

**STATUTES
CHRISTIAN LIFE MOVEMENT**



PONTIFICIUM CONSILIUM
PRO LAICIS

312/94/S-61/B-56 a

DECRETO

Considerando la solicitud de reconocimiento pontificio del **Movimiento de Vida Cristiana**, presentada en fecha 14 de Abril de 1992 por parte de sus dirigentes,

Teniendo presente que el **Movimiento de Vida Cristiana** se constituye como «una asociación de fieles (...), hombres y mujeres, vinculados ya a título personal, ya a título colectivo, constituidos en comunidades, grupos, instituciones y asociaciones (...), con el horizonte de vivir y desarrollar la vida cristiana, coordinando la contribución de unos y otros, según el carisma, estilo y espiritualidad del MVC (...)» [cfr. art. 6 de los Estatutos]; resulta así «un espacio comunitario de encuentro con el Señor que facilite una auténtica y comprometida vida cristiana que se proyecte bajo la guía de Santa María en la vida testimonial, el anuncio de la fe y la promoción humana a la luz del Evangelio y la enseñanza de la Iglesia» [cfr. art. 7],

Dada la conformidad de sus finalidades con la Doctrina de la Iglesia Católica, y la ya probada fidelidad del Movimiento a su Magisterio,

Habiendo estudiado atentamente sus Estatutos, que son conformes al Derecho Canónico vigente, incorporadas las observaciones planteadas por el Consejo Pontificio para los Laicos,

Alentado por las numerosas y expresivas cartas laudatorias recibidas de parte de Sres Cardenales y Obispos de diversos países latinoamericanos, así como el testimonio de aprecio de varios otros altos Prelados,

Confiado en que el MVC — oficialmente fundado por D. Luis Fernando Figari en 1985 sobre la base de iniciativa y experiencias anteriores y confluientes —, presente actualmente en numerosas diócesis del Perú y en otros países de América Latina, está llamado a una mayor extensión misionera,

el PONTIFICIO CONSEJO PARA LOS LAICOS

DECRETA

el reconocimiento del **Movimiento de Vida Cristiana** como asociación internacional privada de fieles, de derecho pontificio, con personalidad jurídica, conforme a los cánones 298a 311 y 321 a 329 del título V, Libro II, parte I del Código de Derecho Canónico vigente y la aprobación de sus Estatutos presentados en su tenor original y debidamente depositados en los Archivos del Dicasterio.

Que Nuestro Señor Jesucristo, por intermedio de la Inmaculada Concepción de María SSma — la «mujer nueva» que nos dio a Jesús «el Hombre Nuevo» —, derrame abundantes gracias de su Espíritu a todos los miembros del **Movimiento de Vida Cristiana** para gloria de Dios Padre y bien de la Iglesia.

P. J. Cordes
Paul J. Cordes
Vice-Presidente



E. Card. Pironio
Eduardo F. Card. Pironio
Presidente

Dado el 23 de Marzo de 1994, festividad de Santo Toribio de Mogrovejo, Obispo de Lima.

English Translation

Pontifical Council for the Laity
312/94/S-61/B-56 a

DECREE

Taking into consideration the **Christian Life Movement**'s request for its Pontifical recognition, presented by its authorities on April 14th 1992,

Having in mind that the **Christian Life Movement** is "an association of the faithful... men and women, singly or organized in communities, groups, institutions and associations... They all have the aim of living and developing Christian life in their lives, coordinating contributions from one another, according to the charisma, the style and spirituality of the Christian Life Movement..." (Cf. Statutes, Art. 6); in this way, it becomes "a space in society for encountering the Lord Jesus, which can facilitate an authentic, committed Christian life; a life that projects itself through the testimonial guidance of Mary, the announcement of the Faith and the promotion of human dignity in light of the Gospel and the teachings of the Church," (Statutes, Art. 7)

Given the conformity of its goals with the Doctrine of the Catholic Church and the already proven faithfulness of the Movement to the Magisterium,

Having carefully studied its Statutes, which are in accordance with the Canon Law currently in force, and being included the observations presented by the Pontifical Council for the Laity,

