jesus promises that he will be with us always,⁹⁸ and ultimately not only shares bread with us ("*cum panis*" – origin of the word accompaniment) but makes himself the Bread of Life and transforms Bread into his very self to share life with us and walk with us on our road to heaven.⁹⁹

Lay members are accompanied in their Regnum Christi formation by prepared formators: section directors, team leaders, spiritual directors, chaplains, apostolate directors, and presenters etc.¹⁰⁰

9. AN INTERPLAY BETWEEN THE INDIVIDUAL AND THE “COMMUNITY OF APOSTLES:”



Regnum Christi formation happens both individually and in community.¹⁰¹ It is not just that these are two types of formation or places where formation happens, but that there is an interplay between the journey of formation of the individual and the journey of formation as a family, as a team, as a community of apostles.

Jesus' mission is to draw all people to himself, to convoke all people and restore broken communion.¹⁰² He gathers a community of apostles around him.¹⁰³ He does this through a personal invitation, calling each by name and developing a personal relationship with them, and then by the building of a community. He teaches the apostles as individuals,¹⁰⁴ and also many times gathers all of them around him and shares with them what this community of faith needs to be.¹⁰⁵ It is an interplay of personal and community transformation. Jesus doesn't only form apostles, but a community of apostles.

The team is the natural setting for formation to develop.¹⁰⁶ The team leader accompanies each individual on their process of formation; but also, the team as a community of apostles in their journey of formation together.¹⁰⁷ Each one assumes personal responsibility for their formation,¹⁰⁸ but there is mutual support and a journey together on this path of formation.¹⁰⁹

10. TRANSFORMATIVE AND FRUITFUL



Formation in Regnum Christi aims to be transformative and is intended to bear fruit. This is because it is grace itself that transforms us, and formation helps us to open ourselves more to grace to bring out what and who we already are. We already have the Blessed Trinity living within us and the Regnum Christi charism given to us, so formation seeks to aid the transformation into becoming more who we are. The transformation is of each one's heart, that Christ may reign there; and into an apostle of the Kingdom, a Christian leader, that collaborates with Christ to transform the world with the Gospel.¹¹⁰ It isn't a "stagnant" formation or one that is just received to increase knowledge or even to inspire us yet leave us unchanged; but it is a formation that aims to collaborate with grace in transforming both the person and the environment, hearts and society. The Holy Spirit is the artisan and guide of this transformation and fruitfulness.¹¹¹ "Indeed, it is sheer grace, all God's doing. Moved by that grace, however, we make ourselves available to God's work of transformation. And that making ready a place for the Lord to dwell in us and transform us we call formation."¹¹²

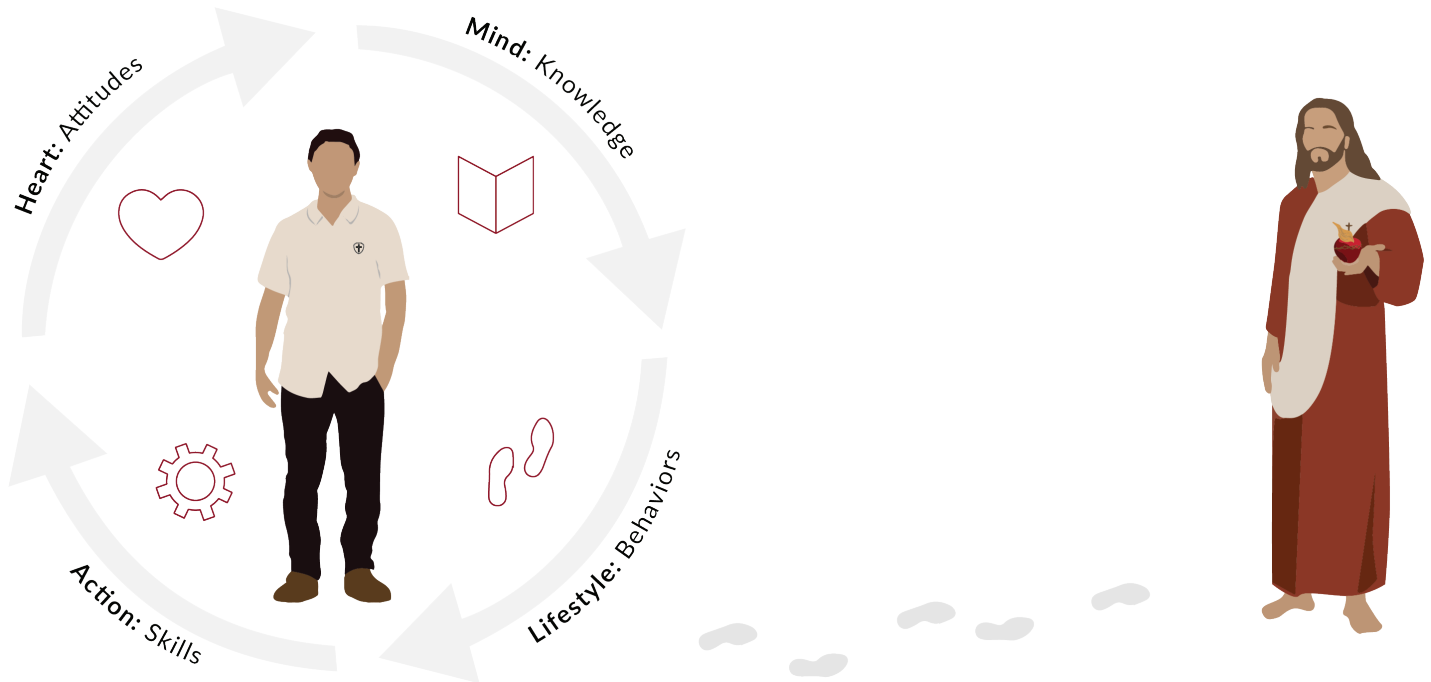
Jesus clearly declares that he wants us to bear much fruit, and fruit that will remain. The process of configuration with him, of growing union with him and transformation into him is depicted in the image of the vine and the branches.¹¹³ He celebrates the fruits of the mission,¹¹⁴ but helps the apostles to set their hearts on the treasure and fruit that matter and last for eternity.¹¹⁵ Some of the parables of the Kingdom that Jesus uses illustrate this transformation; seed that grows and bears fruit, yeast that transforms the entire mixture of dough, the talents invested, the vineyard etc.¹¹⁶ Jesus sees fruitfulness for the Kingdom as important enough that he states to the Jewish leaders, "The kingdom of God will be taken away from you and given to a people that will produce its fruit."¹¹⁷

