CHAPTER - V

Organization and Administration of the Congregation
ORGANIZATION AND ADMINISTRATION OF THE CONGREGATION

Organization means an association of persons united by a common purpose having various functions. To administer means to carry out the powers and functions of any organization within certain frame work. The frame work provides an order and regulates the powers and functions duties and responsibilities. It is otherwise called a constitution which lays down rules and regulations to be observed in carrying out the organizational powers and functions, sharing of them among the members of the organization and other organizational activities. When organization gives shape to a body, administration gives effect to that body.

There are innumerable instances of organizations and associations, big and small with large and limited scope, some of which function well for centuries and some others became defunct immediately after their inception. The society of Jesus started by Ignatius Loyola of Spain on April 19, 1541, is an example of a successful organization. There are hundreds of defunct organizations and associations political, social, religious, communal and otherwise in India. However, many of the religious organizations with multifarious activities have been established on strong foundation. One such multipurpose religious organization that was started in Tirunelveli District is that of the Society of Brothers widely known as the Sacred Heart.

Brothers organization are not new to India. Such organizations bearing the same name of the Sacred Heart exist in various parts of the World-France, USA, Canada, Spain, Belgium, Italy, Syria, Greece, Germany, Argentina, Sudan, Madagascar, Uganda and Cameroon. All these organizations have done and been doing quite a lot of social service to humanity especially in protecting human civil rights and extending helping

hands to the depraved, deprived and deserted human souls. The Brothers of the Sacred Heart at Palayamkottai is a best example of social service to humanity.

The Congregation was registered under the Societies Registration Act 21 of 1861 at Palayamkottai on 27th August 1945. The Certificate of Registration of this organization was given by V. Krishnasami, Additional Assistant 27 VIII, Registrar of Joint Stock Companies, Palayamkottai District².

**Formation:**

This Congregation has a proper organizational formation. It is in four stages, i.e., Aspirancy, Postulancy, Novititate and Juniorate³.

It is said that vocation to Brotherhood is a gift and a unique call from God. In order to proclaim the Good news to the poor in the love of Sacred Heart of Jesus, God calls Youngmen of generous heart to this Institute. The Provincial Superior admits into formation, such men who fulfill the physical, intellectual, psychological and spiritual requirements and who could read correctly the signs of the times⁴. Those who are desirous of responding to it, the Institute offers opportunities for training, for the gradual comprehension of the magnitude of the vocation and for personal experience in a life of dedication and service⁵.

**Aspirancy:**

An aspirant seeking to join our Institute is eager to familiarize himself with its history, tradition, way of life and dedication to service and through education and community training prepares himself even during the formative days in accordance with the prescriptions given in the Statutes. Basically he is given a training that enables

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² Certificate of Registration and Memorandum of Association and Bye-Laws, p.2.
⁵ Ibid.
him to grow and mature in human as well as Christian virtues. He is also enabled to sublimate the impulses of his heart, to develop his aptitudes and talents along proper lines and to acquire an equanimity, which prompts him to accept himself and he is and to be reconciled with what God ordains for him in life⁶.

The aspirant is constantly led towards a deep and abiding change of heart and grasping of Gospel values through personal life experiences. The aspirant develops his personality as a human being and prepares himself for the religious Brotherhood to which he has been called⁷. The aspirants among the students are classified under two heads. The first consisting of students who have completed X Standard are termed as Junior Aspirants. The students from standards XI and XII studying for the Institute at different places are called Senior Aspirants. Directors are appointed by the provincial superiors with the consent of their councils to look after them. Normally, they will be given training at a place chosen by the Institute⁸.

An aspirant as a student meets his own expenses in regard to his dress and education. The Institute provides food and accommodation. The Director of the aspirant, among other things, instructs his candidates on the need to grow in human values, to conduct themselves in a manner that suits their age and mental maturity, on observing the principles of justice, fair play and honesty in their dealings with others, on the promotion of healthy public relations in good manners and their adoption and the like. He is instrumental in the aspirants equipping themselves with the fundamentals of the Scriptures as also in assisting them to acquire a certain mastery over languages. He guides them in private prayer, community prayer and novel methods of prayer as

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⁶ Ibid., p. 20.  
⁷ Ibid.  
well. Apart from this he teaches his candidates fine arts, sex-education and also group
dynamics, decides familiarizing them with the founder’s life and work\textsuperscript{9}.

