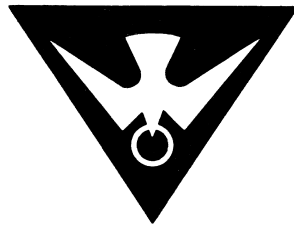


# **Directory and Conduct of the General Cenacle**



**Missionary Servants  
of the  
Most Holy Trinity**

Revised 18 March 2014

Promulgated by the Fifteenth General Cenacle, 2015

# **Directory /Conduct of the General Cenacle**

## **Directory**

**1.** Our Lord had very much at heart the creating of a spirit, a missionary spirit, an evangelical burning that would sweep over the whole world. He came to cast a fire on the earth, and he willed that it would be enkindled (Luke 12:49). The Holy Spirit has enkindled this fire in our hearts. This is our heritage: an apostolic spirit, a Gospel spirit, a Catholic spirit. The Missionary Cenacle spirit is charity, charity aflame.

### **NATURE AND PURPOSE**

#### **Identity**

**2.1** The Cenacle Family is presently composed of four distinct corporate branches: Missionary Cenacle Apostolate (originally called the Outer Cenacle), Missionary Servants of the Most Blessed Trinity, Missionary Servants of the Most Holy Trinity, and Blessed Trinity Missionary Institute.

**2.2** The Missionary Cenacle Apostolate, founded by Father Thomas Augustine Judge, C.M., was first chronologically. In this branch the three other corporate branches find their roots.

**2.3** We see our participation in the growth and development of the Missionary Cenacle Apostolate not merely as a fulfillment of our commitment to the development of the laity, but as partners with it in fostering the development of the laity in general.

**2.4** All four branches of the Cenacle Family share a common origin, spirituality, mission and vision.

**2.5** The habit of the Missionary Servant of the Most Holy Trinity shall consist of a black cassock with a military collar closing at the right shoulder with three buttons symbolizing the Holy Trinity. The cassock shall use a cincture with three tabs, symbols of the evangelical counsels of chastity, poverty and obedience. The material of both shall be plain and durable, in keeping with the spirit of poverty. A white habit (or one of a color suitable to the conditions or climate of the locality) may be worn when it is deemed advisable by the General Custodian.

#### **Relations with the Church**

**4.1** The exercise of personal responsibility under God demands that each one confidently propose plans and expose needs in the apostolate, while remaining ready to accept the final decision of those who have the obligation to make it. The willingness to obey out of love for God and to accept the

mandates of the Institute and the Church as a mysterious expression of the Will of God is to emulate the obedience of Christ.

**4.2** We see ourselves as collaborators with bishops in all places where Missionary Servants work.

### **Apostolate: The Neglected and Abandoned**

**5.1** We understand neglect and abandonment to be spiritual, cultural, economic, and social realities, and that wherever and in whatever mode they exist, they are the subjects of apostolic outreach of the Missionary Servants of the Most Holy Trinity. We understand that we are called to minister to people who are caught in cycles of neglect and abandonment that cut across and frequently include all modalities.

**5.2** The spiritually neglected and abandoned include: deprived children (especially those who lack the opportunity for growth in Christian values); the chemically dependent, the aged, and the sick (both mentally and physically); those who are bereft of faith or whose moral sense is so underdeveloped that they have little or no regard for Gospel values, especially social justice.

**5.3** We understand one of the focuses of our apostolates to include: the poor, the hungry: the homeless and unemployed; orphans; the handicapped; the lonely; our often aimless and searching youth – in short, “the least of our brothers and sisters.”

**5.4** The focus of our apostolate also includes people who have not heard the Gospel, alienated Catholics, those in danger of losing their faith, those in need of an apostolic dimension to their lives

**5.5** Because of the direction given by Father Judge –“Save the child and you save all”- our special concern is always for youth. Children and young adults, we believe, must be integrated into Church life, and educated and motivated to be apostolic laity.

**5.6** Wherever present, Missionary Servants must be attentive to matters of social justice, reaching out to both those suffering from injustice and those responsible for it. Our history compels us to work for the elimination of any form of discrimination.

**5.7** Besides efforts toward eliminating all forms of injustice, Missionary Servants should, individually and through cooperation with other organizations, promote systemic changes in our society that promote peace and justice, and eliminate societal inequities.

**5.8** The General Custodian and his Council shall be attentive to the Institute’s outreach to the immigrant population in areas where Missionary Servants work.

### **Apostolate: Lay Development**

**7.1** The laity has an essential place in the mission of the Church. Its role should be both understood and implemented by each confrere. Each should become skillful in the training and formation of lay leaders. In carrying this out, special attention should be directed toward the Missionary Cenacle Apostolate, but concern shall reach other forms of the lay apostolate also.

**7.2** The formation of apostolic leadership is integral to our outreach to the spiritually neglected and abandoned. Accordingly, efforts should be made to form communities of apostolic leaders in the Missionary Cenacle charism, with attention to regional needs.

