AIMS AND OBJECTIVES OF THE CONGREGATION

Fr. Caussanel had certain aims and objectives in starting the Congregation. They are spiritual, religious, educational and social. Its main objectives are to propagate the Sacred Heart Devotion among the public and to devote itself to conversion and apostolate. Other objectives are to encourage academic pursuits, to do industrial and agricultural service and to provide medical aid to the suffering poor and the infirm\(^1\).

The Charism of the Congregation runs thus: “To proclaim Gospel to the poor in the Love of the Sacred Heart”\(^2\). Charism means an inspiring force given to the Congregation through the founder\(^3\). The Religious Institute of the Brothers of Sacred Heart of Jesus is of Pontifical Right. The member pronounces public vows of Chastity, poverty and obedience and dedicate themselves to apostolic ministry, according to the Universal Law of the Church and the proper law of the Institute\(^4\).

The founder Father Caussanel’s craving for ‘Love for Love’ impels them to follow in his foot steps proclaiming the ineffable love of the Sacred Heart of Jesus for the poor to whom they are called to minister\(^5\). The institute strives to realize the end of the spread of the Kingdom of Christ and the sanctification of its members by the observance of three vows of poverty, chastity and obedience and of the constitution\(^6\).

They are deeply gratified that their Institute has been a distinct and an integral part in the Church. Therefore they collaborate in all their apostolic endeavours towards building up of the Kingdom of God on earth\(^7\). Learning from Jesus, the sublime traits of

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\(^1\) Rajan, op. cit., p. 35.
\(^3\) The constitutions, The Institute of the Brothers of the Sacred Heart of Jesus, India. p.2.
\(^4\) Ibid., p. 2
\(^5\) Ibid.
\(^6\) The Indigenous Religious Congregation India and Ceylon, p.90.
\(^7\) Statutes, The Institute of the Brothers of the Sacred Heart of Jesus-India, p.2.
humility and sweetness, they imbibe them as the spirit of their institute and dedicate themselves to a life of simplicity, prayer and hardwork.

Their motto is: ‘Thy Kingdom Come’. They strive to establish the Kingdom of God on earth by spreading the domain of the love of the Sacred Heart of Jesus in love, truth and justice so that the poor and the suffering could live a contented life of equality and fraternity.

Everyday early in the morning as their first act they offer themselves fully to the Sacred Heart of Jesus. During morning prayers they offer the whole institute by reciting prayer of consecration. To internatise their vocation as Brothers of the Sacred Heart of Jesus, their daily prayers include litany of the Sacred Heart of Jesus and the Canticle* of the Sacred Heart of Jesus. On the first Friday of every month, they pray the prayer of the Sacred Heart of Jesus. They choose ‘The Nine Office’ by choice, which determines their programme for the month in furtherance of spreading the Devotion to the Sacred Heart of Jesus. ‘The Kingdom Come’, ‘In Theo I trust’ are their ejaculatory prayers.

When they are formed in the humility of Christ, they attribute whatever talents they may possess to the gift of God. They should acquire the soundness of mind which recognizes merits in others. By analysis and introspection they shed the faults and failings that mar their spiritual life. They are tolerant towards shortcomings in others, whom they accept as their brethren, with positive and negative traits of character.

They should seek to lead a life of simplicity devoid of ostentation in matters pertaining to their dress, food and residence and in things of daily use. In their

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8 The constitutions, op. cit., p.2.
9 Ibid., p. 3.
* Canticle: It is a prayer method towards Sacred Heart of Jesus. This prayer expresses simplicity, humility and sweetness of human being. By this kind of prayer they can develop their characters of Charity and hardwork.
presentability and in their relationship with others, they should maintain integrity and rectitude\textsuperscript{12}.

In their functioning, they are guided by the principles of integrity in thought, truth in speech and purity in action. They find spiritual contentment in their status in life as with what they possess\textsuperscript{13}.

They are faithful to schedules and routine practiced by the religious community particularly the spiritual exercises, a daily obligation binding on every brother. Besides they seek voluntarily the opportunities for personal prayer, which nurtures the love of prayer, a need they acknowledge as a pre-requisite to facilitate the apostolic ministry\textsuperscript{14}.

They manifest a zeal in any work assigned to them by the Institute. As they are conscious of the nobility of labour, they cheerfully undertake manual work. During period of rest and during holidays they offer their services for the betterment of others in which their own betterment implicit\textsuperscript{15}.

By dedicating themselves to a life of incessant work, they should seek to share in the continued creativity of God and they should make no distinction between kinds of labour, high or low, for they should claim pride in labouring with a sense of devotion\textsuperscript{16}.