Formation in Regnum Christi opens us to be transformed by God's grace and with him to transform the world around us. This transformation is the work of God's grace in and through us. This includes both transformation of our own heart and of the world. Building the Kingdom is not done by human strength alone, but God does count on our free collaboration to carry out his plan of salvation.¹¹⁸ One of the aims of Regnum Christi formation is to "illuminate and transform the realities of the world in Christ."¹¹⁹ Regnum Christi members "seek to transform the world in Christ."¹²⁰ This transformation of collaboration with grace happens in their own hearts,¹²¹ through their work of accompanying and forming other apostles,¹²² and in the effort for Christ to reign in society and transform human realities.¹²³ This transformation of the world in Christ, of temporal realities is a particular characteristic and contribution of the Regnum Christi lay members.¹²⁴

Competencies of the Regnum Christi Lay Apostle

A competency¹²⁵ is a trait that integrates and applies a combination of knowledge (mind), attitudes (heart), skills, and behaviors (will – action - life) within a specified area. In our case, the specific area or focus is the Regnum Christi lay apostle of the Kingdom. Competencies paint the big picture, offer a holistic approach, and show what we aspire to. They describe the fundamental traits of the Regnum Christi Apostle.

- Knowledge is information and content learned from study, investigation, and experience.
- Skill is action, the result of repeatedly applying that knowledge.
- Attitude is a coherent pattern of tendencies about something or someone that shapes behavior.
- Behaviors are how we act. They are observable reactions to internal and external situations and circumstances.



A competency is achieved through an interplay of assimilated content and experiences with accompaniment. There are six core competencies, or fundamental traits of the Regnum Christi lay apostle of the Kingdom as outlined in the Statutes of the Regnum Christi Federation number 8. It is in living and growing in in these traits that all of the premises of formation and the Regnum Christi characteristics of formation are applied.

TRAITS OF THE REGNUM CHRISTI LAY APOSTLE



Goes out to encounter people



Forms them as apostles
and Christian leaders



Reveals the love of Christ's heart



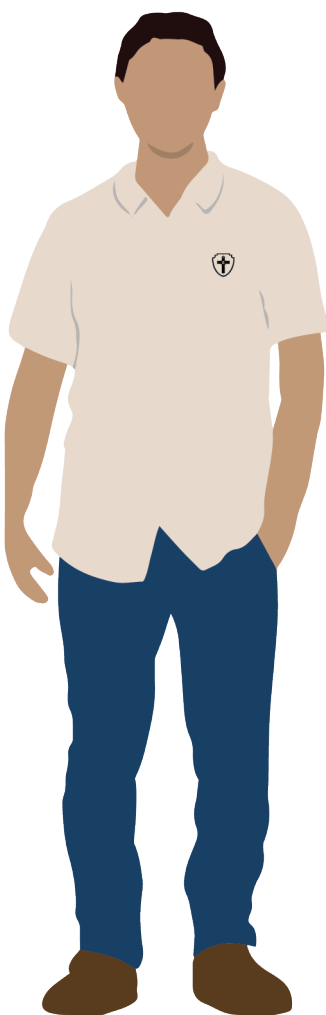
Sends them out to collaborate
in the evangelization of
people and of society



Gathers them together



Accompanies them





GOES OUT TO PEOPLE – ENCOUNTER

(SRCF 10, 13, 17, 20, 34 38)

Knowledge	<ul style="list-style-type: none"> • The relational element of the person and nature of encounter • Deepening in the understanding of each human person we encounter • The context and “signs of the times,” the needs of the culture and particular place and circumstances • Understanding the dynamics of self-giving: Going out, taking the first step, knowing where to seek people
Attitudes	<ul style="list-style-type: none"> • Willingness and desire to love and to help people meet Christ and reach eternal salvation • Desire to draw near, get involved, passion to do something to respond to their needs, reverence for the sacredness of entering the life of another • Openness to surroundings and to others, and readiness to respond to their needs • Awakened “urgency” to go out to meet others that springs from within and whose source is the love of Christ
Skills	<ul style="list-style-type: none"> • Capacity to do person-to-person action, and to build connections and personal relationships • Knowing how to recognize the dignity and sacred value of each person • Recognizing the context, the “signs of the times” of people and their circumstances, the needs of those around us, and the ability to adapt to time and place • Meeting people where they are, reaching out, going out to enter into their reality, the skill of inviting
Behaviors	<ul style="list-style-type: none"> • Sincere love for others • Unconditional self-giving; there is no limit in what we are willing to do to reach people; behavior characterized by creativity, initiative, innovation • Living every opportunity, place, and circumstance as a platform for people to encounter Jesus Christ • A style of surrender, self-giving as a life style



REVEALS THE LOVE OF HIS HEART

(SRCF 12, 13, 14, 19, 20, 23-26, 30; RL 3, 5, 9, 17)

Knowledge	<ul style="list-style-type: none"> • Deep experiential and personal knowledge of the person of Christ: his loves (Mary, people, the Church etc.), his beliefs, his convictions, what's in his heart • Knowledge of prayer, sacraments and liturgy, Sacred Scripture, virtue, and the cross • Profound knowledge of the spiritual life and discernment
Attitudes	<ul style="list-style-type: none"> • Being Permeated by Christ's love and willingness to be transformed by him and configured to him • Love of prayer and the interior life, cultivating appreciation for the beauty and the joy of the liturgy • Humility in recognition of the primacy of grace and the presence of God • Listening to the Holy Spirit
Skills	<ul style="list-style-type: none"> • Cultivating friendship with Christ - personal, real, passionate, and faithful love for Christ • Developing the habit of a life of prayer and the capacity and openness to encounter Christ in Scripture, liturgy, suffering, and in others • Discernment, acceptance and embracing the spiritual combat entailed in following Christ, marked by perseverance and trust • Recognition of and capacity to embrace the need for personal healing
Behaviors	<ul style="list-style-type: none"> • Living with Christ as the center, standard, and model of life • Living life as a response of love to our Friend and Lord and living a life of virtue • Being contemplative and evangelizing



GATHERS TOGETHER

(SRCF 7, 18, 27, 28, 29, 39.3; RL 14)