**7.3** Shared or collaborative ministries, as an ideal and as an evolving concept, are the ways in which all confreres should strive to serve. Each confrere is encouraged to enter into shared ministries with his fellow workers and with the people he serves, forming with them a community of faith that will give him a sense of community in his apostolate to sustain and to energize this vision they have in common.

### **Apostolate: Mission Planning and Evaluation**

**7.4** All apostolates, including the supporting services and the formation programs, should be reviewed in the light of our apostolic values.

**7.5** Regular mission planning and evaluation, based on our Institute's apostolic values, shall be conducted by the General Administration. A standing Mission Committee has the responsibility, under the guidance of the General and his Council, to keep updated a mission plan for the Institute and make recommendations for individual mission evaluation. When feasible, one of the General Councilors should be appointed Vicar for Mission.

**7.6** New works should be undertaken in the light of our apostolic values. Prior to any commitment, the local Ordinary and others with whom we will be working should be made aware of our values and our manner of implementing them.

**7.7** When the administration of a work is to be transferred to others, effort should be made to plan sufficiently far ahead to make a smooth transition, which would include discussion with the confreres in the area whose work would be impacted by the change. All the confreres of the Institute should be informed of the change.

**7.8** Individually initiated apostolates, a process of considering the call of the Spirit to the individual Missionary Servant, can be approved by the General Custodian and his Council after a process of discernment under their direction.

### **Apostolate: Missionary Cenacle Apostolate**

**8.1** Each confrere shall have a concern for the training and development of the Missionary Cenacle Apostolate in the area in which he works.

## **SPIRITUAL LIFE**

**18.1** The General Custodian, together with local Custodians, are to call confreres to fidelity in living their communal and spiritual lives, especially regarding common prayer, an annual retreat of at least five full days, days of recollection, house meetings and days of regional renewal.

**18.2** Each Cenacle shall take its turn in participating in the Perpetual Novena to the Holy Spirit.

**18.3** Confreres should be encouraged and trained as spiritual directors in service to the Institute and the Missionary Cenacle Family.

### **Suffrages for the Living and for the Dead**

**20.1** When a confrere dies: (a) The Eucharistic Liturgy, preceded by a wake service, shall be celebrated for him in the Missionary Cenacle to which he is assigned; (b) In each Missionary Cenacle and in the region, if feasible, the confreres shall gather for a celebration of the Eucharistic Liturgy; (c) Each confreres shall remember the deceased confrere at the Liturgy of the Eucharist and shall offer appropriate prayers for him.

**20.2** A current list of the deceased confreres shall be available. On the anniversary of his death, each deceased confrere shall be remembered in the Liturgy of the Eucharist and in common prayer.

**20.3** Monthly, a Mass should be celebrated in each Cenacle for all deceased confreres and members of the Missionary Cenacle Family. Weekly, on Friday if possible, Mass should be celebrated in each Cenacle for our benefactors, living and dead.

**20.4** Appropriate remembrance at the Liturgy of the Eucharist should be made and other prayers offered in each Cenacle when a parent of a confrere dies, for the Pope in his illness or at his death, and for the newly deceased Ordinary of the Diocese in which the Cenacle resides.

## **VOWED LIFE**

**27.1** Each confrere should have a proper regard for his health and show care, without anxiety, for its maintenance. Our union in brotherly love demands that we show interest in each other's physical and emotional well-being. Without violating the privacy and independence necessary for harmonious community living, a confrere shall not hesitate to take prudent action to insure the well-being of his brothers, especially in regard to those illnesses which the individual may find difficult to recognize.

**27.2** Each confrere as he approaches seventy years of age is to be interviewed by the General Custodian or his representative in order to help him plan for senior ministry.

**27.3** All materials related to senior ministry shall be compiled in an appropriate policy.

**27.4** The care of the sick and the aging should be a special concern of the General Custodian and his Council.

### **Material Goods**

**27.5** In taking vacations, the confreres should have an allotment in order that they may not be a burden to others. The General Custodian shall establish the amount of the allotment. If there are

those who genuinely need more, they should consult with their local Custodian. Nor should they ask for more than they need.

**28.1** Confreres, upon being moved from one missionary cenacle to another are not free to transport cenacle goods with them. They should take care not to accumulate material things by taking with them more than necessary.

**30.1** Confreres should show care that material goods are used where they are most needed without making material consideration the primary criterion in determining apostolic activity.

**30.2** Although the Institute may assume the initial responsibility for supporting a given mission or apostolate this does not relieve the missionary of the obligation to educate his people in selfsupport.

**30.3** Those engaged in fund raising for the Institute should see their activities in a broad framework of ministry; their work as a support function is also an apostolate. To avoid conflict with the Institute's fund raising efforts, Confreres are not to engage in raising money outside the scope of those among whom they work.

**30.4** The confreres are urged to share the Institute's buildings and facilities with others, always with the approval of the Custodian and in keeping with poverty.

### **Process of Reconciliation**

**33** A special committee shall be responsible for the process of reconciliation in the Institute and shall function according to the statutes and guidelines in the handbook entitled Process of Reconciliation.

