

RITE OF THE
PROMISE OF SELF-
GIVING



REGNUM CHRISTI

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Introduction

Some lay members experience a call from God to assume a special commitment of self-giving and availability to the Lord in order to help build the life and mission of Regnum Christi. In accordance with the *Regulations of the Lay Faithful Associated to the Regnum Christi Federation* (cf. n. 24-28), this call is concretized in a promise of self-giving according to the present Rite. This promise must be made in a spirit of generosity, with humility in the service of the Kingdom of Christ, and with the desire to contribute to the mission of Regnum Christi.

Those members who feel the call to make this promise, whether for one year, or for a lifetime, as provided in the *Regulations*, must express their will through a written communication addressed to the director of their section. The *Rite of the Promise of Self-giving* ordinarily occurs after a spiritual triduum and is done in the form of a paraliturgy. It is recommended that this paraliturgy be directed by the chaplain of the section, or by the section director, be they a lay member, consecrated woman, lay consecrated man or Legionary of Christ. It is recommended that the Rite be done in a Church or an oratory, and in an environment of personal and communal prayer.

If the *Rite of the Promise of Self-giving* and the *Rite of Association* for new members are both celebrated, the two ceremonies can be integrated into one, with the formulations that correspond to each rite.

If the *Rite of the Promise of Self-giving* occurs before or after the Eucharistic celebration, the penitential act and the readings are omitted, moving from the initial prayer to the issuance of the promise.

Opening Rites

All stand. An opening song is sung.

Presider:

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

All:

Amen.

Presider:

Today we are about to celebrate **N.N.** making the promise of self-giving. They have already traveled a path as members of Regnum Christi, and God has given them an invitation to assume a special dedication to Him in order to help build the life and mission of Regnum Christi. To adequately respond to this call, we recognize the work of God's mercy in our lives and the grace of receiving a gift from God while aware of our own fragility. With this spirit, let us acknowledge our faults and sins before God and implore his mercy by saying:

There is a brief pause in silence.

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

You who have made us born again by water and the Holy Spirit: Lord, have mercy.

All:

Lord, have mercy.

The priest or presider:

You who call us to know you and love you, and to make your Kingdom present among all people: Christ, have mercy.

All:

Christ have mercy.

The priest or presider:

You who have left us a commandment of love in order to make known your message of salvation: Lord, have mercy.

All:

Lord, have mercy.

The absolution of the priest follows. If the presider is not a priest, then everyone says:

God Almighty have mercy on us,
forgive our sins and lead us to eternal life.

All:

Amen.

Liturgy of the Word

Everyone sits down and the readers approach the ambo.

The readings are taken from the appendix with the usual formulas to introduce and conclude them.

After the readings, the presider gives a reflection on the readings and on the meaning of the promise of self-giving in *Regnum Christi*. At the end, those present observe a few moments in silence and personal prayer.

Promise of Self-Giving

Presider:

God our Lord, in his infinite love for man, has throughout history desired to make the Church beautiful by bringing out from its heart various charisms. Regnum Christi is one of them. The Holy Spirit calls men and women to live their baptismal vocation according to the charism proper to Regnum Christi and through its spirituality and the means it offers.

You have experienced a call from God to make a special commitment to self-giving and availability to the Lord in order to help build the life and mission of Regnum Christi. In response, you are preparing to make a promise of self-giving to Christ in Regnum Christi, which you will live according to your state of life and your particular circumstances. Therefore, you will assume the path of formation and prayer that Regnum Christi proposes in order to live the implications of this self-giving, committing yourselves to be actively involved in it. Let us pray to God that, through Mary, our Mother, he will bless your surrender and fill it with abundant fruits.

Brief pause of silence and personal prayer.

If you want to accept the invitation of Christ to assume a special commitment of self-giving and availability to the Lord to help build the life and mission of Regnum Christi in accordance with the provisions of the *Regulations of the Lay Faithful*, make the promise of self-giving [for one year / for all of your life].

Candidates:

Jesus Christ, you called me to make a special commitment of self-giving to you in Regnum Christi. Today I offer my availability [for a year] [for my entire life], to resolutely help to build the life and mission of Regnum Christi.

