

The Formation of the **Apostle** of the **Kingdom**

Formative Guidelines for the
Lay Members of Regnum Christi



REGNUM
CHRISTI

Table of Contents

Introduction	6
Chapter 1: Formation in Regnum Christi	7
How We Understand Formation and What Its Goal Is	7
A Path of Configuration with Christ	8
Discovering in Christ the Full Meaning of One's Life	9
A Path of Training for the Mission	9
Chapter 2: Identity of the Lay Member of Regnum Christi	11
Created in God's Image and Likeness	11
Incorporated into Christ Through Baptism	12
Immersed in Temporal Realities	13
Called to Live the Specific Charism of Regnum Christi	15
Chapter 3: Some Formative Principles	16
Forming in an Integral Way, Harmonizing the Faculties and Dimensions of the Person	16
Forming from Encounter and for Encounter	17
Forming from Relationship and for Communion	19
Forming through the Mission and for the Mission	21
Forming so that Each Person Reaches Their Vocational Fullness in Christ	22
Chapter 4: Formative Agents and Means	24
God and His Grace	24
Each Member	25
Formators	26
The Community	27
Some Formative Means	28
Personal Accompaniment	28
The Encounter with Christ	29
Courses, Seminars, and Study Circles	29
Retreats, Triduums, and Spiritual Exercises	30

Other Formative Experiences Within and Outside of Regnum Christi	31
Conclusion	32
Abbreviations	33

Introduction

Regnum Christi's mission "to make present the mystery of Christ who goes out to people, reveals the love of his heart to them, gathers them together and forms them as apostles and Christian leaders, sends them out and accompanies them as they collaborate in the evangelization of people and of society" (SRCF 8) is both the point of departure and the end goal of its entire life and activity. The mission presupposes that each member has a transformative experience of Christ, which, in communion with others, impels them to communicate the Good News of the Kingdom and commit themselves "to make this world a worthy home for the children of God" (RL 4). This experience involves the whole person and is ordered to one's transformation to arrive at the "extent of the full stature of Christ" (Eph 4:13).

This document aims to express the richness of the formative experience members of Regnum Christi have lived over the years from the lens of the ever-deepening and renewed understanding of the treasure that is our charism and spirituality.

It is not a program or a formative itinerary but a document that, flowing from the *Statutes of the Regnum Christi Federation and the Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation*, proposes a vision of formation and some guidelines that should give clarity and coherence to the different programs and formative itineraries that are drawn up and applied in the territories, localities, or sections around the world.

Chapter 1: Formation in Regnum Christi

How We Understand Formation and What Its Goal Is

There are two ways to understand formation in Regnum Christi. On the one hand, and in its fullest sense, formation is a personal path of configuration with Christ. On the other hand, we can understand it more concretely as the organic totality of elements that serve that very path.

In the *Statutes of the Regnum Christi Federation*, both conceptions of formation appear, and we have the foundations that enlighten its finality and its *raison d'être*: “This formation must help us discover the full meaning of our lives in Christ, be configured to him, and fulfill our mission” (SRCF 30).

The *Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation* sheds an essential light on formation by defining it as a “journey that 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” (RL 6).

Therefore, formation in Regnum Christi is a path of configuration with Christ that leads us to discover in him the full meaning of our existence and trains us for the mission.

A Path of Configuration with Christ

Starting with the broader meaning, we understand formation as a path of **configuration with Christ**, in which every aspect of the person is touched and transformed to the point of reaching the ideal that St. Paul sets forth in his Letter to the Galatians: “I live, no longer I, but Christ lives in me” (Gal 2:20).

This **configuration is an itinerary of progressive assimilation of the sentiments of Christ**, and it occurs per one’s own charism and vocation, thus adopting a particular way of being with distinctive traits.

The gradual process of configuration with Christ is the Father’s work in us through the action of the Holy Spirit. It requires our active collaboration with Christ as the criterion, center, and model of our formation: “The measure of holiness stems from the stature that Christ achieves in us, in as much as with the power of the Holy Spirit, we model our whole life on his”¹.

On the path of configuration with Christ, we learn how to know, love, and follow him in an ever deeper and more complete way.