## **MINISTRY OF AUTHORITY**

### **Local Missionary Cenacles**

**36.1** The local Custodian has the following responsibilities:

- a) To foster the spiritual life of the community;
- b) To be informed concerning absences from the missionary cenacle;
- c) To be zealous in visiting the sick, providing for all their needs, physical and spiritual;
- d) To maintain the spirit of hospitality that has ever been typical of the Missionary Cenacle;
- e) Each month, with his council, to examine the books of the local Treasurer and monthly to send a report to the Treasurer General;
- f) To transmit chronicles to the Secretary General;
- g) to see to it that the decrees of the Holy See which affect religious are made available to the confreres and to encourage the observance of these decrees;
- h) To see to it that employees receive a just and living wage; and to see to it that proper working conditions are assured for each employee.

**36.2** When the local Custodian cannot be present, the Assistant Custodian shall exercise his authority.

**36.3** The Custodian shall listen to the opinions of the councilors and shall not be at all displeased if they differ from his own, but rather show that he is disposed to adopt their views in preference to his own, unless in conscience he judges otherwise.

**36.4** The local treasurer shall present his accounts every month to the local Custodian, observing the same norms as established by the Treasurer General.

**36.5** All cenacles are to submit annual budgets for review by the Treasurer General's Office and subsequent action by the General Custodian and his Council. Beyond the budget process, permission is to be sought from the General Custodian for extraordinary expenditures.

### **The General Custodian**

**37.1** The primary task of the General Custodian's ministry is to be a sign of unity, be concerned with the overall welfare of the Institute and each confrere. He is responsible for encouraging of his brothers to spiritual, apostolic and educational growth. Visiting the missions should be one of the primary means for assessing the progress of each apostolate and ministry. He is to encourage each confrere toward individual responsibility; he himself has a special responsibility for the ministry of healing, which includes fraternal correction.

**37.2** In the exercise of his ministry, he must be committed to a spirit of close collaboration with his Vicar General and Councilors. He must have a willingness to pursue ongoing communication with all his brothers and especially with those called upon to serve on committees and as regional coordinators.

**37.3** The General Custodian is empowered to authorize expenditures by himself or to be made by other confreres up to the sum of \$25,000, although a report must be given to the General Council on all such expenditures over \$5,000. For expenditures in excess of \$25,000 the General Custodian needs the prior approval of the General Council. Permission of the Holy See must be requested in matters of indebtedness or alienation according to the norms of Canon Law.

**37.4** The General Custodian represents the Institute to the Holy See and the bishops; he is urged to be actively involved in conferences of religious institutes.

### **The General Council**

**37.5** The General Council is made up of the Vicar General and three other Councilors. They are to take part in all Council meetings with the General Custodian. Whatever other responsibilities they have should not be such as to interfere with their roles as General Councilors. They should not be in charge of any of the formation programs.

**37.6** The Vicar General and the Councilors should be notified of the matters to be considered at least one day in advance of the meetings, so that they may be better informed and have time for prayerful reflection.

**37.7** Every member of the Institute shall be free to bring any important matter to any member of the General Council.

**37.8** The proceedings of each General Council meeting shall be recorded by the Secretary General.

### **The General Administration**

**37.9** The General Administration consists of the General Custodian and the staff appointed by him, with the deliberative vote of his Council.

### **The Vicar General**

**37.10** It shall be the duty of the Vicar General to notify the General Custodian of matters which may escape the latter's notice.

**37.11** He shall see to the well-being of the General Custodian and, should the latter be negligent of his health, the Vicar General, after consulting the Council, shall encourage him to take such care as is judged necessary.

### **The Secretary General**

**37.12** The Secretary General may, if needed, have one or more assistants appointed by the General Custodian, with the deliberative of his Council.

### **The Treasurer General**

**37.13** The Treasurer General is authorized by his office to sign checks for acts of ordinary administration. For acts of extraordinary administration, he is required to have the appropriate authorization of the General Custodian.

**37.14** The Treasurer General is to have an accurate list of all the documents in a safe and as often as one of them is taken out he must record it in a book designated for that purpose and also make a like record of its return.

**37.15** The funds of the Institute as well as those of the individual missionary cenacles are to be invested according to the following goals and priorities: safety, social responsibility and adequate return. These will be carried out according to the published Investment Policies and Practices of the Institute.

**37.16** The Treasurer General may, if need be, have one or more assistants appointed by the General Custodian, with the deliberative vote of his Council.



## **Administration of Material Goods**

**37.17** Superiors and other officials designated by the Constitution validly perform juridical acts of ordinary administration within the scope of their office.

**37.18** Custodians shall not permit debts to be contracted unless it is certain that the interest payments can be met with ordinary revenue and that, in not too long a time, the principal can be properly amortized.

**37.19** Norms of civil law shall be observed in making and terminating contracts, whether general or particular, nominate or innominate. These civil laws have all their ordinary effects in ecclesiastical affairs, so long as common law has not made other provisions.