Encouraged by the numerous and expressive laudatory letters received from Cardinals and Bishops from different Latin American countries, as well as by the testimonies of appreciation from other high Prelates,

Trusting that the CLM —officially founded by D. Luis Fernando Figari in 1985 on the basis of previous and confluent experiences—, present in numerous dioceses in Peru and other Latin American countries, is called to a greater missionary expansion,

THE PONTIFICAL COUNCIL FOR THE LAITY

DECREES

the recognition of the **Christian Life Movement** as an International Private Association of the Faithful by Pontifical Right, with legal status, in accordance with canons 298a, 311 and 321 from Title V, Book II, Part I of the Code of Canon Law in force, and the approval of its Statutes, presented in original and duly deposited in the Archives of the Dicastery.

May Our Lord Jesus Christ, through the Immaculate Conception of Mary Most Holy —the “new woman” who gave us Jesus, the “New Man” — pour abundant graces of his Spirit on all the members of the **Christian Life Movement**, for the glory of God and the good of the Church.

Paul J. Cordes
Vice-President

Eduardo F. Card. Pironio
President

Given on March 23rd 1994, Feast of St. Toribius of Mogrovejo, Bishop of Lima

I. PREAMBLE

1. In the light of Vatican Council II, as members of the Church Christians today are discovering with full clarity their vocation towards sanctity, the apostolate and service.

a. In the sanctity of the Church, the Lord invites all the baptized to be saints. This is achieved by approaching, each one in his own state of life, the plenitude of Christian life and the perfection of charity, as the Spirit teaches through the Apostle Saint Paul, "Because this is the will of God: your sanctification." (1Thes 4: 3).¹

b. The dynamism of Baptism, which through reconciliation with the Lord Jesus prepares the faithful to share in the divine nature (cfr. 2Pe 1: 4),² destines them also, in accord with each one's own condition and occupation, to the apostolate, that is to announce the Gospel of the Lord to all and to work to edify themselves in the evangelical spirit through the structures of human life and culture.³

c. The Plan of God is manifest in the very person of the Lord Jesus, Servant of God, (cf. Phil 2: 7)⁴ and in the life and mission of Mary, "the servant of the Lord" (Lk 1: 38). The dimension of service to God and men should characterize the existence of all who aspire to full identification with the Lord Jesus (cf. Gal 2: 20), by identifying the uplifting humility of Christian life with the imprint of service-of the faith and from the faith.

2. The Christian Life Movement was born in Latin America, where, in the pilgrimage of the People of God and in the General Conferences of its Bishops, it discovered the American imprint of that vocation to sanctity, to the apostolate, and to serving God and its real brothers and sisters, especially the young and the poor, vocation that it undertakes and tries to incarnate. This vocation leads the Christian Life Movement members to live the commitment to evangelize intensely and to make the Gospel an active part of culture.

3. In the face of the breaches which contradict the Plan of God and are present in the life of men and society, the Christian Life Movement is committed to a permanent effort, to live and disseminate the gift of reconciliation as the "central theme in the task of the Church", as has been taught by Pope John Paul II,⁵ and as a way of approaching the whole mystery of Christ from a dimension of plenitude and totality.

4. The Christian Life Movement considers that each person is a basic unity. It sees in that deep reality an invitation according to the design of God to link life and concrete daily experience with Faith, promoting the person's impulse towards sanctity in an integral manner.⁶ It strives to overcome all separation between Faith and Life in the conviction that, like Mary, we must live a deeply incarnated spirituality in our daily lives.

¹ Cf. Lumen Gentium (LG), 39; CIC, c. 210.

² Cf. LG, 40.

³ Cf. LG, 31; Apostolicam Actuositatem (AA), 3; CIC, c. 211.

⁴ Cf. LG, 5.

⁵ Homily in Teramo, 30 June 1985, 6.

⁶ Cf. AA, 19b.

5. The spirituality of the Christian Life Movement is expressed in the motto: "Through Christ to Mary, through Mary more fully to the Lord Jesus". In the Mother of the Lord it sees the model par excellence of Christian life and fidelity to the Divine design.