Postulancy:

The students who join the Institute after completing 12\textsuperscript{th} standard are admitted
to pre-postulancy. The programmes designed for Junior Aspirants is followed in
pre-postulancy\textsuperscript{10}. The postulants should have successfully completed aspirancy and the
Higher Secondary course. Except for the dress, they wear, the postulants are provided
in regard to all other requirements by the Institute. The postulancy period of training
commences with an entry into postulancy after a simple entrance rite\textsuperscript{11}.

On the completion of the aspirancy the aspirant if judged suitable is admitted to
postulancy by the provincial Superior with the consent of his council. The objectives of
Postulancy are the formation of human and Christian virtues in young men and
guidance for proper assessment of the quality of life chosen by them, an acquisition of
basic knowledge about the Institute, affirmation of Christian life through experience,
gradual assimilation of vital knowledge about the Church as well as religious life\textsuperscript{12}.

This period affords opportunities to gauge the intention as well as the
preparedness of the mind of those seeking to join the Institute. Apart from evaluating
the extent of mental maturity, postulancy offers every opportunity to understand
properly the call and the response to it. It helps the young men to grow in maturity of
mind and spirituality\textsuperscript{13}.

Even though a period of six months has been specified in the Institute for the
postulancy, it may vary in accordance with the state of maturity manifest in the

\textsuperscript{9} Ibid., p. 43.
\textsuperscript{10} Ibid.
\textsuperscript{11} Ibid.
\textsuperscript{12} The constitution, Op. Cit., p.21.
\textsuperscript{13} Ibid.
postulant\textsuperscript{14}. Besides acquiring a more profound understanding of the content of the training they have had as aspirants and pre-postulants, the postulants have to go through a programme which would enable them to widen their understanding of the Institute as also of the Church to observe such practices as those relating to integrity, truth, justice and love, to acquire a deeper understanding of God’s call and particularly of the call to be a religious Brother. They follow the programme prescribed in the formation guide\textsuperscript{15}.

Postulancy precedes the period of the Novitiate. In order that a gradual transformation from secular life to the religious life be effected, the postulants are formed in a separate house not attached to the Novitiate\textsuperscript{16}. The postulants should acquire spiritual wisdom, which would provide substance and meaning to the vows they are due to undertake. They should by strenuous efforts, rid him of habits and attitudes that might impede a total dedication to God. The virtues to be evolved in a postulant are love for Christ, love of prayer, an attitude of service, simplicity, integrity, the spirit of sacrifice, the ability to take correct decisions, perseverance and purity of thought\textsuperscript{17}. During the postulancy the trainees are granted holidays for a period of fifteen days. Before admitting postulants to the Novitiate, the Director of Novices satisfies himself with regard to adequate progress in scriptural knowledge, considerable maturity as a human being, spiritual growth and physical fitness\textsuperscript{18}. At the end of the postulancy, a postulant seeks admission to the Novitiate or leaves according to his free will\textsuperscript{19}.

\textbf{Novitiate:}

Based on the report of the Director of Postulants, the Superior General with the consent of his council and in consultation with the respective Provincial Superior

\textsuperscript{14} Ibid.
\textsuperscript{15} Statutes, Op. Cit., p. 44.
\textsuperscript{17} Ibid., p.22.
\textsuperscript{18} Statutes, Op. Cit., p.44.
\textsuperscript{19} The Constitutions, Op. Cit., p.22.
admits the postulants into the Novitiate. Each novice is enrolled in one of the Provinces or Regions of the Institute\textsuperscript{20}. The admission to the Novitiate is invalid when one who has not yet completed the seventeenth of age, one who is currently bound by a sacred bond to some Institute of consecrated life or in incorporated to some society of Apostolic life, one who enters the Institute through force, fear or deceit or whom the Superior accepts under the same influence and one who has concealed his incorporation to an Institute of consecrated life or Society of Apostolic Life\textsuperscript{21}.

Those who are incapable of fulfilling their obligations regarding insurmountable debts, those who are accountable in deals involving money and against whom litigation is possible and those who are obliged to look after their parents and other relatives besides children and their educational requirements are not admitted to the Institute\textsuperscript{22}. Normally those above 30 years of age and those physically disabled are not admitted to the Institute\textsuperscript{23}.