**The Uniqueness of Brotherhood Vocation**

Their vocation to Brotherhood is a unique gift of God, a call which is exclusive to those chosen by providence to glorify the church. They accept evangelical counsels and adopt them in their life by reason of their consecration. In a unique way they

\textsuperscript{12} Statutes, Op. Cit., p.3.
\textsuperscript{14} Statutes, p. 3.
\textsuperscript{15} Ibid.
should share and bear witness to the prophetic mission. By living their religious
Brotherhood, they share in the universal Brotherhood\textsuperscript{17}.

To fully comprehend the unique identity of the Brotherhood, they should seek
knowledge and information from books and bulletins. They should participate in
seminars, conferences and fora and they should make use of every opportunity to make
known to others what they are, and what they stand for\textsuperscript{18}. By celebrating the
Brotherhood on 4\textsuperscript{th} October every year in their stations of work and parishes, they
enable the parishioners and members of the institution to acquire a better awareness of
the Brotherhood and its mission\textsuperscript{19}.

By their exemplary life, they should attract and recruit youngmen to their
Institute. They should welcome every one as their Brother with a cheerful smile.
Whatever be their needs, they should do their best to help them. In the Institute, as
Brothers as they are all equal. Except in relation to the nature of the work assigned to
each one of them, there is no distinction among them because of different status,
abilities, talents and aptitudes or caste or community\textsuperscript{20}.

Called to the vocation of spreading the message of the love of the Sacred Heart
of Jesus among the poor, they dedicate themselves to a community life of religious
Brotherhood without opting for priesthood\textsuperscript{21}.

\textbf{The Consecrated Religious Life:}

The Brothers should renew their commitment to the religious life every day.
On the feast of the Sacred Heart of Jesus they will renew their consecration as

\textsuperscript{17} Ibid.
\textsuperscript{19} Ibid.
\textsuperscript{20} Ibid.
\textsuperscript{21} The constitutions, Op. Cit., p. 5.
community. In their dealings with people in their apostolic field and on occasions of recreation, they exercise great restraint and discipline realizing their consecration\textsuperscript{22}.

Religious profession is the expression of their total donation to God realized in a special way through the practice of the evangelical counsels of chastity, poverty and obedience. It is firmly rooted in the baptismal consecration of which it is an ampler manifestation and transforms all their life into a service and worship to God\textsuperscript{23}.

On account of the spiritual freedom it creates the charity to which it leads, it appears as a sign that manifests in a better way to all the faithful the heavenly goods already present in this world and witnesses more clearly to the new eternal life, while foretelling the coming resurrection and the glory of the heavenly kingdom. In conformity with the constitutions of the Institute, recognized as such by the Church, they make their first and final vows declaring their commitment to chastity, poverty and obedience. In consequence of these vows, they give themselves into the service of the Church totally involved in their mission as men of absolute commitment and conviction\textsuperscript{24}.

By renewing their commitment each day of their consecrated life, they bear witness to the noble cause. The awareness of their belonging to Christ causes them to single mindedly perform their ministries in the love of God. By the profession taken through the ministry of the Church, the Brother of the Sacred Heart of Jesus are consecrated to God, and are incorporated into the institute, with the rights and duties defined in these Constitutions. As a sign of our consecration and a witness to poverty they wear the religious habit of the Institute\textsuperscript{25}. The religious habit they have chosen as a

\textsuperscript{22} Statutes, Op. cit., p.4.
\textsuperscript{23} The constitution, Op. Cit., p.5.
\textsuperscript{24} Ibid.
\textsuperscript{25} Ibid., p. 6.
sign of their consecration is white cassock and they wear it at liturgical celebrations especially for mass and also during apostolic ministries. 

The Vow of Chastity

Through the vow of chastity taken for the sake of the Kingdom of God, they bind themselves to observe perfect continence in celibacy. In order that a life consecrated to chastity be lived in the fullness of purity, they depend not merely on their personal resources of strength, but on the Divine providence in which they believe and by their constancy in prayer, they manifest their love for Christ in a personal way.

With a view to sublimating their feelings, abilities, time and opportunities, they employ these fervently in their duties in the Institute and in apostolic activities. Their life of chastity is enriched when they encounter the person of Christ by loving Him with an undivided heart. This is enabled by their spirit of prayer.

By the vow of Charity the religious has consecrated his body to God. He has renounced marriage and all wilful carnal satisfactions. The religious who sins against chastity commits a violation against both the virtue and the vow. The practice of chastity is a gift of God. It changes the man into an angel on earth. But such gift should be the result of fervent prayer, constant mortification and strict vigilance over all the senses.

Chastity is the best ornament of religious life, the indispensable condition to persevere in religious life and do good to others. All the brothers should avoid familiarity not only with females and children but between themselves. No private affection should be tolerated. In dealing with children, women and worldly people an

extreme caution is needed and the Brothers who wish to preserve their vocation should never expose themselves to temptations\textsuperscript{30}.