Discovering in Christ the Full Meaning of One’s Life

By undertaking a path of configuration with Christ, we begin a process of ongoing conversion through which we discover **the full meaning of our lives** in Christ. This is a vital process by which all the realities and dimensions of our lives are enlightened, understood, and lived due to a personal and transforming relationship with the Lord.

1 BENEDICT XVI, General audience, *The Holiness*, 13 April 2011

During one's life, a person becomes aware of and develops their identity—vocation and mission—and discovers how they can genuinely know themselves only in Christ: “The truth is that only in the mystery of the incarnate Word does the mystery of man take on light” (GS 22).

Our entire existence becomes integrated in Christ: “We seek to make our whole lives, including the apostolate, a continual liturgy to the glory of God. In this way, the risen Christ integrates us into his life, which is continuous praise and offering to the Father” (SRCF 22).

A Path of Training for the Mission

Establishing Christ's Kingdom in one's heart and sanctifying one's state of life (cf. SRCF 7) presuppose the development of God's life in our lives and in our surroundings by a dynamic relationship of love (cf. RL 3).

The personal experience of Christ's love produces the interior urgency to give ourselves passionately to make his Kingdom present: “*Caritas Christi urget nos*” (cf. SRCF 10). This founding experience is what “trains” us—makes us able—to live out the mission. Only someone who has encountered Christ and experienced the power of his love can conceive of his life as a mission.

Therefore, formation is also **training for the mission**. Training means making someone skilled or capable for a particular purpose. In this sense, only God enables us to live our mission by inserting us and allowing us to participate in his own mission, sending us out.

Training for the mission, then, entails collaborating with God so that each one knows, understands, and lives more fully the mission they have—as baptized Christians and Regnum Christi members—to bear witness to, proclaim, and expand the Kingdom of Christ in the hearts of all people and society (cf. SRCF 13).

For the Regnum Christi member, living in mission means living by making present, by who they are and what they do, the mystery of Christ, the Apostle of the Kingdom. This mystery of Christ's life profoundly shapes the formative path of the Regnum Christi members, as we have seen in the previous section.

Formation for the mission also includes apostolic training, that is, the acquisition of knowledge, skills, and dispositions that prepare the person to be an apostle in today's world—with its challenges and possibilities—and to undertake initiatives of evangelization that respond significantly to the most pressing needs of the world and the Church around them.

Chapter 2:

Identity of the Lay Member of Regnum Christi

The foundation for the formation of a lay member of Regnum Christi is the understanding of their identity as having been created in God's image and likeness, incorporated into Christ through Baptism, immersed in temporal realities, and called to live the specific charism of Regnum Christi.

Created in God's Image and Likeness

The lay member of Regnum Christi is, above all, a human person created in the image and likeness of God (cf. Gen 1:26), with the ability to know and love their Creator. "Man [...] was appointed by Him as master of all earthly creatures that he might subdue them and use them to God's glory" (GS 12). As a person, man has a unique dignity in the universe that makes him different from all other creatures: "What is man that you are mindful of him, and a son of man that you care for him?" (Ps 8:5)

He can discover the voice of God in the depths of his conscience, which is his most secret nucleus and inner sanctuary. Moreover, God has willed human beings to cling to him freely, by personal conviction rather than under the pressure of impulses or external coercion (cf. GS 17). The human being is "the only creature on earth which God willed for itself" (GS 24), such that he is an end in himself and can never be considered or treated as a means toward another end. At the same time, the human being "cannot fully find himself except through a sincere gift of himself" (GS 24) in communion with his neighbor.

Man, however, having lost his filial trust, turned his freedom against God, rejecting his original plan. He desired to reach

his finality— “being like gods,” divinization—but without God. Sin thus wounded human nature, cutting off the channel of grace destined to pass to humankind through our first parents. Sin produced a concrete effect on human relations and man’s potencies.

Man thus experiences an internal division that cannot be explained or overcome if not by God’s grace. In the very moment of man’s fall, God announces the promise of a Savior who will defeat the power of evil (cf. Gen 3:15).

Incorporated into Christ Through Baptism

By his Incarnation, life, death, and Resurrection, Jesus Christ extends to man the gift of Redemption and reestablishes communion with God, which had been severed by sin.