The chief objective of the Novitiate is to enrich the life of faith through Gospel values so as to mould oneself to be an apostle of the Sacred Heart of Jesus impelled by deep prayer and devotion. The more specific objective of the Novitiate is to receive training to follow faithfully, the mandate given by the founder of the Institute namely to understand and live the Charism, spirit, spirituality, aim, constitution, heritage and way of life. A personal objective of the Novitiate is to discern the integrity of one’s own vocation to this Institute\textsuperscript{24}.

To achieve these objectives, the novice binds himself to acquire the habit of self-denial and to comprehend fully and put into practice the vows of poverty, chastity

\textsuperscript{20} Ibid., p. 23.
\textsuperscript{21} Ibid.
\textsuperscript{22} Ibid.
\textsuperscript{23} Ibid.
\textsuperscript{24} Ibid.
and obedience which he intends to profess\textsuperscript{25}. At the beginning of the year syllabus and programmes to be followed in the Novitiate are finalized by the formation Commission. They follow the programme prescribed in the formation guide. The novice is taught how best he could spend the pocket money given to him and how to maintain on account of the money spent\textsuperscript{26}.

During the second year of the Novitiate the novices are sent to communities for a practical experience of working and living with Brothers. This is planned by the Director and after each exposure an assessment is done\textsuperscript{27}. During the second year the novices are given different exposure programmes outside the Novitiate. First year being the canonical and intense formation, second year novices are separated from the first year novices. To this end, they create a separate place of formation only for the second year novices\textsuperscript{28}.

The Novitiate has been likened to a desert experience and for this solitude and silence are most essential. Such solitude in the context of meditative silence enables one to listen to the voice of God to pray for long periods, to assimilate whatever has been learnt and also ensures composure and restraint in every novice. In order that the unique nature and objectives of the Novitiate be manifested in novices and that fellowship may be fostered among themselves, it would be proper for them to live apart from other groups\textsuperscript{29}.

In a life of prayer the novices acknowledge Christ as the real master and in the fullness of their love for Christ, dedicate themselves fully to His Service without any

\textsuperscript{25} Ibid.
\textsuperscript{26} The Statutes, Op. Cit., p.44.
\textsuperscript{27} Ibid., p.45.
\textsuperscript{28} Ibid.
reservation. Exposure programmes organized away from the Novitiate during formation are meant to help in the formation of the novices and to ascertain whether they have the aptitude and capability for the apostolic work that awaits them in the Institute and so, during this period of planning for the apostolic ministry the novices prepare themselves for it step by step. They make contacts with people, presenting to them an aspect of poverty and propensity for hard and selfless work. This period is also spent in the formation and development of character and temperament. The novices come to learn human nature in all its facets at this stage.

Conscious of the need for spiritual guidance, the novices make good use of the privilege of meeting their spiritual Director once a month. The Director of Novices is appointed by the Superior General with the consent of his council and in consultation with the Provincial Superiors. He must have completed 35 years of age and 10 years of perpetual profession in the Institute.

The governance of the novices in reserved to the Director of Novices alone, under the authority of the Superior General. The novices can meet their Director for guidance at any time. With their deep and abiding understanding of the Church’s perspective on penance as also a personal acknowledgement of its efficacy in the promotion of the spiritual life, the novices impose upon themselves such practices of humility and acceptance of fraternal corrections and, if necessary, fast with the permission of their Spiritual Director and their Director.

Towards the end of the Novitiate the novices go home on holidays and if, at this point of time satisfies himself as to the genuineness and authenticity of his call, arises

30 Ibid.
33 Ibid.
to the Superior General seeking permission to join the Institute. The Superior General if he is fully satisfied in regard to the conduct and demeanor of the applicant as also his suitability informs him of his acceptance in writing\(^\text{35}\).

The novitiate lasts for two years. Since the first twelve months are for the validity of the canonical novitiate, they are to be spent in the house duly designated for this purpose by a written decree of the Superior General given with the consent of his council. In the second year novices are to be gradually trained under the Director of Novices to dedicate themselves in the activities proper to the Institute\(^\text{36}\).