Chastity is not only in the body but in the mind, in the heart and in the will. The religious who does not keep his imagination, his thoughts, his heart perfectly chaste, will not keep chastity in his flesh. No woman should be admitted in the residences of the Institute. If it was necessary to talk to women, it should be done in the places fixed by their Brother Superior to that effect\textsuperscript{31}.

With spiritual insight they should abjure every undue attachment, every desire and every personal habit not conducive to a holy life of chastity. In their use of the means of social communication they should exercise great responsibility, discipline and prudence. They should seek guidance from spiritual directors often. They cheerfully subject themselves to a perfect continence, disciplining the senses and willingly engaging in penance for our spiritual edification\textsuperscript{32}.

**The Vow of Poverty**

To bear in themselves the image of Christ who denied Himself absolutely, they should surrender them to a religious life of poverty. To do fully united in Christ, we should give up for His Sake, all that we should consider precious in earthly life\textsuperscript{33}. They prepare them for reaching out to the poor and to share in their sufferings so that those they seek to serve might accept them as one of their own. By their experience of poverty they declare their faith in Divine providence and bear witness to the Kingdom of God to Come\textsuperscript{34}.

\textsuperscript{30} Ibid.
\textsuperscript{31} Ibid.
\textsuperscript{33} Ibid.
\textsuperscript{34} Ibid., p.8.
With hearts totally freed from all vestiges of covetousness, they should look upon with equanimity the things they use, their capacity for work and the talents they have received from God. They should make no personal claims on anything as they believe that everything is common unto all. Consequent on the vow of poverty, they should surrender their right of free enjoyment or disposal of anything except by their superiors consent. For this reason they should neither receive nor lend or buy or barter without the consent of the legitimate superior. Gifts and donations should be accepted in the name of the Institute, never for personal use\textsuperscript{35}.

They should choose poverty as a means of following Christ who made Himself poor. For this reason, they should forgo their comforts willingly. They should receive things required for their daily life with due permission from their superiors. The Brothers should submit proper accounts to their Superior. It is forbidden to have personal bank accounts and financial dealings with any body in any form without the permission of their Superiors\textsuperscript{36}.

The Provincial Superior should specify the living standards for all their communities on an equal basis and determine the quantum of expenses to be incurred in regard to food, dress, residence and maintenance, taking into account the variation in the price index of essential commodities. They should restrict their expenses within the limits prescribed and assign resources only to essential requirements\textsuperscript{37}.

Having taken the vow of poverty, they should consider themselves bound by common law of labour, and they should spend every moment purposefully. By labouring hard with God given capabilities, they should obtain the things to sustain

\textsuperscript{35} Ibid.,
\textsuperscript{37} Ibid.,
themselves during their lifetime, besides helping the poor around them. They should share the fruits of own labour with the poor and the needy\textsuperscript{38}.

The vow of poverty embedded in their hearts manifests itself outwardly in the restraint they exercise in their life style. Being alien to the material wealth of the world, they should avoid all ostentations and stick to their path of humility and simplicity\textsuperscript{39}. In conducting business in the administration of temporalities, in the distribution of alms the religious should act like a medium, keeping in mind that he has no right whatever to any of the transactions, he is conducting for the Congregation to which he belongs. Any brother disposing of anything at his own must be severely punished. All the Brothers should be very vigilant in not allowing anything to perish\textsuperscript{40}.

The money they are given for their ministries and for personal expense is duly accounted for expended on specific causes. They ensure that the same standard of living is maintained in all their communities\textsuperscript{41}. The dress of the Brothers should be indicative of the Spirit, Charism, religious poverty and simplicity of the Institute\textsuperscript{42}.

At the beginning of every month the Brothers should plan the probable expenses and they should scrutinize the same every month. The statement of monthly accounts is submitted to the provincialate with the approval of the community. The perpetually professed brothers have the privilege of taking Holidays for fifteen days every year. During this period they may visit their Brothers communities. They should not visit their relatives or parents during this period\textsuperscript{43}.

\textsuperscript{38} Chatta Nool (Tamil), Brothers of the Sacred Heart of Jesus-India, p.8.  
\textsuperscript{40} Our Patrimony, Op. Cit., p.21.  
\textsuperscript{43} Ibid.
Professed Brothers keep the ownership but not the administrative of their patrimony. However, before their profession, the Novices are to cede the administration of their goods to whomsoever they wish and they are free to make dispositions concerning the use and enjoyment of these goods. Before, at least the perpetual profession they are to make a will valid also in civil law.\textsuperscript{44} To change these dispositions for a just reason and to take any action concerning temporal goods, permission of the Superior General is required. Whatever a Brother acquires by personal labour or on behalf of the Institute, belongs to the Institute. Whatever comes to him in any way through salary, remuneration, pension, grant or insurance also passes to the Institute.\textsuperscript{45}