Knowledge	<ul style="list-style-type: none"> • The theology of communion and mission • The role of the Holy Spirit in the life of an apostle and as the artisan of a community of apostles • Understanding Christian community and fraternity, the first Christian communities • Team Theory
Attitudes	<ul style="list-style-type: none"> • Desire to build communion and serve the common good • Docility to the Holy Spirit • A sense of belonging and family spirit, "This is where I belong;" love for our vocation to the spiritual family of Regnum Christi as a gift from God, a merciful heart and desire to reconcile • The conviction that we make a greater impact when we get together, working together in holiness and evangelization, "great things happen when we're together"
Skills	<ul style="list-style-type: none"> • Fostering the union of hearts, ideals, purpose, efforts, and communion-building skills, respecting and leveraging the richness of cultural diversity and internationality • Responding to the inspirations of the Holy Spirit • Relational skills to build mature fraternal relationships lived with the complementarity of the different vocations in the Regnum Christi family. The ability to receive the other as they are and value the gift they are and contribute, the art of dialogue and forgiveness • Creating, building, managing and leading teams, building strong teamwork, collaboration, and group dynamics
Behaviors	<ul style="list-style-type: none"> • Constantly building communities of apostles, being bridge builders and promoters of communion • Life lead by the Spirit as apostle of Christ • Living as a community of apostles with mature fraternal relationships • Being a team player: Behaving as part of a family, an apostolic body {not as lone rangers or in silos}



FORMS AS APOSTLES, CHRISTIAN LEADERS

(SRCF 23, 33, 36; RL 6, 7, 9, 10)

Knowledge	<ul style="list-style-type: none"> • Understanding the lay vocation, particularly its characteristic secular nature and the lay person's specific role in the evangelizing mission of the Church. Understanding the role of the lay person and their call to relationship, enrichment, and collaboration with consecrated persons and priests. • Christian leadership in the lay vocation • Understanding the evangelization process: the phases, states, and thresholds of evangelization • The "Kerygma" - the core content of the Gospel message and proclamation: essential Catholic doctrine (faith-BELIEVE, worship - CELEBRATE, morality- LIVE, prayer)
Attitudes	<ul style="list-style-type: none"> • Awareness of life as a vocation • Attitude of active service and willingness to not have the apostolic "protagonism" • Interiorizing the apostolic principles and allowing oneself to be evangelized • Personal responsibility for one's own doctrinal and integral formation; love for the Church and the Pope as a living part of her
Skills	<ul style="list-style-type: none"> • Articulating the lay vocation in relation to the other vocations in the Church • Leadership skills, communication techniques, the art of motivating and inspiring others, and the capacity to form formators • Capacity to engage in the evangelization process sharing the Gospel message and influencing others • Ability to share the love we have experienced from Christ and facilitate experiences of him for others; capacity to spread the teachings of the Church and the Pope and back their initiatives
Behaviors	<ul style="list-style-type: none"> • Living and promoting the lay vocation and giving authentic Christian witness characterized by charity, the queen of all virtues • Forming formators in all sectors of life and dedicating prayer, talents, time, and material goods to the Regnum Christi mission at the service of the Church • Living the joy of the Gospel and the commitment to being an apostle • Living the Gospel as a lover of truth, loyal to the Pope and Church; supporting the local church



SENDS TO COLLABORATE IN THE EVANGELIZATION OF PEOPLE AND OF SOCIETY

(SRCF 5.4, 10, 11, 13, 16, 18, 20, 28, 37, 39; RL 1, 9)

Knowledge	<ul style="list-style-type: none"> • The call to establish the Kingdom of Christ from our baptism - the regal function that is most particular to the laity • The world, culture, and temporal realities • Project management: apostolic action/project
Attitudes	<ul style="list-style-type: none"> • Longing for the Kingdom to be established, enthusiasm and joy in being part of it, and the humble recognition of being sent to extend it • Willingness to engage culture and enter into the different sectors of society • Cultivating magnanimity- BIG HEARTS and BIG VISION; personal responsibility and co-responsibility
Skills	<ul style="list-style-type: none"> • Capacity to be a worker in the vineyard; a Kingdom builder • Ability to order temporal realities and apply Gospel principles in the different arenas of society and to determine the greatest evangelizing action by scope and depth • Ability to launch people and initiatives (apostolic actions), organization of time, working with priorities, project management; the art of delegation; taking initiative; prompting and supporting other's initiatives, enabling and empowering others
Behaviors	<ul style="list-style-type: none"> • Living as a member of the Kingdom with a joyful dedication to extending it • Taking on responsibility as lay faithful to bring the light of the Gospel into all the arenas of life and choosing the action with greater evangelizing scope and depth • Undertaking and supporting personal and communal apostolic action and facing challenges with courage and boldness



ACCOMPANIES

(SRCF 13, 23, 25, 29, 35, 38; RL 9, 11, 12)

Knowledge	<ul style="list-style-type: none"> • Human anthropology – authentic femininity and masculinity • Stages of life and states of life • RC style of Formation • Discovering personal mission/vocation: strengths, personal charism, self-knowledge
Attitudes	<ul style="list-style-type: none"> • Love for the other, authentic charity, friendship and closeness • Desire to walk with another, spirit of selfless and creative service, patience • Conviction of being part of the chain of salvation • Recognize and value the gift of each person
Skills	<ul style="list-style-type: none"> • Listening; personal attention and applied knowledge of the person • Ability to adapt and walk with people in their state and stage of life • Art of accompaniment, coaching, mentoring for individuals, couples, teams • Ability to help the other develop their gifts
Behaviors	<ul style="list-style-type: none"> • Stable, universal and thoughtful self-giving to others, treating people with kindness and simplicity • Live as pilgrims journeying together towards heaven. Live with Christ-like accompaniment • Be a friend, brother or sister to others on their journey of human and Christian growth applying the RC formative style • Developing personal gifts and assisting others in their development

Agents of Regnum Christi Formation

Agents are the key players in the formative process. Here are the primary ones in the RC Formation pathway:¹²⁶