## **Committees**

**37.20** The General Custodian may appoint committees as needs arise. The Committee on Reconciliation, the Vocational Development Committee, the Spiritual Life Committee, and the Mission Committee are standing committees of the Institute.

## **Regions**

**37.21** Generally, the regions are geographical areas within which our confreres live and minister. Periodic gatherings of all confreres within a region for prayer and discussion have a positive value in promoting the spiritual life, fraternity, communication and awareness of issues concerning the region or the Institute. Attendance at these meetings should be considered a responsibility by each confrere and an expectation on the part of the Institute.

**37.22** The General Custodian and his Council should periodically examine the regional division for possible re-alignment.

**37.23** The regions shall meet at least twice a year for reflection on matters of regional and Institutional concern and for spiritual renewal. The agenda for the gatherings, if not from General Administration or a committee, is generated by the Regional Coordinator in communication with members of the region. If scheduling and subject matter allow, the Regions should be free to invite other members of the Missionary Cenacle Family or other religious or lay persons to attend.

## **The Regional Coordinators**

**37.24** The Regional Coordinator is the liaison between the region and the General Administration only in matters of regional concern; he has no personal authority.

**37.25** The Regional Coordinator is to be elected by the confreres of his region by a simple majority and by written or electronic ballot. Elections are organized by the current Regional Coordinator or, if there is one, the Regional Secretary, who would be appointed by the Regional Coordinator. The

Coordinator shall be elected for a term to run concurrently with the term of the General Administration. The election shall take place as soon as possible after the General Cenacle. A candidate for Regional Coordinator shall have been a resident in his region for a sufficient period of time to familiarize himself with regional concerns. If for any reason, the position of Regional coordinator becomes vacant, another election shall be held to fill out the unexpired portion of the term.

**37.26** Under the direction of the Regional Coordinators, confreres shall initiate, on a regional basis, study and reflection on ways to meet shared needs in similar apostolates.

### **The General Cenacle (Cf. Conduct of the General Cenacle for further elaboration)**

**38.1** The membership of the General Cenacle shall consist of ex officio members and elected members, as described in the Conduct of the Chapter.

**38.2** The other provisions regarding membership and participation in the General Cenacle are contained in the Conduct of the General Cenacle.

**38.3** Each General Cenacle has the right to draw up its own rules of conduct, with each of its members seeing as his most important duty the constant spiritual renewal of the Institute and its continuing adaptation to the needs of the times. Members of the General Cenacle shall clearly understand that the work of the General Cenacle has priority over all other duties.

**38.4** The term of office of the General Custodian, and of the elected Councilors is four years.

**38.5** The General Custodian and his Council will take office on the August 15th after the election, the Feast of the Assumption of Mary, Queen of the Missionary Cenacle.

## **MEMBERSHIP**

### **Vocations**

**40.1** Each confrere is to assume responsibility for involvement in discovering and in developing qualified candidates, lending support to the efforts of the vocation recruitment efforts. The best assurance for continued flow of candidates is the personal dedication of each confrere to his vocation.

**40.2** In talks and in literature concerning vocations, there should be proportionate stress on the religious and priestly states of life in a missionary institute as well as on the apostolic works of the Institute in a manner suitable to the maturity level of the prospective candidates.

**40.3** Our vocation effort should emphasize the charism of the Missionary Cenacle and be open to people of all cultures.

## **Pre-Novitiate**

**40.4** The pre-novitiate program, generically called candidacy, is divided into the developmental phases of aspirancy (probational introduction), candidacy (transition), and postulancy (proximate preparation for the novitiate). It is common to both priesthood and Missionary Brother formation.

**40.5** The approved standards and process for admission to the pre-novitiate formation are to be followed with the submission of pertinent documents required by Canon Law and those deemed necessary or useful by the Institute.

**40.6** For the admission of one who has been a candidate for or a member in another religious Institute or for one who has been a candidate for or a cleric in a diocese, the provisions of the universal law of the Church shall be observed.

**40.7** The locations of the pre-novitiate programs are at the Cenacles determined by the General Custodian and his Council.

**40.8** The duration of the pre-novitiate program, academic requirements for entry, financial policies, admission, dismissal, and acceptance procedures are found in the Formation handbook.

**40.9** The General Custodian and his Council, in consultation with the Vocational Development Committee, shall utilize existing centers of religious, priestly and apostolic training or establish others according to the needs of the Institute and the requirements of Church law.

**40.10** The Missionary Cenacle spirit shall be assiduously fostered among our candidates in formation. Our charism as it relates to our spiritual life, community life, apostolic life, and academic formation shall be evident in the various curricula.

**40.11** In the selection of formation personnel, the General Custodian and his Council shall consider it among their most serious responsibilities to choose only those who are specially trained and who demonstrate willingness, competency, virtue and the ability to communicate ideas and attitudes according to the level of the program.