By the Sacrament of Baptism, man becomes an adopted child of God, shares in his divine nature (cf. 2 Pet 1:4), and receives the Holy Spirit into his heart, allowing him to call God “Father” (Rm 5:5). Baptism gives him the grace to be “born again” through the Son and the Holy Spirit (cf. CCC 683) and to become part of Jesus’ Mystical Body, the Church.

Along with the gratuitous gift of Christ’s life that is offered us in Baptism, the person is called to work to make the gift flourish, to grow in every way into Christ (cf. Eph 4:15). Being a Christian implies accessing one’s identity through a complete identification with Christ: “The entire existence of the lay faithful has as its purpose to lead a person to a knowledge of the radical newness of the Christian life that comes from Baptism, the

sacrament of faith, so that this knowledge can help that person live the responsibilities which arise from that vocation received from God” (CL 10), aware of their dignity, which they hold like a treasure in earthen vessels (cf. 2 Cor 4:7).

The Church recognizes the mission of Christ in a threefold dimension: Priest, Prophet, and King. The Priest sanctifies by his grace; the Prophet reveals the fullness of truth; and the King guides and protects us as the Good Shepherd.

As children of God and by the grace of Baptism, laypeople participate in this mission of Christ according to their state and condition of life:

- They participate in the *priestly mission* of Christ when they offer their lives as a spiritual sacrifice, with all their works, prayer, and apostolate; family life, work, and rest; life’s difficulties borne with patience and with the spiritual consolations they receive from God.
- They participate in the *prophetic mission* of Christ when they welcome Christ’s Word more and more profoundly and announce it to the world with the testimony of their lives and through evangelization and catechesis.
- They participate in the *kingly mission* of Christ when they exercise the authority and power received from him to defeat sin through their holiness of life. In addition, laypeople exercise various ministries at the service of the community and imbue man’s temporal activity and society’s institutions with a Christian mentality.

Immersed in Temporal Realities

The layperson lives immersed in the world, in the ordinary conditions of family and social life, taking part in the joys and vicissitudes of man in society, politics, art, culture, etc. They are called to make present “the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God” (LG 31), since by their action, they can transform these realities and, by working in them, bring themselves toward perfection (cf. GS 35).

The Magisterium calls this the **secular nature** or secular character of their vocation, which consists of “living in the world and temporal affairs” in a Christian way (cf. LG 31, CL 15, AA 2).

The Holy Spirit grants the layperson the grace to live in the world in a Christian way, managing temporal affairs according to the Gospel. Thus, the layperson is sanctified in their daily life, offering themselves as “a living sacrifice, holy and pleasing to God” (Rm 12:1). By Baptism and Confirmation, all laypeople participate in the same salvific mission of the Church, contributing to her growth and sanctification with all their efforts. This call is especially important when it involves spreading the message of salvation to those places and circumstances where it could arrive only through them (cf. LG 33).

Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation to all men of each epoch and in every land. Consequently, they should be given every opportunity so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church (LG 33).

Called to Live the Specific Charism of Regnum Christi

The Lay Members of Regnum Christi personally welcome this universal vocation to live their baptismal commitment fully among temporal realities, according to the spirit and mission of Regnum Christi.

Aware of their identity and mission, they seek to make present the Kingdom of Christ in the hearts of people and society. They extend Christ's presence in the world and seek to transform temporal realities with the message of the Gospel, especially family life, professional life, and life in society (cf. SRCF 5), by the testimony of their lives and by personal and communal apostolic action (cf. SRCF 7).

As members of a spiritual family and an apostolic body summoned by Christ, they receive a shared gift. They discover this gift present within themselves and in other people who are called to live it along with them. Therefore, they seek to make present the mystery of Christ not just as individuals but also as a gathered community.

Chapter 3:

Some Formative Principles

In the previous chapters, we have considered the meaning and final goal of formation in Regnum Christi and the identity of the lay member who undertakes the formative path.

This chapter presents some principles that we deem especially important to Regnum Christi in this configuration with Christ. This is not a checklist but how formation is lived out.