II. NATURE, ENDS AND MEANS

6. The Christian Life Movement is an "International Private Association of the Faithful" by Pontifical Right. Its members are clergy, people in newly consecrated forms and the laity in general. Men and women, singly or organized in communities, or other forms of association are part of the Christian Life Movement. They all have the aim of living and developing Christian life in their lives, the society, the world, coordinating contributions from one another, according to the charisma, the style and spirituality of the Christian Life Movement, and according to the scope of its Statutes and the usual norms of Canon Law.

7. The Christian Life Movement aims to be a space in the society for meeting with the Lord Jesus, which can facilitate an authentic, committed Christian life. A life that projects itself through the testimonial guidance of Mary, the announcement of the Faith and the promotion of human dignity in the light of the Gospel and the teachings of the Church. Its identity is stamped by its vocation to the apostolate, center of its life and projection.

8. All the means used by the Christian Life Movement to reach its goals answer to its evangelical spirit and fidelity to the Church.

Among them, we should especially mention:

a. Fidelity to the consecration and promises of Baptism and Confirmation, through which God the Father made us children of His Church in Lord Jesus through His Spirit, marking the beginning of our concrete path towards our own sanctification, the apostolate and service.

b. Active participation in the Sacred Liturgy, as celebration of the Faith and the living community of the People of God in their pilgrimage, especially in the Eucharist and in the sacrament of Reconciliation.

c. Identification with the Lord Jesus, Son of Mary, Who "fully reveals man to himself and reveals to him the sublimity of his vocation."

d. Filial love for Mary, who leads the human being who lives this love to recover full identity with the Lord Jesus.

e. Special devotion to the Immaculate Conception of the Mother of the Lord, and to the prayer of the Holy Rosary.

f. Receptive attention to the Word of God as it is transmitted to us by the Church, in a spirit of prayer, seeking to discover in it orientations for life, as well as critical appraisals of human endeavors.

g. The orientation of daily life with a spirit of prayer, the experience of the presence of God and a regular examination of intentions.

h. Study and permanent formation on both a personal level and a group level. Formation in the Faith, in competence in one's personal vocation, in a Christian orientation toward work or given responsibilities, and formation for life as a whole.

i. A continuing study of the social teachings of the Church in order to more fully understand them and practice them according to individual orientations.

j. Active participation in the responsibilities of evangelization and service, in all environments and realities of social and cultural life -especially, but not exclusively, in the fraternal solidarity which makes the love of the poor a concrete reality.

k. The dissemination of options for reconciliation, love, communion and peace in the face of the diverse ruptures of man and society.

9. Those who belong to the Christian Life Movement adhere to the Faith of the Church and its teachings, paying special attention to the teachings of the Holy Father, which they strive to assume and disseminate in real service to the community.

10. In their apostolic life, Christian Life Movement members seek to involve themselves, according to the Movement's charisma, style and spirituality, in the pastoral orientations of the local Church, with an attitude of service in the face of the reality and needs of the whole ecclesiastic community, and in a desire for dialogue and collaboration with other ecclesiastic associations and institutions.

III. MEMBERS

11. Christian Life Movement members are all those Catholics, clergy, people in newly consecrated forms and the laity, who belong to it through active participation in any of the different organized communities or other forms of association, and in any of the apostolic projects of Movement. Also by collective entities —associations and apostolic projects— who ask as such to become part of the Movement through the competent service structure.

12. Any group of people, community, entity, association, community, institute or any other form of associated life in the Church becomes as a whole part of the Movement when accepting these Statutes, either by integrating organically into it or by keeping its own functional autonomy. They are called as collective members in these Statutes.

13. The link with the Movement as a collective entity occurs after the request by the entity which asks to be part of the Christian Life Movement is accepted by the Council of General Coordination.

14. Members, while taking care of the duties proper of their own state of life, commit to consistently live their faith and to assume the Christian Life Movement's charisma, style and spirituality in their own lives, in accordance to these Statutes.

15. The Christian Life Movement assumes no responsibility for projects initiated in an individual capacity by its members, but just when those initiatives have been promoted, approved and supported by the Council of General Coordination.