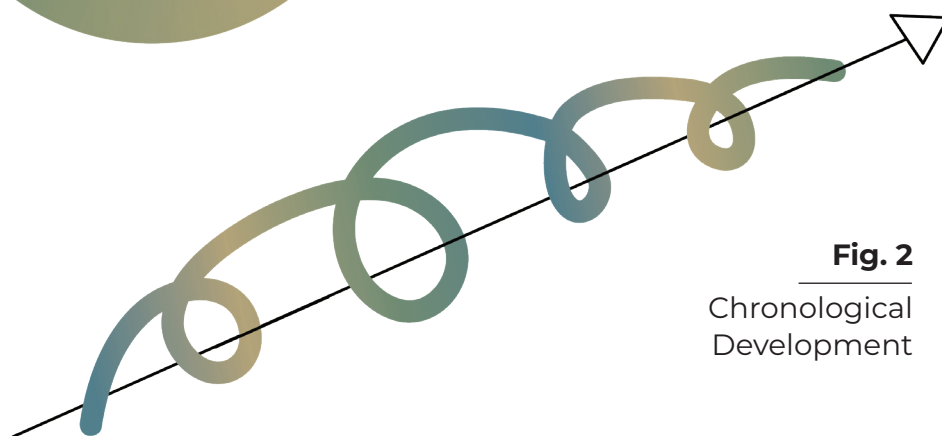
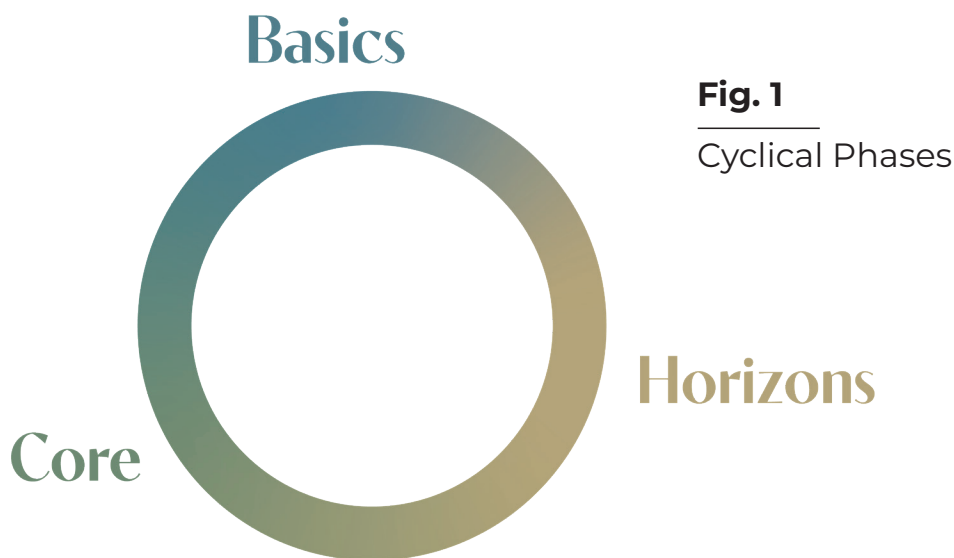
- 1 God and the transforming power and primacy of grace.** The Holy Spirit plays a unique role as the guide and artisan of our configuration with Christ and as the Giver and Author of the charism.¹²⁷
- 2 The Church** (Scripture, Tradition and Magisterium).
- 3 Each individual Regnum Christi member** who assumes personal responsibility for their own formation.¹²⁸
- 4 Regnum Christi as a spiritual family and apostolic body, a community of apostles.**
- 5 Regnum Christi Formators** are members (lay members, Consecrated Women or Lay Consecrated Men, Legionaries of Christ) who collaborate in the direction of the Regnum Christi sections and in the formation and accompaniment of its members. They are principally dedicated to spiritual direction, preaching, offering formative activities, directing sections, teams or groups, apostolic accompaniment or mentoring, or directing apostolic activities.¹²⁹

Part II:

North American Formation Plan

Formation Plan by Phases

Looking at the description of the traits of the Regnum Christi lay apostle, the next step will be to outline how these competencies grow and develop through time, and in an organic way. The three main phases of formation after the Discover phase are a dynamic process of maturing the different traits of the Regnum Christi lay apostle and ultimately of configuration with Christ, the Apostle of the Kingdom. It isn't so much a linear process, a plan, a type of certification, or a curriculum of content; but an ongoing and integral path of growth and maturing to find the full meaning of our lives in Christ and the fulfillment of our mission. Each trait of the Regnum Christi lay apostle goes through continual cyclical phases, each time a going level up or inward. These are not delineated "stages" that happen consecutively in order and are static, completed, and never returned to. It is rather a flexible and dynamic process, somewhat like the seasons or the cycles of growth in a plant. From another angle, there is also an element of chronological development through time that does have a more linear element although it is not necessarily tied to physical age or the stage of life when someone associates to Regnum Christi. Ultimately formation is a life-long process towards vocational fulfillment and a full and mature living out of the baptismal call according to the Regnum Christi charism, ultimately holiness.



1. RC Discover Phase

A. General Goals of this Phase:

1. Introduce Regnum Christi and present a snapshot of the Regnum Christi way of life and the RC Formation Pathway.
2. Present an overview of the core of the identity of a Regnum Christi lay apostle (vocation and mission as a lay person with the call to live the Regnum Christi charism).
3. Initial participation in the life of Regnum Christi.



B. Descriptive “Words”

Introducing, overview of Regnum Christi lay identity, entry, new to Regnum Christi

C. Description

- The target audience of this phase is any person who is interested in joining Regnum Christi.
- In this phase, we establish the common ground of identity. The focal points are the lay vocation and the mission and charism of Regnum Christi.
- This phase is characterized by gradual introductions and overviews, providing initial experiences, presenting clear explanations, and offering intentional accompaniment.
- The climate of this stage is one of discernment. There is a starting point (first encountering Regnum Christi) and an ending point, although the rhythm and timing are according to each person's needs, reality and discernment. Discernment is neither an interminable nor an exhaustive process. It is not rushed or forced, but also it doesn't get waylaid or stalled or unduly prolonged. There is an end to discernment that results in a choice or decision. The goal of this stage is not an in-depth study, but presenting a general overview of the lay vocation lived out through the Regnum Christi charism and giving clarity for discernment.
- If a person discerns that God is calling them to Regnum Christi, association to Regnum Christi happens during this phase as a free response to a call from God.¹³⁰
- Two key components of this phase are flexibility and clarity. There is not a set time frame as there are neither “rigid” steps nor a specific “recipe” to follow. It should be adapted to the needs of each individual and guided by clear explanations, experiences, and accompaniment for proper discernment.

D. Formative Objectives

1. Get to know the identity of a Regnum Christi lay apostle and the pathway of configuration with Christ the Apostle, understanding their lay identity (vocation and mission) and that of Regnum Christi (in the light of the renewal).
2. Foster an initial experience and awareness of the whole Regnum Christi family as an apostolic body, and a sense of belonging. Introduce the complementarity of each of the vocations in Regnum Christi.