Forming in an Integral Way, Harmonizing the Faculties and Dimensions of the Person

Like Jesus Christ, who knows and responds to the complete reality of each person and unifies them, formation in Regnum Christi:

- Seeks to integrate the distinct aspects of the person into a unity of life and guides it toward fullness in its vocation and mission. Thus, each formative project must aim to develop and integrate all the natural and supernatural gifts of the person, every attitude and behavior, all limitations, and one's personal history in God's plan for each one.
- Ensures a balanced and harmonic development of the faculties (affectivity, intellect, and will) as well as the integration by which they strengthen each other through all the aspects in which human life is carried out: spiritual, religious, within community, culture, humanly (historically, ecologically, sexually).

- It is not reduced to certain moments and means of doctrinal formation but rather is carried out during people's daily lives.

Forming from Encounter and for Encounter

Just like Jesus, who comes out to meet each person where and how they find themselves, formation in Regnum Christi:

- Presents **Christ as the model and ideal** of the whole formative journey. The personal encounter with him is the foundation and point of departure of the permanent process of the person's conversion and transformation: it starts from him and leads to him.
 - o From the encounter with the living Christ, the person knows God, who has created and redeemed them, who loves them, calls them, and reveals their identity and mission.
 - o This encounter is the motor that moves the person to open themselves to grace and to seek the means to let themselves be configured by Christ
- Proposes a formative path in which the member learns to collaborate actively in their conformation with Christ, to live by principles, and to conduct themselves by love and freedom.
- Trains men and women to discover Christ, who comes out to meet them and shapes their apostolic hearts so that they, in turn, come out to meet others in the various events of their lives. In other words, Regnum Christi seeks to form men and women who are deeply contemplative and evangelizing (cf. SRCF 20):

- Forms a deep, broad view toward reality that recognizes the footprint of the Creator in everything that exists, although clearly wounded by sin.
- It intends for people to live open to their surroundings and to others and inclines them to come out to meet the others around them. It does not isolate them from the society or culture in which they live but rather impels them to insert themselves into the various spheres of society to bring the light of Christ they have received.
- Stimulates and fosters growth in listening as an essential attitude to embrace the Word and the teachings of the Church, to make them grow, and to discern the voice of God as it manifests itself in their daily lives. It also teaches them to listen properly to others to truly reach them.
- Seeks to teach them to exercise mercy—in both forgiving others and asking for forgiveness—by forming in the member a generous heart touched by God’s mercy. A heart that makes those they meet feel the tenderness of a compassionate love that recognizes and accepts their own limitations and errors and those of others.
- Aims to encourage and help men and women to choose a lifestyle and pace that allows them to be present to themselves, to God, and to others, as a necessary condition for encounter.
- Guides the mindset of the apostles and orders their actions toward God so that they strive to give him glory in all things.

Forming from Relationship and for Communion

Just like Christ the Apostle, who enters into a relationship with people and gathers and forms a community of friends and Apostles, formation in Regnum Christi:

- Flows through those relationships² That strive to be true occasions of encounter, dialogue, and exchange, and that allow them to mature humanly and spiritually and favor mutual learning when they are lived with openness and trust.
- Seeks to help them develop everything that allows them to relate to others in a mature way in order to bring them the love of Christ, which requires:
 - o Increasing their capacity to meet others and share what they have received in a true gift of self,
 - o Gradually discovering and accepting their talents and limitations and those of others,
 - o Gratuitousness in relationships and self-giving as a response of gratitude for everything they have received. This gratuitousness opens men and women up to encounter and places them in the dynamic of the eternal love of God,
 - o Formation of the human and social virtues, which encourage mature relationships that are appropriate in the different circumstances and situations in which they live.

² “God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness” (LG 9).

- Teaches them to recognize and value the gift that each person is, and to see their differences as a richness rather than as a threat. It inspires complementarity and invites each one to contribute their talents and gifts for the good of all.
- Helps them develop their leadership—understood as the ability to inspire, guide, and form others—so that they exercise it as a service, following Christ’s example, and so that, through their apostolic activity, they seek to help others develop that same ability (cf. SRCF 33).
- Promotes esprit de corps and the awareness that we need each other on the path of holiness and in the living of the mission God entrusts to us.
- Invites them to see themselves as part of a reality greater than themselves—the human family, the Church as the family of God and the community of the baptized, and Regnum Christi—and to strive so that their life contributes, as much as possible, to make these realities places worthy of God’s children, where the values of the Kingdom shine forth.