Once in three years, every Brother may avail himself of fifteen days leave and visit his native place. Expenses in this regard are budgeted for at the beginning of the financial year.\textsuperscript{46} Every community maintains an inventory of movable and immovable properties. The Superior on transfer hands over this inventory to his successor in person. This applies also to the heads of the institutions. The Superior should be generous in understanding and fulfilling the needs of his Brothers, within the bounds of his authority. On the part of the Brothers they should aim at a life of austerity.\textsuperscript{47}

The Provincial Superior may, if a Brother desires it, permit the purchase of an audio system. Brothers who wish to possess electronic gadgets for their exclusive use should apply for permission to the Provincial Superior through their community superior.\textsuperscript{48} They are obliged to help the poor living in the vicinity and to improve their standards of life. Towards this end, initiating income-generating programmes become part of their ministries. During lent they restrict their needs to the barest minimum and

\textsuperscript{44} The Constitutions, op. cit., p.9.
\textsuperscript{45} Ibid., p.10.
\textsuperscript{47} Ibid., p.7.
\textsuperscript{48} Ibid.
utilize the savings of such sacrifice for the eradication of hunger. To help the victims of unforeseen calamities, they should be prepared even to forego some of their essential requirements\textsuperscript{49}.

**The Vow of Obedience**

In the light of faith, they should subject themselves to the will of God. They should dedicate themselves to a life of obedience by reason of the vow of obedience to the legitimate Superiors and to the instructions issued on the basis of the constitutional provision of their institute\textsuperscript{50}.

By virtue of their vow of obedience, they give themselves totally to the Institute and imbibe its Charism as their own. They should acknowledge the guidelines arising out of their constitutions as a means of sanctification and abide by them in faith and conviction. They should look upon every Brother in the community and especially the Superior of the community as a gift of God and shall therefore perform every duty assigned to them by their Superior. In the performance of such duties they should proclaim the glory of God, besides their own personal sanctification\textsuperscript{51}.

In the obeying orders and fulfilling their assignment they should make full use of their own abilities and God-given talents. They should seek permission from their Superior as and when required. In an emergency, when an explicit order is unobtainable, we should function on the basis of an implicit direction and make a report to the Superior later. In the event of a Superior refusing permission, they should have recourse to the higher authority explaining the circumstances\textsuperscript{52}.

\textsuperscript{49} Ibid.
\textsuperscript{50} The Constitutions, Op. Cit., p.10.
\textsuperscript{51} Ibid.
\textsuperscript{52} Ibid., p.11.
The Brothers, who have vowed to assume the image of Christ who obeyed His Father even unto death, obey their Superior instantaneously with all their heart, with a gracious heart and unfailing constancy irrespective of the age, character and virtue of the Superior. Except in matters that are patently sinful, they should obey their Superior in all things whole heartedly\textsuperscript{53}.

The Brothers are bound to obey the Supreme Pontiff as their highest Superior, by reason also of their vow of obedience. Except under specific directions from the legitimate Superior, they do not undertake any responsibility outside the Institute. The Superior evinces due regard and respect for the nobility of human traits as well as the distinct personalities of the Brothers under his charge and exercises his authority over them in a spirit of service\textsuperscript{54}.

They should accept the Brother appointed by the Provincial Superior with the consent of his council as the legitimate Superior. They should show him the respect and regard due to him. They should obey his orders and carry them out without any reservation. The Brothers should accept transfers and changes of assignment effected by the Provincial Superior as part of the Divine plan. They should accept such assignments gracefully and carry them out for the common good of the institute\textsuperscript{55}.

If in an atmosphere of prayer, a Brother feels that he is physically and mentally unable to carry out the directives of the Superior, he has the right to inform the Superior of it with an open mind. However, under unavoidable circumstances he carries out such assignments in a spirit of sacrifice those who obtained special permissions from the Provincial Superior must necessarily get them renewal every year\textsuperscript{56}.

\textsuperscript{53} Ibid.
\textsuperscript{54} Ibid.
\textsuperscript{55} Statutes, op. cit., p.7.
\textsuperscript{56} Ibid., p.8.
Soon after rising they visit the Blessed Sacrament and they offer their obeisance, gratitude and dedication to the Eucharist Lord. They pray Lauds and Vespers in the church. It is desirable if noon prayers are also offered\(^{57}\).

By participating meaningfully and wholehearted in the holy mass, the core of their life, they should renew and reaffirm their consecration to the service of the Sacred Heart of Jesus. Atleast once in a day, they should make the examination of conscience for a period of ten minutes. They should set apart atleast ten minutes everyday for spiritual reading and in that, the scripture takes a special place. They should enrich their spiritual knowledge by reading atleast one spiritual book every month\(^{58}\).

Once a week, they should read the constitutions of their institute during the time set apart for spiritual reading. The Rosary and Litany are their daily routine. On Saturdays they should pray the Rosary together as a community and grow in their devotion to the Blessed Virgin Mary. Every evening they should prepare points for the next day’s mediation. Brothers may come forward to share points for meditation\(^{59}\).