3. Introduce the way of life of the Regnum Christi lay apostle (5 elements of Regnum Christi Life, Regnum Christi spirituality, and the Regnum Christi principles of apostolic action as a particular style of evangelizing). Encourage participation in Regnum Christi life.¹³¹
4. Initiate apostolic experiences and the concept of their key role in the formation pathway.

E. Content

1. Identity
 - Present the basic ideas of the lay vocation and mission from the documents of the Magisterium.
 - Introduce key Regnum Christi concepts: charism and purpose,¹³² the unique contribution of a Regnum Christi lay member,¹³³ Regnum Christi's spirituality,¹³⁴ Regnum Christi's apostolic principles,¹³⁵ 5 elements of life in Regnum Christi,¹³⁶ commitments¹³⁷ – as presented in the Statutes, Rule of Life, Prayer Book and Regnum Christi Essays.
2. Overview of Regnum Christi: explanation of the Regnum Christi Federation, the different vocations within Regnum Christi, ECYD, Regnum Christi's history.
3. The requirements, commitments, and process to join Regnum Christi as outlined in chapter 2 of the Rule of Life.

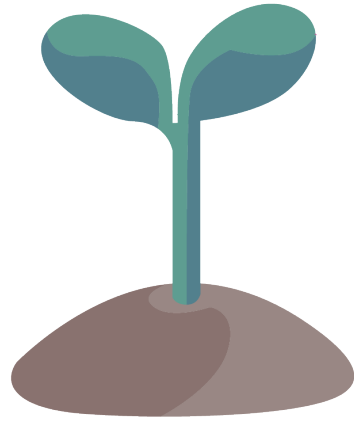
F. Experiences

1. Meet other Regnum Christi members both formally and informally (team moments, study circles, retreats, events...).
2. Meet all the Regnum Christi vocations (i.e panel, Q&A).
3. Participate in Encounter with Christ as an experience of the charism (understanding how the Encounter plays through the dynamic of Statute 8).
4. Accompaniment: by a spiritual director and by an experienced Regnum Christi member from the appropriate section who walks with them through the process and recommends them for association if applicable.
5. Experiential knowledge of the Regnum Christi mission through different apostolic experiences.
6. A longer spiritual experience offered by Regnum Christi (more than a morning of reflection - i.e. a day retreat, weekend spiritual exercises or other type of weekend retreats).
7. Appropriate times and spaces of prayer to hear the voice and call of God and to freely respond.

2. RC Basics Phase

A. General Goals of this Phase:

1. Initiate or refresh a journey of gradual formation, introducing or renewing personal ownership in pursuing this life-long endeavor of configuration with Christ, the Apostle of the Kingdom.
2. Establish or strengthen solid foundations of the Regnum Christi lay apostle vocation and mission.
3. Establish or fortify the basics of a life-long relationship with Jesus and apostolic action.



B. Descriptive “Words”

Foundations, roots, basics, fundamentals

C. Description

- The intended audience of this phase is lay members of Regnum Christi.
- This could be a beginning stage for some when it is their first time through, but it is also a phase of formation that is repeated, returned to in the different traits of the Regnum Christi lay apostle to strengthen the foundations.
- The key emphasis is to lay or strengthen foundations to offer a solid basis and strong roots to grow in the identity of a Regnum Christi lay apostle.

D. Formative Objectives

1. Lay or strengthen the foundations needed for the Regnum Christi lay apostle: relationship with Christ, the basics of the life of grace through prayer and sacraments, and basics of leadership and accompaniment.
2. Understand the mystery of the human person from the theological and philosophical bases and cultivate the sense of sacredness of the other and the desire to love each one as a gift.
3. Know, love, assimilate and imitate the mystery of Christ the Apostle of the Kingdom and deepen in their knowledge, love and living of their identity as Regnum Christi lay apostles of the Kingdom.
4. Live accompanied apostolic action as formative experiences and awake the longing for the Kingdom of Christ to reign more fully.
5. Build greater awareness of the needs and realities of culture and society and readiness to respond.
6. Discover the role and make space for the Holy Spirit to form a Christian community of apostles.

E. Content

1. Get to know the person of Jesus of Christ; the basics of Christology.
2. Fundamentals of the spiritual life: the life of grace, prayer and sacraments, discernment and life in the Spirit, education in virtues, spirit of sacrifice, cultivation of the same loves as the heart of Jesus (the 5 loves), relationship with Mary as Queen of Apostles.
3. Human and Christian Anthropology: masculinity and femininity, personalism, and understanding ourselves as relational beings.
4. The lay vocation (Baptism lived out in the different stages of life) and its relationship with the other vocations in the Church, the complementarity of roles.
5. The Regnum Christi charism and way of life: the mystery of Christ, the Apostle of the Kingdom and the theology of the Kingdom, the Regnum Christi principles of apostolic action, Regnum Christi's spirituality.
6. Familiarity with ECYD.
7. Being an apostle, a Christian leader: basics of evangelization, fundamentals of leadership, foundations of the art of accompaniment.

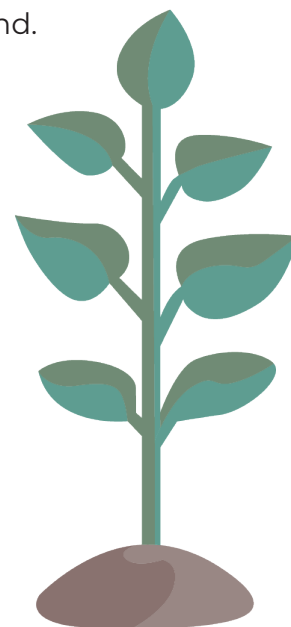
F. Experiences

1. Lived faith: sacramental life and life of grace, Sunday mass, regular confession, etc.
2. Participate in regular and varied spiritual experiences.
3. Build a personal formation plan: initial interview and later an annual interview to assess individual needs and current place in the pathway in the different traits of the Regnum Christi lay apostle. This is traditionally facilitated by the team leader.
4. Belong to a Regnum Christi team and regularly participate in the Encounter with Christ. Build a sense of belonging to a community of apostles.
5. Be an apostle, participate regularly and be accompanied in apostolic activities.
6. Seek and receive regular accompaniment: spiritual direction and team dialogue.
7. Attend a mini-convention or another type of integration weekend.

3. RC Core Phase

A. General Goals of this Phase

1. Seek opportunities for deepening and maturity, building on the foundations and developing them: growth through accompaniment in taking personal responsibility for one's formation process.
2. Growth in self-knowledge, and in the discovery and living of one's personal mission.
3. Equip the apostle in the best way possible.