## **Novitiate**

**41.1** The Director of the Novitiate and other personnel who assist him in the instruction and development of the novices shall be adequately prepared for the task and shall be conversant with those subjects especially suitable for the task, such as spiritual theology, liturgy, psychology and related fields. The Director and his associates shall be encouraged to attend programs that will help them in their work. They shall occasionally meet with the spiritual directors and those charged with formation in our various houses so that there will be consistency in the direction of the candidates.

**41.2** The novitiate should be open to visiting confreres and lay people at the discretion of the Director. It should offer service to the community of people in the area. The Director is to determine the amount of contact the novices have with other members of the Institute.

**41.3** The habit of novices is to be the same as that for all members of the Institute.

**41.4** Due provision shall be made for the reception of the Sacrament of Penance by the novices who are free to approach any confessor.

**41.5** A novice in danger of death may be authorized by the General Custodian or by his local Custodian or by one delegated by either of them to make his profession so that he may have all the benefits of membership in the Institute. He shall follow the usual formula of profession without specifying for how long. If afterwards he recovers, his profession no longer holds and he must complete his novitiate and make profession as prescribed.

**41.6** Religious and clerics who are admitted from other institutes and dioceses shall participate in the novitiate program with due regard for age and other mitigating circumstances.

**41.7** A novice or professed member who has left the Institute for any reason may not return to the formation program without the approval of the General Custodian and his Council.

**41.8** As time for profession draws near, the novice shall present his written request for admission to profession to the General Custodian. This request together with the recommendation of the Director of the novitiate program and his associates shall be considered by the General Custodian and his Council. The Director may be invited to their meeting to report orally upon the conduct of each novice. If there is some doubt concerning the fitness of the novice, the General Custodian may prolong the time of probation, but not for longer than six months.

## **Religious Profession**

**42.1** A record of each profession stating the day, month and year shall be entered in a registry of profession and signed by the newly professed, by the General Custodian or his delegate who has received the profession and another member of the Institute as witness, preferably the Director of the novitiate program.

**42.2** The ordinary time for perpetual profession of vows is three years after the first religious profession. The General Custodian and his Council may prolong the period of temporary profession, but not by more than three years.

**42.3** Proximate preparation for the profession of perpetual vows shall be a thirty-day retreat according to the Missionary Cenacle Spiritual Exercises.

**42.4** Confreres should request perpetual profession in writing. They shall be interviewed by the General Custodian or his delegate some time before profession.

**42.5** Each professed member of the missionary cenacle to which the confrere petitioning renewal of temporary or perpetual vows belongs has the right to express his judgment regarding the suitability of the candidate for profession. He should address his remarks to the director of the formation program.

**42.6** The renewal of temporary vow and the profession of perpetual vows shall take place during a Eucharistic celebration.

### **Post-Novitiate Formation**

**42.7** The Director of the Post Novitiate program and his associates, chosen by the General Custodian General and his Council, shall consider it their duty to provide for the total growth of the candidates in an integrated way according to the norms established by the Vocational Development Committee.

**42.8** The opportunity for formal and informal programs of education and development shall be provided for the Missionary Brothers in formation to aid them in their continuing growth.

**42.9** When the Custodian of the Cenacle where the formation program resides is different from the Director of Formation, the Brothers shall be subject to the Custodian in those matters that pertain to the whole Cenacle.

**42.10** The General Custodian and his Council, after consultation with the Director and formation team, shall advance only those Brothers who have shown evidence of sufficient growth in all aspects of their education and development and who demonstrate a true spirit of the Institute.

**42.11** The Vocational Development Committee shall periodically provide for the evaluation of the School of Theology attended by the Institute's students to be assured of its pastoral orientation and competent scholarship, and that it provides a missionary orientation.

**42.12** Individual students, selected on the basis of particular interest and ability and in anticipation of future needs of the Institute, may be allowed to pursue more specialized academic courses.

**42.13** The Pastoral Internship Program, a period of practical experience in the apostolate, is considered an important part of post novitiate formation.

**42.14** Upon the recommendation of the Director of the post novitiate program and with the approval of the General Custodian, a student may temporarily interrupt his studies.

### **Ministries and Holy Orders**

**42.15** In the dimissorial letters, the General Custodian shall affirm that religious profession has been made. He shall note the age and years of study completed, the house to which the candidate belongs, the fact that a retreat has been made and include a statement regarding the moral fitness of the candidate.

**42.16** The Secretary General shall notify the pastor of the parish of the candidate's baptism that the confrere has received the diaconate in order that a notation be made in the baptismal register.

**42.17** Those to be admitted to the ministries shall make a retreat of at least three days. Those to be promoted to major orders shall make a retreat of six full days.

**42.18** The candidates for the diaconate before ordination shall give the General Custodian a declaration made out and signed in their own hand, in which they testify that they are about to receive the sacred order freely and of their own accord.