Forming through the Mission and for the Mission

Just like Jesus Christ, who, having been sent to announce the Gospel of the Kingdom, forms his apostles to collaborate with him in his mission, formation in Regnum Christi:

- Invites them to discover and know the world around them with the heart of Christ, to read the signs of the times, and to hear what the society in which they live says in order to be attuned to the joys and the most pressing problems they encounter in their daily lives.

- Strives to ensure that nothing is indifferent to the apostle of Christ because every person, relationship, situation, place, or field can be reached by the love of Christ, who is the only one capable of giving new meaning and an outlook of hope to everything.
- Teaches them to view reality and to come to the realization that awareness and empathy with the pain and suffering of humanity is not enough, but that it is necessary to come out to meet the needs of the world that they have been moved by, and thus embody the love of Christ in the moment they are called to live.
- Inspires them to deepen in their personal vocation and mission, seeking to discern and develop it more profoundly in order to increasingly live as one being sent out. It situates this personal mission within the common mission of Regnum Christi in the Church, aware that the power of evangelization comes from communion.
- Invites them to discover the gift that each person is, to be mindful of what they have received, to know their own abilities, and to be thankful for what God has done and continues to do in their heart and through their lives. Based on this gratitude for everything they have received, the apostle of Regnum Christi can bring the entirety of their being, including their talents, charisms, gifts, and goods, to collaborate in the spreading of the Kingdom of God in today's world.
- Lives from the very mission. The mission itself is formative, as it puts into action the reality of being sent out as an apostle of the Kingdom and makes them see that they need to grow in the various aspects of their lives. They allow themselves to be configured with Christ in order to radiate his very life, to make him present in the deepest way. Therefore, forming themselves for the mission means

training themselves to make Christ present by their life and by their work of evangelization in their surroundings.

- Trains them to face new pastoral challenges and realities that need to be evangelized, renewing, and configuring apostolic action in a way that touches these realities and answers the questions and needs of people today.

Forming so that Each Person Reaches Their Vocational Fullness in Christ

Just as the risen Christ renews all things and brings them to their fullness, formation in Regnum Christi:

- Fosters a personal relationship with Christ that gradually reveals to us our identity as men and women, Christians and apostles. It aims that each person:
 - o Put on Christ in their heart and in their works so that he reigns in their lives by means of a progressive configuration with him;
 - o Let themselves be penetrated by Christ's love for humanity so that he reigns in the hearts of people and in society.
- Is at the service of discovering, developing, and fulfilling God's plan, so that each person can walk toward their vocational fullness. This requires graduality: going at the pace of God and the individual, respecting rhythms, personal processes, and everything that affects the identity and life of each.
- Proposes learning, assimilating, and living out the values of the Kingdom that Christ embodies and presents in the

Gospel, to configure their lives—both being and action—in accordance with these values and to uproot decisively all attitudes and behaviors that do not align with them.

- Inspires a yearning to live the Kingdom of Christ already present, like a seed in the earth, and lifts the gaze and the heart to live the present moment in the light of eternity. It motivates the use of our time “as a gift we have received that enables us to lovingly follow the Father’s saving plan, and thus live our vocation to the full” (SRCF 21).

Chapter 4: Formative Agents and Means

With configuration with Christ as the formative backdrop, we can identify several agents and means³ that participate and take part in this path.

God and His Grace

The first and fundamental agent of formation is God. He is at work in this daily process of conversion and interior development of the divine life. “Indeed, like clay in the hand of the potter, so are you in my hand, house of Israel” (Jer 18:6).

In this process, God’s action is brought about by the transforming power of his grace:

Grace is, first and foremost, the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are *sacramental graces* and gifts proper to the different sacraments. Furthermore, there are *special graces*, also called *charisms*, after the Greek term used by St. Paul, meaning “favor,” “gratuitous gift,” and “benefit” (cf. LG 12). (CCC 2003)

In the life of the Regnum Christi member, the sacraments of the Eucharist and Reconciliation occupy a special place. As

³ When we speak of formative agents and means in Regnum Christi, we are referring to those people, occasions, or circumstances that intentionally have a significant effect—directly or indirectly—on the member’s formation.

privileged moments of transformative encounters with the Lord, these acquire a profoundly formative value.