B. Descriptive “Words”

Growth, maturing, building, developing, equipping, deepening

C. Description

- This phase is a period of growth and maturing in the traits of the Regnum Christi lay apostle. This phase is also returned to again and again as different “seeds” sprout and are now in need of growing, deepening, and developing.
- It is a time of growth in the core elements of our faith, growth in self-knowledge and discovery of one’s personal mission, growth in understanding and living out the call of missionary discipleship as Regnum Christi lay apostles.
- This phase is characterized by taking more personal responsibility, a deepened apostolic commitment (receiving to give, formation/accompaniment oriented to the mission, growth in communion and collaboration within Regnum Christi in the evangelizing mission), and in stepping out more in different areas through self-giving and collaboration.

D. Formative Objectives

1. Deepen the personal relationship with Christ through immersion in the Word of God and the life of the Church (liturgy).
2. Fortify and assimilate the understanding and living of the core content of our faith to be equipped to give it. Equip to evangelize.
3. Discern, discover or refresh, and describe personal mission and vocation, and learn the art of apostolic discernment.
4. Foster and promote communion and build fraternal relationships with others, celebrating and leveraging the diversity of gifts.
5. Exercise apostolate as an expression of love for Christ and service to others according to the Regnum Christi charism and our personal mission. Grow the heart of the apostle.
6. Live out duties in one’s state and stage of life with a missionary heart attuned to the Holy Spirit bringing the light of the Gospel and ordering temporal realities.

E. Content

1. Prayer: types, growing relationship with God, stages of interior life, scripture, liturgy, discernment, growth in virtue, spiritual combat marked by perseverance and trust.
2. Essential Catholic dogma (through the light of the *Kerygma* – initial proclamation of the Gospel message): Catechism of the Catholic Church (believe, celebrate, live, and pray).
3. Knowledge of Scripture and Salvation History in the light of the aspect of the mystery of Christ we are called to make present, Christ the Apostle of the Kingdom.
4. Theology of mission and of communion.
5. Familiarity with the teachings of the Pope and the priorities of the local church.
6. The New Evangelization: Content and methods of evangelization based on Christian anthropology and psychology.

7. Needs and challenges of the world (*"secula"*) to engage in and transform it with the Gospel.
8. Leadership training: The art of delegation, art of motivation, project management, organizational techniques, etc.
9. Relational skills and communication skills: Public speaking, crucial conversations, the art of listening, the art of dialogue, conflict management etc.
10. Training and accompaniment in how to initiate and lead apostolic action and activities using the Regnum Christi apostolic principles.
11. Understanding and applying "team": team dynamics and stages, team mechanics, team development, team leadership, being a team player.
12. Personal mission and the dynamics of self-giving.

F. Experiences

1. Maturing experiences of prayer, silence and recollection (habitual life of prayer, longer and regular retreats, healing retreats...).
2. Experience of being actively engaged in the apostolate.
3. Experiences of acting and living according to the Regnum Christi charism.
4. Experience of active co-responsibility in team life.
5. Experience of leading apostolic and formative activities, and inviting and engaging others into mission, applying the Regnum Christi apostolic principles.
6. Attendance at Regnum Christi weekends or conventions.
7. Practical experiences of collaboration and enrichment with the Legionaries of Christ and Consecrated Women and Men, and other Regnum Christi lay members.

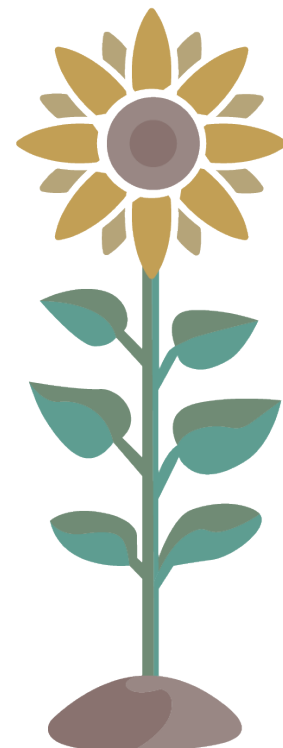
4. RC Horizons Phase

A. General Goals of this Phase

1. Assume ownership of ongoing formation, refreshing and updating resources, maturing the different nuances of the traits of the Regnum Christi lay apostle.
2. Utilize tools to live with fruitfulness one's personal mission as a Regnum Christi lay apostle.
3. Form others: giving what has been received. Acquire tools and skills for going out, transforming skills into action to apply and live them.

B. Descriptive "Words"

Ongoing, fruitfulness, living vocational fulfillment, transmitting, living in a state of givenness¹³⁸



C. Description

- This phase in the development of the different traits of the Regnum Christi lay apostle towards the configuration with Christ the Apostle of the Kingdom is a flowering or life-giving time, a phase of opening expansive horizons and possibilities. This is not to say that there are not fruits or signs of life in other moments, but it is a phase of the cycle of maturing and of the time to harvest that is about bearing fruit. It is not the finishing line of formation as if upon reaching here one has arrived or completed the process or is an expert and knows everything; but rather, it is one phase of a cycle of growth that continues to mature and bring us closer to the ultimate goal and does offer a rich experience of fullness and fulfilment. There is a sense of new areas opening up for growth and self-giving, of a vision forward, of new challenges and areas to explore for the mission, and new levels reached to begin anew a cycle of growth higher up and deeper in.
- It is characterized by a type of ease in the different knowledge and skills, a habitual attitude and way of living that aligns with the vocation and mission of the Regnum Christi lay apostle, and a greater inner freedom and capacity to give of oneself and of what one has received.
- Plans of formation are personalized and shaped according to personal mission.
- This is a phase where there is a growing capacity for going out and engaging with the culture and needs of people; of living in a state of givenness, transmitting what one has experienced and forming others; and of living in freedom and trust the enriching experiences and relationships with all of the different vocations and life stages in Regnum Christi.
- Apostolate flows as a response to an intimate relationship with the Lord.

D. Formative Objectives

1. Deepen in prayer. Greater identification with the Lord.
2. Develop personal gifts and assist others in developing their gifts at the service of others.
3. Able to transmit the content of faith.
4. Remain up to date and engage in contemporary culture and the needs of the here and now applying the art of apostolic discernment.
5. Form and accompany others as apostles, launching them: The art of “discipling.”
6. Live unconditional self-giving and witness of a life transformed by the Gospel characterized by creativity, initiative, and innovation.
7. Build communities of apostles.