In particular cases and by way of exception, and with the permission of the Superior General given with the consent of his council, a candidate can pass the canonical year of the novitiate in another house of the Institute, under the direction of an approved Brother who takes the place of the Director of Novices\(^\text{37}\). The Superior General can allow a group of novices to reside for certain period of time, in another specified house of the institute. The canonical year is invalidated by an absence from the house of the novitiate from more than three months, continuous or broken. Any absence of more than fifteen days must be made good\(^\text{38}\).

The Novitiate is the period during which a firm foundation is laid for the religious life. It is a time for purification of the inner self as also an occasion for acclimatization of the mind to acts of grace and love. In order to concentrate on his nobler objective the novice does not involve himself in secular studies\(^\text{39}\). During the Novitiate, English shall be the medium of instruction and communication. The novices wear the uniform during common worship and at functions. In order that neither the

\(^{37}\) Ibid.
\(^{38}\) Ibid.
\(^{39}\) Ibid., p.27.
Institute nor the novice is encumbered in any way, the Institute receives no gift or
donation from the novice. In the event of the novice leaving the Institute, all his
belongings are returned to him. Before making the temporary profession, the novice
makes a one-month retreat\textsuperscript{40}.

\textbf{Temporary Profession:}

The validity of temporary profession requires that the novice has completed at
least the eighteenth year of age and that the canonical novitiate has been made valid.
The admission has been freely granted by the Superior General with the consent of the
council and in consultation with the Provincial Superior. This profession be explicit and
made without force or fear\textsuperscript{41}.

Before taking the temporary profession, the novice should leave into charge of
some one of his choice, the administration and enjoyment of all earthly possessions and
the returns thereof for a period bound by his vows and at the same time, in view of the
vow of poverty to be taken by him, transfers administration to be afore mentioned
assignee. Give a written undertaking to the effect that in the event of his leaving the
Institute sometime after taking his vows, he would not claim anything for services
rendered or ask to be compensated for time and energy expended while in the
Institute\textsuperscript{42}.

The formula of the temporary profession is as follows:

\textit{Almighty God! I Brother… in the presence of Blessed Virgin Mary, the Patron
Saints of the Institute and of all the heavenly Hosts, in your hands Brother … Superior
General vow to live a life of chastity, poverty and obedience, for one year or for my life}

\textsuperscript{40} The Statues, Op. Cit., p.46.
\textsuperscript{42} Ibid.
according to the constitutions of the Institute of the Brothers of the Sacred Heart of Jesus. O Lord! accept me as Thy servant and fill me with Thy grace so that I may remain faithful to the vows. I have made to Thee and that I may dedicate myself to Thy service.

The Superior General may in each case, approve additions to the formula provided the main elements are retained. The temporary profession ceremonies shall be simple and take place in the Novitiate itself. For sufficient reasons the Superior General may authorize the temporary profession to take place elsewhere. The novice is given religious habit on this occasion.

**Juniorate:**

The main aim of the Juniorate is for Brothers to consolidate in themselves the Doctrine of the Church, they had ingrained as also the several practices of grace preparatory to the apostolic life they had chosen for themselves and by meticulous fidelity to the vows fortify themselves for the religious life. The Juniorate is devoted for the formation of Junior Brothers. During the first year of the Juniorate, Brothers are neither assigned to any responsible tasks nor sent for higher studies, but they live in a community. The Juniorate aims at a more profound spiritual, religious and apostolic training besides providing opportunity for higher education and growth of human personality.

When the Institute conduct, formation programme for the Juniors, they formulate a scheme and abide by it. By temperament and intellect each Brother differs from the other. And there is also variety of ministries in the institute. The Juniorate

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43 Ibid., p.29.  
47 Ibid.
affords opportunities for sharpening individual aptitudes. Such specialized training helps in the refinement of the physical, intellectual, psychological and spiritual attributes and this training should last throughout the course of the Juniorate\textsuperscript{48}.

In their Institute the duration of the temporary profession is six years. During this period the Juniors are not to be given offices and responsibilities which hinder their formation. They are placed under the guidance of the Director of Juniors, appointed by the Provincial Superior with the consent of his council\textsuperscript{49}.