**42.19** Sanation of religious profession shall follow the norms of current church law.

### **Diaconate Program**

**42.20** The Institute is open to qualified candidates who seek the permanent diaconate in the context of religious life, including widowed and single deacons. Present members who feel called to the diaconate, who qualify and whose vocation to the diaconate has been prayerfully discerned, may be allowed to pursue this vocation. The General and his Council are responsible, in dialogue with formation personnel, for establishing criteria and for implementation of the diaconate program in the Institute.

### **Continuing Education**

**42.21** As part of our ever-maturing life in God, the confreres are expected to engage in ongoing programs of spiritual, theological and pastoral growth. There should also be longer periods of time provided for more intense development and study.

**42.22** The Institute may develop a program of affiliation whereby individuals not called to membership in the formal branches of the Missionary Cenacle Family may share in our vision, mission, and spirituality in ways appropriate to their vocational calling.

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# Conduct of the General Cenacle

## I. PURPOSE AND AUTHORITY OF THE GENERAL CENACLE

- A.** Full authority in the Institute will be exercised in an extraordinary manner by the General Cenacle, which is convened to elect the General Custodian and the General Council and to legislate for the entire Institute in those matters that touch upon policy, works, and the general good. (Con. 38)
- B.** It is within the province of the General Cenacle to determine the practical application of the Constitution, to care for the good conduct of the Institute itself and of its houses with timely regulations. Decrees of the previous General Cenacles and those of the General Custodian since the last General Cenacle are subject to review and may be abrogated, modified or confirmed. (Con. 38.10)
- C.** In the General Cenacle the most important matters that concern the whole Institute shall be discussed. Each member of the General Cenacle is free to propose any such matter. The General Custodian presides over the deliberations. (Con. 38.10)
- D.** Each General Cenacle has the right to draw up its own rules of conduct with each of its members seeing as his most important duty the constant spiritual renewal of the Institute and its continuing adaptation to the needs of the times. Members of the General Cenacle shall clearly understand that in the acceptance of their election the work of the General Cenacle has priority over all other duties.
- E.** If the General Cenacle wishes to change any part of the Constitution, such changes must be approved by two-thirds of its members and the request submitted to the Holy See. Changes in the Directory require a simple majority of the members of the General Cenacle. (Con. 38.12)

## II. CONVOCAATION OF THE GENERAL CENACLE

- A.** The convening of the ordinary General Cenacle is determined by the General Cenacle immediately preceding it, but not to exceed six years and each time the office of the General custodian becomes vacant because of his death, resignation or deposition. (Con. 38.1)
- B.** The General Custodian has the right to call an extraordinary General Cenacle of Affairs when he or a majority of the General Councilors judges that this will be beneficial for the Institute. (Con. 38.2)
- C.** Convocation of the General Cenacle shall be announced by the General Custodian at least six months in advance or in his absence by the Vicar General as soon as possible after the office becomes vacant, so that its celebration may not be delayed beyond six months after the vacancy. The General Custodian has the power, with the deliberative vote of his Council, to anticipate or

postpone the date of the General Cenacle for a just reason, but not by more than three months. (Con. 38.3)

**D.** Norms for the election of members and general officers as well as the procedures to be followed during the course of the General Cenacle are found in the Conduct of the General Cenacle. These norms may be altered only by a General Cenacle. (Con. 38.5)

### **III. MEMBERSHIP**

**A.** The membership of the General Cenacle is determined by the General Cenacle immediately preceding it. The elected members must constitute the majority of the members of the General Cenacle. The ex officio members of the General Cenacle are:

- 1) General Custodian;
- 2) General Councilors;
- 3) General Custodian serving immediately before the incumbent General Custodian. (Con. 38.4)

**B.** The total membership of the General Cenacle shall be thirty. The difference between thirty and the number of ex officio members shall be the number of elected members.

**C.** Only members of the General Cenacle may vote in general or executive sessions of the General Cenacle.

**D.** Active and passive voice, the ability, respectively, to vote for members of the General Cenacle and to be voted for as a member, is enjoyed by all Missionary Servants of the Most Holy Trinity in final vows and effectively under obedience to the General Custodian

**E.** Confreres having active voice will elect the members from lists prepared by the Secretary General containing the names of all those who have passive voice and are not ex officio members of the General Cenacle.

**F.** In the first ballot an absolute majority is required for election. If in the first ballot the required number of elected members has not been reached, a relative majority will suffice to elect the remaining members who will be chosen from new lists containing the names of those still eligible for election and the number of votes they received in the first election.

**G.** In the event of ties in the balloting those candidates shall be declared elected who are oldest in first profession or in age if they made their profession on the same day.

**H.** The number of votes received by each elected member in the second ballot will be published.

**I.** Each confrere with active voice shall within the time established mark his ballots and return them to the Secretary General. Voting may be done by mail or by an electronic process deemed secure by the Secretary General.