E. Content

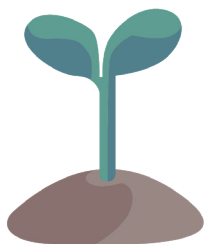
1. Advanced prayer: levels of prayer and contemplation, deepening intimacy with our Lord, a unity between prayer and life, a strong interior life, a solid life of virtue and spirit of sacrifice.
2. “Apologetics”: transmit, give, and explain the content of the Faith adapted to age, circumstances, and needs.
3. Pastoral Theology: “hot topics” of culture, updates to better encounter, engage, and respond to the needs of people and culture today.
4. Communion building and the art of collaboration.
5. Leadership and the formation of formators, mentoring and the art of accompaniment.

F. Experiences

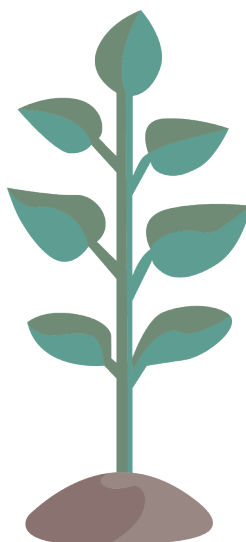
1. Greater identification with the Lord: longer retreat experiences (such as 6-to-8-day spiritual exercises) or personally guided retreats, the 19th annotation of the Spiritual Exercises (spiritual exercises in daily life).
2. Leadership positions according to personal mission.
3. Mentoring others.
4. Leading and accompanying others in formative apostolic initiatives.
5. Mutually enriching relationships with other Regnum Christi members of all vocations and life stages.
6. Facilitating Regnum Christi weekends and Regnum Christi conventions.



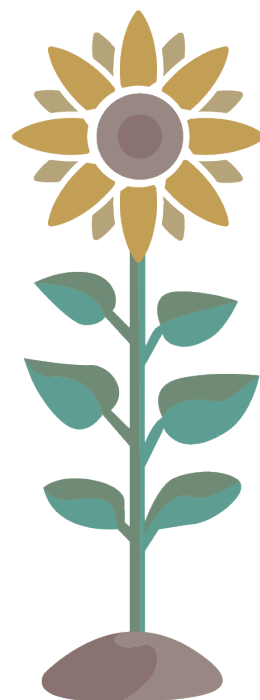
Discover



Basics



Core



Horizons

Roles, Responsibilities and Channels of Delivery in the Implementation of the Formation Plan:

The RC Formation Pathway involves five distinct organizational levels that have different roles and responsibilities in implementation, as well as different channels and means to impart it.

Level	Role/Responsibility/Function in regard to the Formation Pathway	Things to Take into Consideration	Channels of Delivery
Territory	<ul style="list-style-type: none"> Safeguards and promotes RC identity and its pedagogical expression in the RC Formation Pathway; defining and guiding the formation of the lay members¹³⁹ Outlines a strategic direction and plan Determines the formation plan with its competencies, phases, goals and guidelines Offers training and accompaniment to those with specific roles in the Federation Develops and promotes resources: tools and content Offers spaces of common formation and encounters at a territorial level (Cf. SRCF 29.2, 30.4) 	<ul style="list-style-type: none"> RC Identity RC Formation Pathway and plan The current strategic plan 	<ul style="list-style-type: none"> Conventions Consulting services "Traveling formators," experts in specific areas of the competencies of the RC Apostle Tools for applying the RC Formation pathway at a section, team, and individual level RC formator training and role specific training Offering guidelines and resources for training and accompaniment of other formators including team leaders, spiritual directors, chaplains Platform to access the RC Formation Pathway and formative resources
Locality	<ul style="list-style-type: none"> One of the roles of the Regnum Christi director is to accompany the life and mission of the sections, to supervise and coordinate the section directors¹⁴⁰ 	<ul style="list-style-type: none"> Locality Evangelization Plan 	

Level	Role/Responsibility/ Functions in regard to the Formation Pathway	Things to Take into Consideration	Channels of Delivery
Section	<ul style="list-style-type: none"> The section director is responsible for fostering integral formation in the section and assists in the formation and accompaniment of the section formators¹⁴¹ Develops the section plan and formation plan according to the RC Formation pathway and the needs and reality of their people, time, and place Offers resources: tools, content, and people for the teams and members in their section Develops and implements a plan of ongoing formation and accompaniment of formators with particular focus on the team leaders 	<ul style="list-style-type: none"> Section plan AFIRE or similar leadership team Formators: team leaders, chaplains, spiritual directors, Consecrated Women etc. The configuration of the teams 	<ul style="list-style-type: none"> Facilitating RC Life (5 elements) as a section Calendar of mornings or evenings of reflection; monthly retreats Formator weekend or formator formation days Team leader accompaniment and training Leadership team or work team meetings Overnight retreats/spiritual exercises Courses, seminars, local conventions
Team	<ul style="list-style-type: none"> The team is a community of apostles configured to best suit needs and is the natural setting for formation¹⁴² One of its goals is to help the members on their journey of formation The team leader encourages the life of the team and accompanies each member in their process of formation 	<ul style="list-style-type: none"> Team plan Takes into account gender/age/life stage/apostolate/common interests 	<ul style="list-style-type: none"> Encounter with Christ Facilitating RC Life (5 elements) as the natural setting where it grows Study circles/book studies Team dialogue Team retreats
Individual	<ul style="list-style-type: none"> Each Regnum Christi member assumes personal responsibility for their own formation¹⁴³ 	<ul style="list-style-type: none"> Personal formation plan 	<ul style="list-style-type: none"> Living out RC Life (5 elements) and participation in team life and section life Spiritual direction, team dialogue, and work with others in the apostolate