Once in six months the Director of the Juniors visits every community where the Juniors reside and guides them in their spiritual, apostolic and community life. After evaluating each of these aspects fully, he makes an assessment of their progress and sends a report to the Provincial Superior.\textsuperscript{50} No private study is permitted other than the under graduation degree course during the Juniorate period. There is a summer training programme conducted every May extending over a period of three weeks. Before the pronouncing of the perpetual profession, the Junior Brothers are given opportunities to gain experience in several fields of apostolate. Brothers should voluntarily use such opportunities for service and come forward to undergo the requisite training on suitable occasions. Requests for such specialized training are complied with. Junior Brothers should take an active interest in teaching Catechism and involve themselves in Gospel meetings, choir and pious associations\textsuperscript{51}.

**Tertianship:**

At the end of the fifty year a Junior Brother applies to the Superior General through the respective Provincial Superior to be admitted in the tertianship. After

\textsuperscript{49} Ibid., p.30.
\textsuperscript{50} The Statutes, Op. Cit., p.47.
\textsuperscript{51} Ibid., p.48.
hearing of the report of the Directors of the Junior Brothers, the Superior General with
the consent of his council and in consultation with the respective Provincial Superior
admits him to the tertianship. Tertianship is a period of intense preparation to perpetual
profession. This period lasts for one year. A full time Tertian Director is appointed by
the Superior General with the consent of his council and in consultation with the
Provincial Superiors. He must have completed 35 years of age and 10 years of
perpetual profession in the Institute\textsuperscript{52}.

The period of tertianship is to prepare for the perpetual profession is considered
as an important stage of formation. The Junior Brothers should involve themselves in
all earnestness in Tertianship. It is similar to a second Novitiate Rectitude and
abstinence and prayer are aspects of such a preparation. In an atmosphere of tranquility
and mental discipline, the Junior Brothers prepare themselves for consecration. While
preparing himself for the perpetual profession, the Brother should make a one month
retreat aimed at an intensification of the Spiritual life and a deepening of the
commitment to apostolic obligations\textsuperscript{53}.

Besides the conditions required for temporary profession, the validity of
perpetual profession requires, that the Junior has completed at least the twenty-first
year of age, that there has been previous temporary profession for at least three years
and three months before the perpetual profession, a tertian applies to the Superior
General through the respective Provincial Superior to pronounce his perpetual
profession\textsuperscript{54}.

\textsuperscript{52} The Constitution, Op. Cit., p.32.
**Formation Commission:**

The Formation Commission consists of Assistant Superior General, Provincial Councilors in charge for formation, the Director of Postulants, the Director of Novices, the Directors of Junior Brothers and Director of Tertians. The formation commission works on a plan aimed at the development of the personality, freedom of the soul, spiritual maturity, a sense of hardwork and responsibility and such virtues in the young men seeking to join the religious life.\(^{55}\)

The Formation Commission having imbibed the Charism, spirit and the spiritual tradition of the Institute offers appropriate training to an young man to fulfill the requirements of the Church in consonance with the culture and tradition of their country.\(^{56}\) The Director of the Aspirants pays profound attention to the educational needs of the aspirants. The Director of the postulants offers them training in the basic practices of the religious life. The Director of novices keeps himself available for the novices to meet him. He evinces a fatherly love for the novices.\(^{57}\)

The purpose behind assigning a particular patron for every stage of religious life is to inspire the Brothers to follow in their footsteps and emulate their example. The aspirants are considering St. John Berchmans as their patron, the Postulants are considering Father Caussanel as their patron, Pre-Postulants are considering St. Dominic Savio as their patron, Novices consider St. Stanislaus as their patron, Junior Brothers consider St. Aloysius as their patron, Tertions consider St. John de Britto as their patron, Senior Brothers consider St. Francis Xavier as their patron and

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\(^{55}\) The constitution, Op. Cit., p.50.
\(^{56}\) Ibid.
\(^{57}\) Ibid., p.51.
aged Brothers consider St. Joseph as their patron. The feast of each patron is therefore celebrated as community day by Brothers in different stages of formation\textsuperscript{58}.

**The Administration:**

Administration in religious institution means administering the entire institution with the cooperation of the Brothers by appointing Superiors and other heads of the institution. This Congregation has a well defined constitution. Administration is carried out on its basis. The constitution was revised and approved on 4\textsuperscript{th} January 1952 by the Sacred Congregation of the Propagation of the Faith in its prot. No. 2685/51 at Rome*.