To better know your designs and be faithful to your call, and in accordance with what is established in the *Regulations of the Lay Faithful Associated*, I commit to follow the formative and spiritual program that Regnum Christi proposes to me. I will also be actively involved in the development of the mission of this spiritual family with my prayer, talents, time, and material goods.

May the Blessed Virgin and Saint Paul the Apostle intercede before God for me, so that I may walk along this path, together with my brothers and sisters in Regnum Christi, in fidelity and joy that will

one day lead me to the final encounter with you, and
to receive the eternal prize from your merciful hands.
Amen.

All:

Thanks be to God.

Concluding Rites

BLESSING

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

Presider:

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

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

May the Lord bless us, keep us from all evil, and lead us to eternal life. Amen.

If the presider is a priest or deacon, use the following formula:

Priest or deacon:

The Lord be with you.

All:

And with your spirit.

Priest or deacon:

The blessing of Almighty God, Father, Son ☉ and Holy Spirit, descend upon you.

All:

Amen.

A recessional song is sung.

At the conclusion of the Rite, the celebrant, those who have professed the promise, and the section director sign the record that records the making of the promise. The names and date of the promise are sent to the Territorial Directorate so that the corresponding records are kept (cf. GRRCF, 5)

Appendix: Readings

FIRST READING

1 Samuel 3:1-10

A reading from the first Book of Samuel.

In those days, young Samuel was minister to the LORD under Eli, and the word of the LORD was scarce and vision infrequent. One day Eli was asleep in his usual place. His eyes had lately grown so weak that he could not see. The lamp of God was not yet extinguished, and Samuel was sleeping in the temple of the LORD where the ark of God was. The LORD called to Samuel, who answered, "Here I am." He ran to Eli and said, "Here I am. You called me." "I did not call you," Eli answered. "Go back to sleep." So he went back to sleep. Again the LORD called Samuel, who rose and went to Eli. "Here I am," he said. "You called me." But he answered, "I did not call you, my son. Go back to sleep."

Samuel did not yet recognize the LORD, since the word of the LORD had not yet been revealed to him. The LORD called Samuel again, for the third time. Getting up and going to Eli, he said, "Here I am. You called me." Then Eli understood that the LORD was calling the youth. So he said to Samuel, "Go to sleep, and if you are called, reply, 'Speak, LORD, for your

servant is listening.” When Samuel went to sleep in his place, the LORD came and stood there, calling out as before: Samuel, Samuel! Samuel answered, “Speak, for your servant is listening.”

The word of the Lord.

Or

Isaiah 6:1-13

A reading from the Book of Isaiah.

In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet, and with two they hovered. One cried out to the other:

“Holy, holy, holy is the LORD of hosts!
All the earth is filled with his glory!”

At the sound of that cry, the frame of the door shook and the house was filled with smoke.

Then I said, “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips, and my eyes have seen the King, the LORD of hosts!” Then one of the seraphim flew to

me, holding an ember which he had taken with tongs from the altar.

He touched my mouth with it. "See," he said, "now that this has touched your lips, your wickedness is removed, your sin purged."

Then I heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" "Here I am," I said; "send me!" And he replied: Go and say to this people:

Listen carefully, but do not understand!

Look intently, but do not perceive!

Make the heart of this people sluggish,

dull their ears and close their eyes;

Lest they see with their eyes, and hear with their ears,

and their heart understand,

and they turn and be healed.

"How long, O Lord?" I asked. And he replied:

Until the cities are desolate,

without inhabitants,

Houses, without people,

and the land is a desolate waste.

Until the LORD sends the people far away,

and great is the desolation in the midst of the land.

If there remain a tenth part in it,

then this in turn shall be laid waste;

As with a terebinth or an oak

whose trunk remains when its leaves have fallen.

Holy offspring is the trunk.

The word of the Lord.

Or

1 Corinthians 13:1-13

A reading from the Letter of Saint Paul to the Corinthians.

If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing. For we know partially and we prophesy partially, but when the perfect comes, the partial will pass away. When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things. At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. So faith, hope, love remain, these three; but the greatest of these is love.

The word of the Lord

Or

Philippians 1:19-21

A reading from the Letter of Saint Paul to the Philippians.