Endnotes

- 1 John 20:21.
- 2 2 SRCF 30 and RL 6, *The Formation of the Apostle of the Kingdom: Formative Guidelines for the Lay Members of Regnum Christi*, 7 and 8.
- 3 *The Formation of the Apostle of the Kingdom*, 7.
- 4 RL 7.2.
- 5 John 20:21.
- 6 CCC 1.xa
- 7 CCC 1 and 2; Mt. 28:19.
- 8 EG 120.
- 9 SRCF 33.
- 10 Mark 9:33-37, 10:35-45; John 13:12-17; Gal. 3:27-29; Phil. 2:5-8.
- 11 RL 1.
- 12 RL 9.7.
- 13 SRCF 30.1.
- 14 Oxford Dictionary.
- 15 SRCF 27.
- 16 *Communique 2020 Ordinary General Assembly of the Society of Apostolic Life Consecrated Women of Regnum Christi 69-70, and The Formation of the Apostle of the Kingdom 9.*
- 17 SRCF 8, 30; RL 6; *The Formation of the Apostle of the Kingdom 11-15, 20.*
- 18 John 3:16.
- 19 *Live the Mystery of the Kingdom: Make it Present in Your Heart, in Other People's Hearts, and in Society 34.*
- 20 *The Formation of the Apostle of the Kingdom 18.*
- 21 *The Formation of the Apostle of the Kingdom 20.*
- 22 *The Formation of the Apostle of the Kingdom 19-20.*
- 23 SRCF 8.
- 24 SRCF 12-26.
- 25 SRCF 32-39.
- 26 RL 3-15.
- 27 SRCF 7.
- 28 SRCF 10 and 12; *The Formation of the Apostle of the Kingdom 9, 17 and 18.*
- 29 RL 3.
- 30 DCE 1.
- 31 Jn. 1:14.
- 32 GS 22.
- 33 GS 22.
- 34 Jn. 1:35-39.
- 35 Luke 5:1-11.
- 36 John 21:15-19
- 37 Acts 9:1-9; Acts 22:1-21.
- 38 SRCF 8.
- 39 SRCF 29.2.
- 40 SRCF 34.
- 41 Pope Benedict XVI, 2006.
- 42 SRCF 17.3, 30 and *The Formation of the Apostle of the Kingdom 21-23.*
- 43 SRCF 21, 35.
- 44 John 11:25; 14:6.
- 45 John 10:10.
- 46 Matt. 5:1-12, CCC 1716-1724.
- 47 Mark 10:28-31.
- 48 Mark 10:22.
- 49 Pope Benedict XVI, 2005.
- 50 EG 265.
- 51 SRCF 48.1.
- 52 SRCF 2 and 7.

- 53 SRCF 7 and 13.
- 54 SRCF 32 and 33.
- 55 John 20:21.
- 56 John 3:17.
- 57 Mark 1:38.
- 58 Luke 9:1-6.
- 59 Matt. 28:16-20.
- 60 SRCF 30.
- 61 RL 2, LG 31.
- 62 RL 9.
- 63 RL 6.
- 64 *The Formation of the Apostle of the Kingdom* 9-10, 20.
- 65 SRCF 12.
- 66 SRCF 14.
- 67 John 3:16, 15:9.
- 68 John 13:34-35, 15:12.
- 69 Mark 10:21.
- 70 1 John 3:11-18, 4:7-21.
- 71 1 Cor. 13:1-2.
- 72 RL 2.
- 73 SRCF 23-26; RL 3.
- 74 SRCF 30; *The Formation of the Apostle of the Kingdom* 16-17.
- 75 Luke 11:1-13, 9:1-6; Mark 6:30-33; John 21:1-14
- 76 Luke 7:11-17; John 2:1-12, 6:60-69, 8:1-11, 11:1-44; Mark 1:29-31, 10:35-45, 11:15-18; Matt. 14:22-33.
- 77 RL 3.
- 78 RL 17.4.
- 79 SRCF 28; RL 7.
- 80 SRCF 30, 35; RL 3, 6, 13, and 14.
- 81 CCC 302.
- 82 Luke 2:52.
- 83 John 16:4, 16:12.
- 84 Matt. 13:1-9, 24-30, 31-32, 33.
- 85 RL 6.
- 86 CCC 2659-2660; CL 60.4.
- 87 John 2:1-12
- 88 Luke 21:1-4.
- 89 Matt. 17:24-27.
- 90 Luke 10:38-42.
- 91 John 4:4-42.
- 92 RL 7.
- 93 SRCF 38.
- 94 SRCF 35.
- 95 SRCF 34.
- 96 John 1:14.
- 97 Luke 24:13-35.
- 98 Matt. 28:16-20.
- 99 John 6:35-59; Luke 22:14-20.
- 100 RL 11-13, 30.3, 32-36; *The Formation of the Apostle of the Kingdom* 19-20, 28.
- 101 SRCF 30; *The Formation of the Apostle of the Kingdom* 19-20.
- 102 John 12:32; Eph. 1:10.
- 103 Mark 3:13-18.
- 104 Luke 5:1-11; John 20:24-28, 21:15-19.
- 105 Matt. 5-7; Mark 9:33-37, 10:35-45.
- 106 RL 14.
- 107 RL 14, 30.
- 108 RL 7.1, 34.
- 109 SRCF 30, 39; RL 14.
- 110 SRCF 7, 13, 20.
- 111 SRCF 19.
- 112 *Program of Priestly Formation 5th Edition* 68.
- 113 John 15:1-8; SRCF 9.

- 114 Luke 10:17-20.
- 115 Matt. 6:19-21.
- 116 Matt. 13:1-9, 20:1-16, 25:14-30.
- 117 Matt. 21:43.
- 118 SRCF 9, 32.
- 119 RL 6.
- 120 RL 9.
- 121 SRCF 7, 13.
- 122 SRCF 33.
- 123 SRCF 7; RL 1.3, 9.
- 124 SRCF 1.3, 5.4; RL 1.3.
- 125 Various different online sources were used to compile the definition of a competency and its components including the following: <https://hr.nih.gov/about/faq/working-nih/competencies/what-are-competencies>, <https://www.cambridge.org/news-and-insights/insights/What-is-competence-A-shared-interpretation-of-competence-to-support-teaching-learning-and-assessment>, <https://blog.degreed.com/skills-and-competencies/>
- 126 *The Formation of the Apostle of the Kingdom* 24-27.
- 127 SRCF 9, 19.
- 128 RL 7.
- 129 RL 36.
- 130 RL 20.
- 131 RL 20.2.
- 132 SRCF 7 and 8.
- 133 SRCF 5.4.
- 134 SRCF 9-26.
- 135 SRCF 31-39.
- 136 RL 1-15.
- 137 RL 17.
- 138 This is a term used by St. John Paul II. It can be explored in depth in his “A Meditation on Givenness” but is summarized in the final phrases of that work: “We must ourselves be a total gift, a disinterested, sincere gift in order to recognize, in every man, the gift that he is, and to thank the Giver for the gift of the human person.” <https://www.communio-icr.com/files/jpii41-4.pdf>
- 139 SRCF 30.3.
- 140 *Regulations of the Regnum Christi Federation* 42 and 44.3.
- 141 RL 32, 33, 36.
- 142 RL 14, 30.
- 143 RL 7.

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