16. They are no longer members of the Movement:

a. Through their resignation, those members who freely would like it to be so at any moment, expressing their will to the appropriate service structure.

b. Automatically, when the bonds that keep the members linked to the Movement disappear, during a period of two years, without justified motive, either for not partaking in Movement's events or because of the disappearance of the activity that sustained their link with it.

c. After being separated from it, those members or entities who, after repeated advice and exhortation, persist in behaviours that contradict the commitment of living a consistent Christian life or according to the Statutes of the Christian Life Movement. Separation will not take place without having listened beforehand at the entity or person involved.

- Separation of collective members is a task proper to the Council of General Coordination, after listening to the opinion of the Regional Coordinator, while that of individuals who are members is the task proper to the Council of Regional Coordination.

IV. SERVICE STRUCTURES

17. The Christian Life Movement headquarters is located in the Archdiocese of Lima, Peru.

18. The service structures are established both at the international and regional levels. At the regional level, structures are established in the dioceses in which the Movement carries on different activities. Within dioceses they might be one or more Apostolic Centres.

19. The structures at the general level at the service of the Movement in the different countries where it is established are: the General Coordinator, the Assistant of Spirituality, the Secretary Executive, the Council of General Coordination and the Plenary Assembly. The headquarters of these structures is the city of Lima.

20. The structures at the regional level are: the Regional Coordinator, the Regional Secretary Executive and the Council of Regional Coordination. There also exist the Coordinators of the Apostolic Centres within each Region.

21. All the service positions are for the appropriate time span established for each one and are renewable.

General Coordinator

22. The General Coordinator is the general responsible for the Movement. He is appointed by the General Superior of the Sodalitium Christianae Vitae for a five years term. He receives help in his work from the Secretary Executive. He is assisted by the Council of General Coordination and the Assistant of Spirituality. He is responsible for:

- a. Dictating the objectives, goals and strategies for the Movement, as well as taking care of their accomplishments and of all the matters that correspond to the good progress of the Movement.
- b. Keeping the unity and spirit of the Movement and promoting fraternity and mutual cooperation among its members.
- c. Appointing and presiding over the Council of General Coordination.
- d. Representing the Movement before third parties and ecclesiastical and civil authorities.
- e. Convocating the Plenary Assembly at least once every five years.

Assistant of Spirituality

23. The Assistant of Spirituality is appointed by the General Superior of the Sodalitium Christianae Vitae among the sodalit priests and is presented before the Pontifical Council for the Laity for his confirmation. The appointment is for periods of time of five years. He is responsible for:

- a. Assisting the General Coordinator in what refers to the Movement's guidance in ecclesiastical matters.
- b. Collaborating in the spiritual animation of the Christian Life Movement and in the deepening in the faith of the Church of all its members.
- c. Contributing to the liturgical life of the Movement, especially by taking care that the liturgical activities are performed in harmony with what the Church's norms define.

Secretary Executive

24. The Secretary Executive, appointed by the Council of General Coordination, collaborates directly with the General Coordinator. The appointment is for periods of time of five years. He is responsible for:

- a. Calling and coordinating the work of the Council of General Coordination, of which he is part.
- b. Taking care of the implementation of the decisions made by the Council of General Coordination, ensuring the accomplishment of the established goals of the Movement in each Region, and supervising their work.
- c. Representing the General Coordinator internally when required.

Council of General Coordination

25. This is the organism of government that cooperates with the General Coordinator in directing the Movement. Its members, appointed for a period of time of three years, will be no less than five nor more than ten, besides the General Coordinator and the Secretary Executive.