Every Friday, during periods of prayer at a convenient place, they should be in the way of the cross. At the end of it’s, they should make the Act of humility. On first Friday of every month they should have a Holy hour. All of them should participate in the Sacrament of reconciliation atleast once in a month preferably on the day of monthly recollection. When the Sacrament of reconciliation is not possible they should follow the penitential service\(^{60}\).

They are faithful in doing their annual retreat in which they should renew their commitment to consecrated life. Interior silence is essential to religious life. It is the

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\(^{57}\) Ibid.  
\(^{58}\) Ibid., p.9.  
\(^{59}\) Ibid.  
\(^{60}\) Ibid., p.10.
manifestation of a deep fellowship of prayer. They should maintain the spirit of silence on all occasions. As penance fortifies prayers, they should take the adversities of everyday life with an attitude of the patience and resilience. Besides observing the forms of penance stipulated by the Church, they willingly subject themselves to such observances and restraints in a spirit of penance for personal sanctification.\(^{61}\)

The Brothers should participate in monthly recollection arranged preferably on the first Sunday of every month. An announcement in this regard is made to the Brothers well in advance and the same is included in the monthly programme of the community. Brothers should meet their Superior to share about their observance of rules, community life and ministries. If they so desire, they can share about their own spiritual life and seek the guidance of the Superior.\(^{62}\)

All the Brothers make an annual retreat of the six days once a year. During annual retreats, the Brothers are free to discuss with the Provincial Superior, matters concerning their physical, apostolic and spiritual needs.\(^{63}\)

The Brothers celebrate the feast of the Sacred Heart of Jesus with great solemnity. During the novena days they prepare themselves spiritually for the celebration. On the day of the feast, they should partake in the Holy Eucharist and manifest in themselves love and a willingness to make reparation. As a community they should renew their vows. In all their institutions, they organize the feast of the Sacred Heart of Jesus in such a manner that, their teachers, pupils and the staff and collaborators participate in it thereby propagating the devotion to the Sacred Heart of Jesus.\(^{64}\)

\(^{63}\) Ibid., p. 10.
\(^{64}\) Ibid.
The intentions enshrined in their prayer are of Universal nature. They should invoke prayers:

(a) for the Superior General, Provincial Superiors and Regional Superiors of the Institute.

(b) for the Superior and the Brothers in the communities of the Institute.

(c) for the Brothers in various stages of formation.

(d) for the Brothers engaged in the ministries.

(e) for the retired Brothers.

(f) for the Brothers who have passed away and for those who are sick.

(g) for the hierarchy of the Church, the donors and benefactors, parents, relatives and missionaries.

(h) for vocations.

(i) for the needs of the world\(^65\).

For the nourishment and strengthening of the community life, they should pray; work, dine and share together. In order that they should realize the responsibility in building up of the community. They should pay attention to remember and celebrate the Foundation Day of the Institute and the Religious House every year. They celebrate birthday and feast day of the Superior and the Brothers. They celebrate the Silver and golden Jubilee of the Brothers. In order to build up the spirit of community life, they go for picnics during holidays with all the community members\(^66\).

In order that Brothers of various age groups and Brothers engaged in various ministries get together and exchange their views. Periodically they organize live-in-session. They add a positive dimension to their mission by welcoming members of

\(^{65}\) Ibid., p.12.

\(^{66}\) Ibid., p.13.
other Institutes into their midst on festive occasions and strengthening their liaison with them\textsuperscript{67}.

The schedule of work is discussed at every community dialogue once in a month. An evaluation of the activities of the previous month is made and a report signed by the Superior is sent to the Provincial Superior\textsuperscript{68}. They do not ventilate in public their views on whatever goes wrong in their communities but seek to set matters right within the community by mutual exchange of views. They should graciously welcome visitors to their communities and their hospitality should be for a short period. No outsider should be permitted to enter the enclosures meant for Brothers. All visitors should be received in the parlour\textsuperscript{69}.

The Brothers have community recreation once in a week. On such occasions they should take to maintain the dignity of religious decorum and preserve their love for fellow brothers and discuss nobler subjects. Recreational sessions being common exercises everyone is obliged to assemble for the purpose without fail. Those unable to be present because of duties elsewhere obtain exemption from the Superior. During periods of recreation every Brother manifests in himself contentment of the heart, tranquility, concord and an awareness of realities. On these occasions they should keep out their conversations whatever is incongruous to the dignity of their religious decorum\textsuperscript{70}.

As Brothers they claim no special individual privileges in matters concerning food, clothing and the comforts of life. However exceptions made in the case of Brothers for a short period by reason of their state of health or an account of the nature

\textsuperscript{67} Ibid.
\textsuperscript{68} Ibid.
\textsuperscript{69} Ibid.
\textsuperscript{70} Ibid., p. 14.
of their work\textsuperscript{71}. Out of humility, if a Brother wishes to perform a penance in public, such an exercise may be gone through with the consent of the Superior. The Brothers stay away from all intoxicating substances\textsuperscript{72}.