## **IV. ALTERNATES AND OTHER ATTENDEES**

### **A. Alternates**

1. The two confreres who have received the next highest number of votes in the election of members of the General Cenacle will be designated alternates of the General Cenacle.
2. Alternates will attend and participate in all sessions of the General Cenacle and in its preparation.
3. Alternates in attendance will be considered members and have the right to vote only when they are declared by the presiding officer to be replacing an absent elected member. The presiding officer may declare an elected member absent because of death, resignation, incapacitating illness or when the presiding officer has reason to believe the elected member will be absent from the General Cenacle for at least one day.

### **B. Participants**

1. All professed members of the Institute, effectively under obedience to the General Custodian, may, with due consideration for the needs of their ministry, attend the General Cenacle as participants.
2. Those regions or areas of the Institute from where there is no ex-officio or elected member, should urge at least one member to attend the General Cenacle as a participant.
3. Each of the Post-Novitiate programs shall elect a member to attend the General Cenacle as a participant.
4. Participants may not vote but they may speak in general sessions when the presiding officer has determined that all members who wish to speak have been heard and that time permits, and they may attend committee meetings and participate to the extent the committee allows.

### **C. Other Attendees**

The members of the General Cenacle may invite others to attend the General Cenacle; they would have no vote and would be permitted to speak to the extent that the members determine. Invitations would be extended by the General Custodian after taking counsel with the members or the Coordinating Committee in the preparation process. Besides facilitators, translators, and guest speakers, among those traditionally invited are the General Custodians of the other branches of the Missionary Cenacle family; a representative from the Institute's novitiate and pre-novitiate programs, at the discretion of their directors; non-Missionary Servants of the Most Holy Trinity who direct the Institute's programs.

## **V. PREPARATION FOR THE GENERAL CENACLE**

**A.** Each house of the Institute should prepare for the General Cenacle with special prayers, and each confrere should during the preceding novena and during the assembly itself privately and daily pray the *Veni Creator Spiritus*, that the Holy Spirit may enlighten its deliberations.

**B.** The General Custodian and his Council are responsible for the remote preparation of the Institute for the General Cenacle.

**C.** Immediately after the election of members is complete, all the members shall be asked to choose from the membership a four-man Coordinating Committee to work with the General Custodian and his Council in making the necessary preparations for the General Cenacle and to later coordinate the operation of the General Cenacle.

**D.** The first effort of the General Custodian and his Council and the Coordinating Committee should be to determine a method of hearing the suggestions of all the members of the Institute for the General Cenacle's agenda. Every professed member is free, individually or in groups, to submit suggestions.

**E.** Approximately two months before the beginning of the General Cenacle, all the confreres in final vows and effectively under obedience to the General Custodian shall be polled with one ballot for their nominees for leadership of the Institute. The results of this poll in no way bind the members of the General Cenacle.

## **VI. THE GENERAL CENACLE**

### **A. Preliminary Considerations**

1. The General Cenacle shall convene, if at all possible, about the feast of Pentecost. It shall formally begin with a Liturgy of the Eucharist in honor of the Holy Spirit.

2. Once the General Cenacle is convened it is an official legislative body and may make such changes as it wishes regarding its own conduct. Matters to be treated are set forth in the Constitution, 38.10 through 38.12 (cf. above).

3. Reports from the General Custodian and other offices concerned with the general administration of the Institute, as well as committee and commission reports requested by the General Custodian will be made, generally in writing, to the General Cenacle.

4. Throughout the General Cenacle communication will be maintained with all the confreres of the Institute.

### **B. Procedures**

1. The meetings will fall into three categories:

a) General Sessions are those gathering of all the members at which the general business of the General Cenacle is discussed and determined. These are open to all who are permitted to attend the

General Cenacle;

b) Executive Sessions are gatherings restricted in attendance to the members and alternates and to others whom the members, by way of exception, invite;

c) Meetings of Committees of the General Cenacle are open to all who are permitted to attend the General Cenacle, unless the committee declares the meeting to be executive.

2. The Coordinating Committee will prepare each day's agenda and make other decisions, e.g., appoint the presiding officer, regarding the day-to-day functioning of the General Cenacle.

3. Decisions of the General Cenacle will be reached through a process of counsel. The presiding officer shall attempt to develop consensus. Decisions of the General Cenacle will be arrived at in their final form by voting.

4. For the acts of the General Cenacle to be valid, at least two-thirds of its members must be present, but all of them must have been called.

5. In matters determined by voting, an absolute majority of votes is required. In case of a tie through three ballots, the General Custodian may decide the matter.

6. Unless otherwise determined, voting shall be done by a show of hands, except in those cases when a secret ballot is called.

7. Propositions of the General Cenacle generally fall into one of the three following categories:

a) Resolutions, which have obligatory force;

b) Recommendations, which have advisory force;

c) Reports, which are acknowledged by the General Cenacle as having been received.

8. Elections shall always be determined by secret ballot.

9. Tellers shall be appointed by the presiding officer to tally votes in show of hands and in written ballots. After each vote the tellers shall indicate their tallies to the presiding officer.