Brothers, I know that this will result in deliverance for me through your prayers and support from the Spirit of Jesus Christ. My eager expectation and hope is that I shall not be put to shame in any way, but that with all boldness, now as always, Christ will be magnified in my body, whether by life or by death. For to me life is Christ, and death is gain.

The word of the Lord.

PSALM

Or

Psalm 19

R. The heavens declare the Glory of God

The heavens declare the glory of God;
the firmament proclaims the works of his hands.
Day unto day pours forth speech;
night unto night whispers knowledge.

R. The heavens declare the Glory of God

There is no speech, no words;
their voice is not heard;
A report goes forth through all the earth,
their messages, to the ends of the world.

R. The heavens declare the Glory of God

He has pitched in them a tent for the sun;
it comes forth like a bridegroom from his canopy,
and like a hero,
joyfully runs its course.

R. The heavens declare the Glory of God

From one end of the heavens it comes forth;
its course runs through to the other;
nothing escapes its heat.

Or

Psalm 40

R. Surely, I wait for the Lord

Surely, I wait for the LORD;
who bends down to me and hears my cry,
Draws me up from the pit of destruction,
out of the muddy clay,
Sets my feet upon rock,
steadies my steps,

R. Surely, I wait for the Lord

And puts a new song in my mouth,
a hymn to our God.
Many shall look on in fear
and they shall trust in the LORD.

R. Surely, I wait for the Lord

Blessed the man who sets
his security in the LORD,
who turns not to the arrogant
or to those who stray after falsehood.

R. Surely, I wait for the Lord

You, yes you, O LORD, my God,
have done many wondrous deeds!
And in your plans for us
there is none to equal you.

Should I wish to declare or tell them,
too many are they to recount.

R. Surely, I wait for the Lord

Sacrifice and offering you do not want;
you opened my ears.

Holocaust and sin-offering you do not request;
so I said, "See; I come
with an inscribed scroll written upon me.

I delight to do your will, my God;
your law is in my inner being!"

R. Surely, I wait for the Lord

Or

Ezekiel 36:24-28

CANTICLE OF EZEKIEL.

God renews his people

I will take you away from among the nations,
gather you from all the foreign lands,
and bring you back to your own land.

I will sprinkle clean water upon you
to cleanse you from all your impurities,
and from all your idols I will cleanse you.

I will give you a new heart and place a new spirit
within you,
taking from your bodies your stony hearts
and giving you natural hearts.

I will put my spirit within you and make you live by
my statutes,
careful to observe my decrees.

You shall live in the land I gave your fathers;
you shall be my people, and I will be your God.

GOSPEL

Matthew 13:31-35

A reading from the holy Gospel according to Matthew.

At that time, He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'" He spoke to them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened." All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet: "I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world."

The Gospel of the Lord.

Or

Luke 1:39-56

A reading from the holy Gospel according to Luke.

During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

And Mary said:

"My soul proclaims the greatness of the Lord;
my spirit rejoices in God my savior.
For he has looked upon his handmaid's lowliness;
behold, from now on will all ages call me blessed.
The Mighty One has done great things for me,
and holy is his name.
His mercy is from age to age

to those who fear him.

He has shown might with his arm,
dispersed the arrogant of mind and heart.

He has thrown down the rulers from their thrones
but lifted up the lowly.

The hungry he has filled with good things;
the rich he has sent away empty.

He has helped Israel his servant,
remembering his mercy,
according to his promise to our fathers,
to Abraham and to his descendants forever.”

Mary remained with her about three months and
then returned to her home.

The Gospel of the Lord.

Or

Luke 5:1-11

A reading from the holy Gospel according to Luke.

At that time, while the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. When Simon Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of

Zebedee, who were partners of Simon. Jesus said to Simon, "Do not be afraid; from now on you will be catching men." When they brought their boats to the shore, they left everything and followed him.

The Gospel of the Lord.

Or

Luke 10:1-12

A reading from the holy Gospel according to Luke.

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

Whatever town you enter and they do not receive you, go out into the streets and say, 'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. I tell you, it will be more tolerable for Sodom on that day than for that town.

The Gospel of the Lord.