The Constitution contains the rules and regulations and customaries. Accordingly, the Congregation can have as many members as there is provision for admission. The Constitution makes it clear that those who have undergone the religious training can alone be admitted\textsuperscript{59}. The governance and administration in their Institute is a service for common good. All of them cooperate in the service of their governance and administration. Supervisors, based on the principle of subsidiary and delegation, share the responsibilities with the Brothers and Brothers cooperate with the Superiors\textsuperscript{60}. Following Christ, the Superiors develops in him the qualities of a good leader who is docile to God’s will and accountable for those committed to his care. The exercise of such authority as per the regulations of the Church and the Constitutions of the Institute belongs to the Superior General, Provincial Regional and Local Superiors\textsuperscript{61}.

\textsuperscript{58} Ibid., p.52.
\textsuperscript{*} It is a department in Religious Congregations established at Vatican City.
\textsuperscript{59} Certificate of Registration and Memorandum of Association and Bye-Laws, p.11.
\textsuperscript{61} Ibid.
General Chapter:

The General Chapter while in session, has supreme authority over the whole Institute. All are bound to obey the resolutions and norms of the General Chapter. It represents the whole Institute and is a true sign of its unity in fraternity, charity and service. The resolutions of the General Chapter are faithfully carried out by the Superior General in consultation with this council and accepted without reservation by all the Brothers⁶².

The principal functions of the General Chapter are: to protect the patrimony of the Institute; to foster appropriate spirit of renewal in the life of the Brothers in accordance with that patrimony; to elect the Superior General and his four councilors; to establish and supervise provinces⁶³; to study the state of the Institute from the last General Chapter and formulate ways and means of perfecting the living of religious life; to change and make necessary amendments in the constitutions of the Institute subject to the approval of the Holy See; to modify or recover, if needed, certain enactments of the previous General Chapter⁶⁴; to study and decide upon the Postulants and proposals submitted by the Brothers in view of the welfare of the Institute; to deal with matter of greater importance; to issue norms and resolutions that bind the whole Institute; to frame policies concerning the contribution to be made by the local communities to the province, region and to the Generalate⁶⁵; to formulate polices for the various stages of formation; to formulate polices and guidelines for the commissions of the Institute and to review and make necessary arrangements in the Statutes⁶⁶.

⁶² Ibid., p.38.
⁶³ Ibid.
⁶⁴ Ibid.
⁶⁵ Ibid., p.39.
⁶⁶ Ibid.
Unless specified otherwise by the constitutions, all the above said matters are
decided by an absolute majority of votes. If a tie occurs even after two balloting, the
matter may be decided by the casting ballot of the President. The General Chapter is
summoned ordinarily once in every six years on the expiry of the term of the Superior
General.\(^67\)

If for any reason, such as death, resignation or deposition the office of the
Superior General becomes vacant, the Assistant Superior General convokes the General
Chapter within three months from the date, the said office is declared vacant.
Six months prior to the assembly of the General Chapter, the Superior General in
consultation with his council, sends a letter of convocation to all the communities.
In that letter of convocation, he asks for prayer for the success of the General Chapter
and suggestions to be placed before the General Chapter. He appoints a preparatory
commission to help him in this task of conducting the General Chapter along with the
General Councilors.\(^68\)

The Superior General or in case of his legitimate absence, the Assistant
Supreme General presents a report on the general state of the Institute to the General
Chapter. The Procurator General presents a report about the General Financial state of
the Institute including that of the Provinces and Regions since last General Chapter.
The financial report prepared by the Procurator General should have been approved by
the Superior General and his council.\(^69\)

The ex-officio members and the elected members are the members of the
General Chapter. The ex-officio members are the Superior General, the General

\(^{67}\) Ibid.
\(^{68}\) Ibid., pp. 39-40.
\(^{69}\) Ibid., p.40.
Councilors, the Procurator General, the Provincial Superiors and the Regional Superiors.  

Perpetually the Brothers are being elected from provinces and regions as delegates by secret vote according to the norms given in the Statutes. The number of elected delegates should be more than that of the ex-officio members. Only the perpetually professed Brothers have the right to elect these delegates. The representatives of the temporarily professed Brothers participate in the General Chapter according to the norms mentioned in the Statutes.