## **VII. ELECTION OF GENERAL OFFICERS**

### **A. General Norms**

1. In order that a vote be valid, it must be, free, secret, certain, absolute, and determined.

2. It is absolutely forbidden to solicit votes, in any manner, for oneself or for others.

3. No one can validly vote for himself.

4. In voting, members shall be obliged in conscience to choose only those confreres whom they think, before God, should be chosen.

5. Any ballot in which the number of votes exceeds the number of electors is invalid.

6. If anyone entitled to vote in a General Cenacle election is present but cannot take part in it because of illness, the tellers shall go to him.
7. As soon as balloting is completed, or after the entire session if several ballots are taken, the ballots shall be destroyed.
8. In all cases of postulation in the election (that is, when to the election of a confrere there exists some impediment from which a dispensation can be granted) a majority of two-thirds is required. If after two ballots the one postulated has not received two-thirds of the votes, postulation ceases and the regular election shall proceed, but not beyond four ballots. Postulation must be expressed by the formula "I postulate," and must be referred within eight days to the Holy See for admission.

## **B. Particular Norms for Election of General Officers**

1. Two tellers and a secretary shall be chosen by the General Cenacle. The tellers and the presiding officer must take an oath to discharge their duties faithfully and to keep secret all non-public information concerning the voting, even after the election is over.
2. On the day of election of general officers, the members of the General Cenacle shall participate in the celebration of the Liturgy of the Eucharist.
3. Elections shall ordinarily be held following Mass and will begin with the presiding officer announcing the election procedure.
4. Suitable times and processes for prayerful discernment before and between the elections will be determined by the Coordinating Committee.
5. The tellers shall take care that each voter cast his vote secretly. When all the votes have been cast, the tellers shall count the votes in the presence of the presiding officer, compare the number of ballots with the number of voters and, if there are no excess ballots noted, shall unfold and read them aloud so that all present may hear. If the number of ballots exceeds that of the voters, the ballots shall be set aside for destruction without reading them and the balloting shall be repeated.
6. The secretary of elections shall record the names of those who have obtained votes and the number of votes cast for each.
7. When an election has been duly made, the presiding officer shall declare it valid and promulgate it.
8. The record of election shall be prepared by the secretary of elections, signed by the presiding officer, the tellers and the secretary, and it shall be preserved in the archives.

## **C. Election of the General Custodian**

1. To be elected to the office of the General Custodian a confrere must be a priest, have completed his thirty-fifth year and completed seven years since his perpetual profession. (Con. 38.6)
2. The term of the office of the General Custodian is determined by the General Cenacle immediately preceding it, but is not to exceed six years. When he has completed his first term, he may be elected for another term but not for three successive terms. If the General Custodian dies before the end of his term or in some other way the office becomes vacant, the Vicar General shall convoke the General Cenacle within three months so that the election is not delayed beyond six months following the vacancy. (Con. 38.7)
3. The term of office of the General Custodian is four years.
4. For the office of General Custodian only those priests are eligible who fulfill the requirements of common law.
5. The election of the General Custodian is made by secret ballot and by absolute majority. If in the first three valid ballots no one has received an absolute majority of the votes, a fourth ballot shall be taken in which only those two priests who have received the largest number of votes shall have a passive, but not an active voice. If such priests number more than two, the two oldest in vocation shall have passive but not active voice in the fourth ballot. Vocation precedence shall be determined from the first profession and by age if they were professed the same day. If in this fourth ballot the vote is a tie, he is elected who is older as set forth above.
6. If the one elected to the office of General Custodian is not present, the General Cenacle shall be recessed until he has been contacted and accepted.

#### **D. Election of General Councilors**

1. After the election of the General Custodian, the General Cenacle will also elect at least four General Councilors. To be elected to the office of Councilor a confrere must have completed his thirtieth year and must have completed four years since his perpetual profession. The first Councilor elected is the Vicar General. To be elected Vicar General one must be a priest. These councilors shall remain in office until the next ordinary General Cenacle. They may be elected for a second term but not for three successive terms. (Con. 38.9)
2. If in the first three ballots for each election no one shall have received an absolute majority, the fourth ballot shall follow the procedure, *mutatis mutandis*, given above for the election of the General Custodian
3. If one of the General Councilors elected is absent, the General Cenacle shall be recessed until he has been contacted and has indicated whether or not he accepts.

#### **VIII. CONCLUSION OF GENERAL CENACLE AND AFTERWARDS**

- A.** The minutes of the General Cenacle shall be signed by the current General Custodian and his Council and will be preserved in the archives of the Institute.
- B.** Provision will be made by the Coordinating Committee for publication and distribution of the results of the General Cenacle to all confreres and appropriate individuals and organizations. Letters of gratitude and official announcements of the new general officers will be sent to appropriate parties.
- C.** The Liturgy of the Eucharist offered in thanksgiving will formally close the General Cenacle.
- D.** The General Custodian and his Council will take office on the August 15th after the election, the feast of the Assumption of Mary, Queen of the Missionary Cenacle.
- E.** The General Administration will, within six months of the end of the General Cenacle, publish and distribute its Acts.

**- END -**