God also forms us by means of frequent contact with his Word. “Ignorance of the Scriptures is ignorance of Christ”⁴, St. Jerome said. Therefore, Regnum Christi recommends that its members get to know Christ by reading and meditating on the Word of God, especially in the Gospel.

Each Member

Each Regnum Christi member is the primary one responsible for collaborating with God’s grace and for taking on the challenge of their own formation (cf. RL 7 § 1). This is a responsibility that God himself entrusts to them: “For God is the one who, for his good purpose, works in you both to desire and to work” (Phil 2:13). He is present with his grace, which precedes and accompanies our action, but he does not want to bring anything to completion without our free, generous, mature, and responsible collaboration.

This principle of personal responsibility is called *self-formation*, and it is expressed in many ways: openness to the action of grace, taking advantage of the means that are offered in the Church, in the life of Regnum Christi, and in external institutions or means; seeking others’ accompaniment, etc.

This requires an attitude of trust in God’s love and power, in all his intermediaries, and in oneself. We can then respond to him with generous and joyful hearts amid our limitations and external difficulties in daily life.

4 SAINT JEROME, *Commentarii in Isaiam*, Prologue: CCL 73, 1 [PL 24, 17]

Formators

These are the Regnum Christi members prepared to form, guide, and inspire others. They place their talents, knowledge, skills, and time at the service of the formative needs of others and of the programs and priorities defined for the section or locality.

The formator should always be aware that formation does not only consist of the communication of knowledge but also one's testimony. They do not form others solely in the specific moments of personal dialogue, conferences, courses, etc.; they form others by sharing their life in fellowship, conversations, their participation in group activities, apostolate, joys, and sorrows, in ordinary and extraordinary events.

The formator places Christ, the sole Teacher, at the center of this relationship, constantly renews their awareness that he is the protagonist, and intercedes for those people who have been entrusted to them. Therefore, he seeks to take care of his prayer life and enlightens his worldview in light of Sacred Scripture, Tradition, and the Magisterium of the Church. They also strive to enable others to obtain autonomy and security regarding their own formation.

The Community

In this formative process, the community acquires a fundamental importance. Just as no one can live completely alone, neither can one form oneself alone. We all need other people with whom to exchange ideas, be enlightened, and help each other; correct each other when necessary; motivate each other during challenging times; and thus enrich each other.

There are distinct levels of this community dynamism. As a spiritual family, Regnum Christi is a great community that aims to accompany both those who belong to it and those who approach in search of ways and means to encounter Christ. In the same way, within this great family, smaller spaces and communities are sought, in which each one can be formed personally, according to their needs, their state of life, and the environment they live in.

The localities and sections are communities of apostles (cf. SRCF 54 § 1) that are established in a geographical location. Formation programs with different formative activities and experiences are established in these communities according to their members' needs. In addition, in each locality and section, each person should have the support of a team, that is, be part of a "group of members united in Christian fraternity to help each other on their journey of sanctification, in their formation and in their apostolic work" (RL 14 § 2). By being smaller and more personal than the locality or section, the team becomes an environment in which trust and intimacy are developed among all who belong to it. The members accompany each other along their path of configuration with Christ. The team is formed especially by the Encounter with Christ, the essential activity on which the life of its members hinges and which helps them grow in all aspects of their lives.

Each team should look for creative ways to make sure its members continue growing in their formation, either by utilizing the programs and means the section or locality offers or by seeking additional means that are adapted to each person's needs and possibilities.

Some Formative Means

Along with the formative agents, Regnum Christi offers its members some means that play a key role in the formative process. These are:

Personal Accompaniment

Personal accompaniment is one of the five elements proper to the life of Regnum Christi, not only for its importance on the human level but for being a fundamental part of integral formation.

This accompaniment is offered in numerous ways, but mainly by “personal and sacramental attention, team life, and apostolic formation and follow-up” (RL 11).