Rather than a penance externally manifest, the penance imposed internally should receive greater attention. They should overcome congenital defects such as improper and evil propensities, arrogance, a longing for worldly esteem, self-love, love of indulgence, perverse desires and obstinacy. With patience and fraternal love, they should patiently bear with problems arising from our community and ministries. They should cheerfully endure with the difficulties and obstacles that encounter in their life\textsuperscript{73}.

They should prompt in letter correspondence, while corresponding with members of their Institute they should write only the information that are exemplary and could be emulated\textsuperscript{74}. The lengthy or major holidays in September, December and May are utilized for making of annual retreat for participation in seminars and to undertake special projects. During summer vacation ‘reunions’ are organized on specified days for Brothers to come together and to share their love and fraternity, acquire orientations in new perspectives and strategies and to evaluate their missions. Once in two years Province organizes reunions. Brothers engaged in teaching come forward during their own holidays to relieve those Brothers who do not have the privilege of lengthy holidays\textsuperscript{75}.

In conformity with the vow of poverty, the Brothers on their journeys should travel in ordinary classes and conveyance. Only if their physical infirmity necessitates it, Brother may travel in an upper class, permission is required from the Provincial

\textsuperscript{71} Ibid.
\textsuperscript{72} Ibid., p. 15.
\textsuperscript{73} Ibid.
\textsuperscript{74} Ibid.
\textsuperscript{75} Ibid., p.16.
Superior for the educational tour beyond three days. They can stay at a Brothers House belonging to the Institute located at a place while they cross during their travels\textsuperscript{76}.

For Brothers to stay away from their communities for more than three days, permission has to be obtained from the Provincial Superior. They should be prompt and faithful to spiritual exercise during their travels. They should adopt ways and means of prayer according to the circumstances. On returning to the local community after their travels, they should inform the Superior of every detail connected with the trip and submit accounts. The Superior of a local community is generous in the payment of travel expenses to Brothers on transfer\textsuperscript{77}.

The Brothers reconcile themselves to the bodily affliction and thankfully acknowledge the same as part of God’s plan to sanctify them and as an apostolate. The Brothers acquaint the Superior with the nature of their illness and its intensity and undergo the required treatment\textsuperscript{78}. With the love of a father, the Superior provides the best available medical assistants to the Brothers under his care. The Superior visits the sick often, evincing untiring love and concern for them with a view to checking proper administering of all their needs, to comfort them and to encourage them to accept the discomforts of the illness patiently\textsuperscript{79}.

To look after the sick, the Superior nominates a Brother. He should manifest great concern and love in looking after the patients needs, administering medicine and food at times stipulated by the doctor and also in offering such assistance as the patient might require in view of the state of his health. Whenever the doctor visits the Brother in sickness, either the Superior or the Brother assigned by the Superior to look after the

\textsuperscript{76} Ibid., p.17.
\textsuperscript{77} Ibid.
\textsuperscript{78} Ibid., p.18.
\textsuperscript{79} Ibid.
patient is present. When the patient expresses a desire for the Sacrament of reconciliation and Holy communion, the Superior should make arrangements\textsuperscript{80}. The Superior is responsible to render medical aid according to the nature of the ailment. He should take steps to prevent the spread of contagion among brothers. During the period of recovery, he should make provision for proper rest and nourishment for the Brothers\textsuperscript{81}.

The aged Brothers who are incapable of performing any kind of work should be cared for at a certain place, or if they so desire, sent to a community of their choice. By catering even to the simplest needs of elderly Brothers, the Brothers keep them content at heart in the eve of their lives\textsuperscript{82}. The elderly Brothers possess an attitude of self denial and selfless service as could be seen in offering their free time engaging and helping in domestic work such as gardening, library, etc., They are an inspiration to the Brothers of the community to which they belong with appropriate advice they enthuse their younger Brethren. They should spend most of their time in prayer preparing themselves for the eternal reward. In their dealings with elderly Brothers, the younger ones exercise great restraint and patience\textsuperscript{83}.

On the death of a Brother, the Brothers should take turns in praying for the repose of his soul. The death of a Brother should be intimated immediately to his parents, close relatives, other communities of the Institute and also published through dailies. The brothers residing in communities close by attend the funeral of a departed Brother. The tomb stone on the Brother’s grave should bear the particulars regarding his date of birth, date of profession, the date on which he died and also his age\textsuperscript{84}.