26. It is the competence of the Council of General Coordination to assist the General Coordinator in all those matters required by the latter's responsibilities. Decisions are taken by a majority of two thirds of the members. It is responsible for:

- a. Taking care for the good development of the Christian Life Movement.
- b. Authorizing and approving economic transactions, as well as balances and the other Movement account statements.
- c. Establishing the number of delegates of the individual and collective members of the Movement, who will take part of the Plenary Assembly, and to lay down the rules for the election process.
- d. Appointing the Secretary Executive.
- e. Appointing the Regional Coordinators, with the explicit approval of the General Coordinator.
- f. Appointing the members of the Councils of Regional Coordination.
- g. Creating new Regions.
- h. Approving the bylaws and other regulations in regard to the work of the Movement's different service structures, as well as in regard to the Movement's members.
- i. Accepting or separating collective members, as well as accepting the resignations from positions at the Movement's service structures.
- j. Modifying temporally the present Statutes, as well as submitting the changes before the qualified authority.

27. An Assistant of Temporalities is part of the Council of General Coordination, in order to assist and advise the General Coordinator in everything related to the economic aspects of the Movement, always abiding by the canonical and civil norms. He is responsible for:

- a. Managing the Movement's patrimony, with capacity to acquire, withhold, administer and transfer temporal goods; to enforce rights and assume obligations on the Movement's behalf, being these ordinary or extraordinary actions, always with the favourable accord of the Council of General Coordination and associated with the signature of the Council's member designated for this purpose by the mentioned Council of General Coordination.
- b. Providing for the financial support of the Movement at all levels.
- c. Taking care of the adequate use of the Movement's resources at all levels.

d. Keeping both the General Coordinator and the Council of General Coordination informed about the economic situation of the Movement.

e. Presenting budgets and balances at the appropriate times and when it should be asked by the General Coordinator or two thirds of the members of the Council of General Coordination.

Regional Coordinator

28. The Regional Coordinator is responsible for the Movement in his Region. He is appointed by the Council of General Coordination for periods of time of two years. He is responsible for:

a. Implementing the means to accomplish the Movement's objectives, goals and strategies in his Region according to the Council of General Coordination directives.

b. Keeping and promoting the unity and spirit of the Christian Life Movement, and encouraging fraternity and collaboration among all the Movement's members.

c. Proposing a list of members before the Council of General Coordination so it may choose from them the members of the Council of Regional Coordination for periods of time of two years, and presiding over the Council of Regional Coordination.

d. Representing the Christian Life Movement before the civil and ecclesiastic authorities who correspond to his service's jurisdiction.

Regional Secretary Executive

29. The Regional Secretary Executive, appointed by the Council of Regional Coordination, directly helps the Regional Coordinator in his work. The position is held for terms of two years. He is responsible for carrying out at the regional level duties equivalent to those of the Secretary Executive, taking care that the Christian Life Movement's policies for the Region, approved in the Council of Regional Coordination, be executed. He coordinates the work of the Council of Regional Coordination.

Council of Regional Coordination

30. The Council of Regional Coordination is the organ of government that cooperates with the Regional Coordinator. Its members, appointed by the Council of General Coordination for periods of time of two years, should not be less than five nor more than ten in number, besides the Regional Coordinator, who presides over it, and the Regional Secretary Executive.

31. The Council of Regional Coordination's mandate is to apply at the regional level all the equivalent duties of the Council of General Coordination in what is applicable, abiding in everything by the present Statutes. It should adapt for the regional community the directives that come from the Council of General Coordination and report the results.

It is responsible for the annual appointment of the Coordinators of the Apostolic Centres in those places where the Movement is present. It is also responsible for separating individual members.

Plenary Assembly

33. The Plenary Assembly is the organ that gathers the Christian Life Movement members in order to evaluate its life, analyze the new challenges that appear, review its financial situation and propose guidelines for a better accomplishment of its objectives. It gathers at least once every five years, being convened by the General Coordinator.

34. The Plenary Assembly is composed by:

- a. The General Coordinator, who presides over it.
- b. All the members of the service structures at the general level.
- c. Three representatives of the service structures of each Region, including the Regional Coordinator.
- d. Delegates from the different collective members.
- e. Delegates from the individual members.

V. PATRIMONY

35. Any donation, bequest and other contributions freely given that may be received by any member of the Christian Life Movement with the goal of being destined to the latter, should be considered as such, regardless of the condition of the particular member who receives them.

36. In case of the dissolution of any of the collective entities that are members of the Christian Life Movement, their goods will be destined to the Movement.