Spiritual direction is a specific form of accompaniment and an important means for growth in the spiritual life, to learn to discern God’s will and to open one’s heart to embrace it with love (cf. RL 12).

Another means is **dialogue with the team leader**, through which “lay members of Regnum Christi are accompanied by their team leader, who through frequent dialogue helps them as a friend and brother or sister on their journey of personal and apostolic growth” (RL 13).

The Encounter with Christ

The Encounter with Christ is a privileged space in which the community life of Regnum Christi members is developed and where they experience and live out the traits of their common spirituality. The Encounter has a threefold character: spiritual, formative, and apostolic.

Through the Gospel reading and reflection, the reviewing of a case study, and the apostolic commitment, the member matures spiritually, gets to know the Gospel better, exercises an apostolic mindset toward the world, and takes action in the face of others' needs, thereby collaborating with the Church's mission.

As its name indicates, it seeks to be a true and transforming encounter with the person of Our Lord Jesus Christ, since "where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20), and thus it becomes a stimulus for enthusiasm, creativity, and commitment before the needs of the Church and humanity.

Courses, Seminars, and Study Circles

The formation of Regnum Christi members aims to help them realize fully their vocation and mission at the service of the Church (cf. SRCF 8); it thus offers its members instances and moments dedicated to the knowledge and study of assorted topics that are helpful on this path.

These courses, seminars, and study circles also aim to form the apostolic awareness of the members, foster their identification with the ideal of Christian life that Regnum Christi offers them, spark fellowship and the exchange of experiences, and

encourage personal enrichment. This, in turn, strengthens the family atmosphere of unity among all participants.

During formative events, different activities may include experiences of prayer, communion, formation, and integration and may vary in content, structure, and duration. These events are moments in which, following the Apostles' example at Pentecost, united in prayer with the Blessed Virgin Mary, the members open themselves to a new light and a new impulse of the Holy Spirit to know Christ more intimately and to prepare themselves to live and preach his love with renewed fervor and generosity.

Retreats, Triduums, and Spiritual Exercises

From the point of view of formation as a transformation, some spiritual moments take on special importance, such as retreats, triduums, and spiritual exercises. These provide a break from one's daily occupations to dedicate oneself more intensely to prayer and personal reflection in an atmosphere of peacefulness and silence.

Retreats are moments that aim to inspire personal conversation with God by listening to his Word and examining one's life in comparison to the Gospel, which leads to new decisions that are more rooted in Christ. They are renewing moments of fruitful encounter with God and oneself, serenely seeking God's will for one's life.

Regnum Christi invites its members to complete a triduum of renewal or spiritual exercises at least once per year, with the goal of continuing to deepen the experience of conversion and identification with Jesus Christ, with the dynamic proper to each of these means.

Other Formative Experiences Within and Outside of Regnum Christi

There are other experiences that Regnum Christi promotes in its sections, localities, or territories that have a significant impact on the formation of its members since they allow them to experience or assimilate the richness of their condition as apostles of the Kingdom in a practical way.

We can mention, among others, the life of Regnum Christi in the section and team, as well as special events and activities such as territorial or local encounters, pilgrimages, marriage renewals, apostolates of social charity, etc.

In addition, the Regnum Christi member, within the Church and society, also takes advantage of the formative opportunities that other realities offer.

Conclusion

The formative path, as a gradual configuration with Christ, lasts one's whole life and entails the whole person, all the faculties and aspects of their life. Its protagonist is God, who, by means of his grace and by the action of the Spirit, requires our free collaboration to imprint his image in us and make us more like him.

The lay member of Regnum Christi strives to undertake this path to live their vocation and mission more fully as a person and as a member of this spiritual family and apostolic body, to give glory to God and make his Kingdom present.

Abbreviations

AA *Apostolicam Actuositatem*

CL Apostolic Exhortation *Christifideles Laici*

CCC Catechism of the Catholic Church

SRCF Statutes of the Regnum Christi Federation (31 May 2019)

GS *Gaudium et Spes*

LG *Lumen Gentium*

RL Rule of Life of the Lay Faithful Associated to the Regnum Christi Federation (September 17 2019)

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