\textsuperscript{80} Ibid.
\textsuperscript{81} Ibid., p.19.
\textsuperscript{82} Ibid.
\textsuperscript{83} Ibid.
\textsuperscript{84} Ibid., p.21.
It would be proper that the late Brother’s personal diary and other manuscripts are sent to the Generalate through the Provisional Superior at the earliest. A brief life history of a departed Brother is published in News Letter and made known to other Brothers. It would be worthy to hand over to the Brothers relatives, the Rosary and the Crucifix used by him during his lifetime. When a Brother’s parents or relatives pass away a few brothers should accompany the bereaved Brother and attend the funeral of his dear ones. They announce the demise through News letters as well.

Five holy masses should be offered for the death of the Superior General and Provincial Superior. On the demise of a professed Brother, or a novice, the Superior of the community arranges three holy masses. Besides this every Brother dedicates holy mass and other spiritual exercise of each Monday to the departed Brothers. It is said that all the Brothers shall invoke prayers everyday for the souls in purgatory and especially for the departed members of the Institute, for parents and for benefactors.

The Brothers have been specially called to spread the love of the Sacred Heart of Jesus. They should respond whole heartedly to the call of their founder Father Adrian Caussanel keeping their devotion to the Sacred Heart of Jesus as the core of their being. They should propagate the devotion to the Sacred Heart of Jesus among people of all ranks and stations by their retreats and preaching.

With a view to propagate this devotion, Brothers should preach retreats in schools, villages, parishes, hostels and boarding. For this purpose a few Brothers may be sent for specialized training and through them the others might acquire the skills of preaching retreats. In pursuance of their objective, the Brothers print and distribute

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85 Ibid., pp. 21-22.
86 Ibid., p. 22.
87 Ibid., p.23.
tracts, periodicals, cards bearing Scriptural texts and pictures of the Sacred Heart of Jesus to be kept and venerated in homes\textsuperscript{88}.

The Brothers should offer themselves wholeheartedly for service in a variety of venues so that from all walks of life might comprehend and accept the kingdom of the Sacred Heart of Jesus. In particular, they should get great importance on direct evangelization. They should engage themselves in attempts aimed at fortifying people in regard to their faith. Their preaching aims at nurturing the growth of the faith implanted at baptism. Towards this objective they should cater to the children of God entrusted to their care with such nutrients of spiritual growth as worship, the scriptures and the teachings of the Church\textsuperscript{89}.

Brothers shall come forward to engage themselves in evangelization duties by reason of the call to which they have responded. Therefore Brothers to whom these duties are allotted should accept the assignment, wholeheartedly. Brothers not assigned for direct evangelization evince a keen desire to involve themselves is imparting catechism. Whenever they are free, especially on Sundays, they deem it their bounden duty to involve themselves in evangelical work and act accordingly\textsuperscript{90}.

They should play a leading part in the formation of pious associations, teaching songs by conducting music classes, helping in the conduct of Sunday liturgy, catechism classes, rectification of improper marriages and in the preparation of the Holy Sacraments. They should engage in evangelical work in their chosen fields ought to do properly trained for a successful involvements as missionaries\textsuperscript{91}.

\textsuperscript{88} Ibid.
\textsuperscript{89} Ibid., p. 24.
\textsuperscript{90} Ibid, p.25.
\textsuperscript{91} Ibid.
In accordance with the teachings of the Church, the Brothers should arrange for the celebration of festivals of other faiths. The Brothers further the cause of Christian unity by inviting Christians of different denominations to important celebrations and by listening to Gospel messages from them and also by preaching the Gospel at functions organized by them, maintaining all the while a free and open dialogues in an atmosphere of love.\textsuperscript{92}

For the sake of bringing about unity among all denominations of Christian faith, they should celebrate ecumenical week, hold ecumenical get-together and arrange Christmas carol together. The Brothers cooperate fully in the activities leading to renewal in the Church.\textsuperscript{93} Conscious of their status as Brothers they should prefer to identify themselves with laity. They should collaborate with laity in all their apostolic activities especially in ministries of evangelization. They accord top most priority for the formation of laity. They should plan and execute programmes towards this end and they should use their valuable resources and personnel to this noble activity\textsuperscript{94}.

Their evangelization centers offer opportunities for a laity to have God experience by retreats, vigils, prayer, fellowships and Bible sharing. They should engage laity for preaching retreats, conducting prayer meetings and vigils, organizing fasting prayers, week-end programmes and special programmes during Lent and Advent.\textsuperscript{95}

The Brothers should dedicate themselves to their educational ministry with the motto of ‘Thy Kingdom Come’. They should seek to formulate a society free from ignorance and enriched by knowledge. They should grant educational concessions to

\textsuperscript{92} Ibid.
\textsuperscript{93} Ibid., p.27.
\textsuperscript{94} Ibid.
\textsuperscript{95} Ibid., p. 28.
the suppressed sections of the community. They organize their educational programmes to suit the needs of the contemporary scene and so they enlarge the scope and range of their work in relation to technical education, non-formal education, education for the physically and mentally challenged and educational schemes for the hill tribes, school drop outs and child labourers. They bestow special care on the needs of the poor.\footnote{96} The objection of their educational ministry is the formation of pupils entrusted to their care to be civilized and to be God trusting individuals who in private life and in public involvements, would uphold the principles of integrity and are always inclined to serve the interests of others. The Brothers while teaching at schools run by this Institute set excellent personal example of hard work, faithfulness in the execution of duty by reason of the sublime human qualities that emerge from the religious life and in this way attract youngmen towards their institute.\footnote{97}