The Secretary General functions as the Secretary of the General Chapter. The Superior General with the consent of his council may invite experts whose advice and counsel may help the process of the chapter as observers and without the right to vote. Two third of the members of the General Chapter constitutes ‘the Quorum’ and with this attendance the sessions, acts and deliberations of the Chapter are valid. However, it is necessary that every member should have been properly invited.

Those delegates who for just and serious reasons want to be exempted from attending the Chapter informs the Superior General in writing stating their reasons as soon as they receive the notification. The Superior General with the consent of his Council decides whether to accept or reject such a request. If the request is granted, the Brother who receive the next highest number of votes is to be invited to attend the Chapter with full right.

The Superior General presides over all the session of the General Chapter, except the election of his own. The decision of the General Chapter are to be put into

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70 Ibid.
71 Ibid., p.41.
72 Ibid.
73 Ibid.
effect by the circular letter of the Superior General. All those who participate in the
General Chapter are bound to observe absolute secrecy on the deliberating of the
General Chapter\textsuperscript{74}.

**Norms for Election:**

The Chapter members elect one among themselves as president to preside over
the election of the Superior General. As delegate, he has the right to vote in this
election. Two scrutinizers and one Secretary are also elected. For this preliminary
election two of the youngest among the delegates are nominated as scrutinizers by the
General Chapter. No one votes for himself. The members are to be personally present at
the election. No one can validly vote by letter or by proxy\textsuperscript{75}.

If a member is present in the house where the election is being held but unable
to be present physically at the election because of his illness, his vote is to be collected
by the scrutinizers in a sealed box, brought to the venue of election and mixed with the
other ballots. All are to avoid lobbying directly or indirectly for votes either for
themselves or for others. No one reveals as to whom he had or would cast the vote\textsuperscript{76}.

The election of delegates should take place at least few months before the
commencement of the General Chapter. The Superior General sends a list of delegates
to each community three months before the General Chapter is convened and also
informs them of the exact date and duration of the General Chapter, its agenda and a
prayer for the occasion as preparation for the General Chapter. It would be appropriate
for men of wisdom, experience and ability to be elected as delegates to the General

\textsuperscript{74} Ibid., p.42.
\textsuperscript{75} Ibid.
\textsuperscript{76} Ibid.
Chapter as they would be called upon to scrutinize matters wisely, evaluate problems with equanimity and take decisions firmly as members of the General Chapter\textsuperscript{77}.

The mode of electing delegates of the General Chapter:

a) The delegates are elected at the Province and Region level.

b) The name lists of perpetually professed Brothers of each Province and Region is prepared according to seniority in respect of their first profession and sent to communities of the respective province and region by the Generalate;

c) From among those who have made their perpetual profession, three out of every ten Brothers are chosen as delegates with voting right by the perpetually professed;

d) Ten percent of representatives of temporarily professed Brothers are elected by the temporarily professed Brothers of the Province and Region. They do not have voting rights. Those chosen should have completed three years of their temporary profession;

e) While grouping the Brothers for the election of delegates and representations, if the last group has less than five members then those members are grouped into the previous group and delegates are elected as per the specified percentages\textsuperscript{78}.

The Brother who gets next majority of votes to the one chosen shall be the substitute. On receipt of communication intimating the convening of the General Chapter, the Superior announces the community about the chapter and informs the date fixed by the Generalate on which the election of delegates should be held. On the

\textsuperscript{77} The Statutes, Op. Cit., p.55.
\textsuperscript{78} Ibid., pp.55-56.
appointed day the Brothers assemble, invoke the Holy Spirit and conduct the election of the delegates\textsuperscript{79}.

Each member should pray that he may not be impelled by any worldly motives. With the sole aim of God’s glory and the good of the Institute, he writes on his ballot the name of the Brother whom he considers before God, eligible for the particular office. He folds the ballot in such a way that the name is not seen. The scrutinizers go with a sealed box and collect the ballots from each delegate\textsuperscript{80}.

Every Brother should fill in the ballot secretly and dispatch the same individually by post to the Generalate\textsuperscript{81}. In each ballot when all the ballots are cast, the scrutinizers count the ballots in the presence of the delegates. If the number of ballots exceeds the number of electors, the balloting is declared null and void. The balloting takes place again\textsuperscript{82}.