The Brothers should offer counseling to the students who are in need. The schools of this Institute have a Brother as campus counselor. While admitting pupils to their schools, preference is shown to Catholics and to pupils from very poor families and suppressed communities. Destitute children are admitted to their schools straight away.\footnote{98}

Education commission is constituted by the Superior General and Provincial Superiors for supervision and superintendence of the school under their care. They should maintain a seniority list for all the teaching staff without aid in their schools.\footnote{99} This commission should organize half-yearly meetings of correspondents, headmasters and teaching Brothers for a consideration of the changes in the format of education and

\footnote{96}{Ibid.} 
\footnote{97}{Ibid., p.29} 
\footnote{98}{Ibid., p.30.} 
\footnote{99}{Ibid., p.31.}
elucidation of the novel aspects for everybody’s benefit. They should organize refresher courses for teachers in scripture, psychology, counseling and teaching methods.\textsuperscript{100}

The Brothers should involve themselves in several developmental programmes in accordance with the circumstances prevailing in our developing economy. Thus they should evince a special interest in agriculture. By running farms and by breeding cattle, they help in the economic growth of our nation. Incidentally these farms and livestock.

The Brother in charge of agricultural operations should treat farm workers with love, respect and gentleness. Besides paying them fair wages, he should take an interest in their spiritual development as well. Whenever the Brothers are free, they should spend their time by nurturing gardens and nursing small vegetables patches close to the house. This enhances the zeal and commitment to hard labour and also proves a source of additional income to the community.\textsuperscript{101} Brothers involved in agricultural work should meet at least twice a year, take stock of the work done and discuss among themselves that how best they should go about it. On such occasions they receive enlightenment and instruction from experts in agriculture.\textsuperscript{102} Those in-charge of the cattle sheds, poultry units, rabbit hatches, pigeon holes and apiaries should function with commitment, care, industry and good cheer.\textsuperscript{103} Those domestic workers working in their institutions in a permanent basis are to be provided wages adequate to meet the expenses of their households. The Brothers provide for the educational needs of their children and also help them to find employment.\textsuperscript{104}

The Brothers should pave the way for people to lead lives based on the principles of equality and a proper affirmation of the human personality. Working in

\textsuperscript{100} Ibid., p.32.
\textsuperscript{101} Ibid., p.35.
\textsuperscript{102} Ibid.
\textsuperscript{103} Ibid.
\textsuperscript{104} Ibid., p.36.
small groups, they encourage social awareness, nurture self-respect in people and help them to protect their basic rights, assist them to be self reliant and instill in them the dignity of labour\textsuperscript{105}. The Brothers should engage themselves in a variety of social action programmes under the auspices of the Institute or through agencies run by the Diocese and other voluntary organizations. The Brothers should undertake community development programmes, income generating activities for the marginalized, special programmes for children in distress situation and HIV/AIDS patients. They should also implement special educational programmes for child labourers and dropout children\textsuperscript{106}.

The Brothers mission encourages Brothers to involve themselves in service through the print media. The publications pertaining to education, social service and religious work are of great use and relevance to their mission. Therefore the Brothers publish books on education and missionary endeavours as also bulleting containing particulars relevant to proper guidance. The Brothers who have the gift of writing are encouraged to publish books to educate the youth\textsuperscript{107}.

For the Brothers those who assigned to work at the chapel carry out their duties in faith, piety, and lore of God. The altar and affairs connected with worship is their particular charge. They should keep the sanctuary lamp burning endlessly. They should keep the altar clean and while working there they are conscious of God’s presence in his demeanor. He should prepare the altar to suit the needs of liturgical year and prepare the readings for the day. The Brothers should always participate in Holymass meaningfully and this, those assigned work in chapels, ensure\textsuperscript{108}.

\textsuperscript{105} Ibid.
\textsuperscript{106} Ibid., p.37.
\textsuperscript{107} Ibid.
\textsuperscript{108} Ibid., p. 39.
With every limb of the body performing its duty the corpus as a whole sustains its growth. Likewise the internal and external work done in their communities helps in the building up of the kingdom of God on earth\textsuperscript{109}.

Thus the aims and objectives of the Congregation are logical, social and religious, ‘detailed clear and sound’ and beyond any kind of interpretation from any quarters. That shows the cherished ambitions of the founder father whose intentions were pure and simple, devotional and social. Although they used certain attractive methods for conversion, their service to society has belittled those methods.

\textsuperscript{109} Ibid.