After examining the ballots, one of the scrutinizers unfolds the ballots one by one and shows it to the president who hands it over to other scrutinizer who reads the name loudly. The votes are to be recorded by the Secretaries. If the two lists tally, the President announces the names of the Brothers and the number of votes secured by each. Even if one or more votes or invalid, the election is valid, provided the one elected secures the number of valid votes determined by the constitutions\textsuperscript{83}.

Unless specified otherwise in the constitutions all the elections are decided by an absolute majority of votes. If after two ballotings, none has received an absolute majority a third and final balloting is to be held. In this balloting, the electors vote for one of the two Brothers who received the highest number of votes in the second

\textsuperscript{79} Ibid., p.56.
\textsuperscript{80} The Constitution, Op. Cit., p.43.
\textsuperscript{81} The Statutes, Op. Cit., p.56.
\textsuperscript{82} The constitution, Op. Cit, p.43.
\textsuperscript{83} Ibid., p.43.
balloting. These two Brothers themselves do not vote. When a tie needs to be decided in the third balloting, the senior by first profession is elected. If the Brothers had made their first profession on the same day, the senior by age is elected. This norm shall resolve an equality of votes in all ballottings. After the required number of votes has been obtained, the President shall declare the election legitimate and announce the name of the Brother elected\textsuperscript{84}.

**Election of the Superior General:**

To be elected to the office of the Superior General a Brother must have completed 35 years of age and 10 years of perpetual profession in the Institute. The term of office for the Superior General is six years. He can be re-elected only once consecutively\textsuperscript{85}. If a contestant receives the required number of valid votes, the President declares the name of the Brother as elected. Once he expresses his willingness, he is declared Superior General of the Institute. If he declines to accept, a fresh balloting takes place. The newly elected Superior General takes an oath in the assembly and assumes office. He presides over the proceedings of the General Chapter\textsuperscript{86}.

**Election of the General Councillors:**

The number of General Councillors is four. They hold office for a term of six years. Whenever the Superior General is elected, his council must also be elected. The norms for electing the general councillors are the same as indicated for the Superior General\textsuperscript{87}.

\textsuperscript{84} Ibid., pp 43-44.
\textsuperscript{85} Ibid., p.44.
\textsuperscript{86} Ibid.
\textsuperscript{87} Ibid., p.45.
To be elected to the office of the General Councillor, a Brother must have completed 35 years of age and 10 years of perpetual profession in our Institute. He can be re-elected only once consecutively. If any one of those elected is not present in the General Chapter, he is immediately summoned to the General Chapter. The sessions of the General Chapter are suspended until he arrives. When he arrives he shall take part in the deliberations of the General Chapter with all rights. Those brothers elected to the office of General Councillors are free to accept or decline it. They shall take the oath one by one in the General Chapter\textsuperscript{88}.

Four General Councillors are assigned as coordinators for the commissions like (i) formation and Spirituality, (ii) Education Commission of Social action and Evangelization, and (iii) the Commission of Finance and Administration\textsuperscript{89}. The minutes of the General Chapter are carefully maintained by the Secretary General who makes known to the General Chapter the consolidated reports, minutes of proceedings resolutions passed and directions issued which after being duly attested by the delegates of the General Chapter are kept in safe custody at the archives of the Institute\textsuperscript{90}.

After all the deliberations of the General Chapter have been gone through, its members decide on the closure of the chapter by a two third vote of those present. The Acts of the election of the Superior General are to be signed by the President of the election, by the Secretary of the Chapter and scrutinizers. At the end of the General Chapter, the Acts except those of the election of the Superior General are to be signed by the President of the Chapter, by the Secretary of the Chapter, and Scrutinizers\textsuperscript{91}.

\textsuperscript{88} Ibid.
\textsuperscript{89} The Statutes, Op.Cit., p. 58.
\textsuperscript{90} Ibid.
\textsuperscript{91} Ibid., p.59.
The Superior General shall declare in the name of the Lord that the General Chapter comes to a close. The Superior General shall communicate as soon as possible all the Acts of the General Chapter to all the communities of the Institute.\footnote{92} 

**Powers and Duties of the Superior General:**

The Superior General has the ordinary authority over the whole Institute, houses and members and governs the Institute in accordance with the Universal Law of the Church, the Patrimony and the Constitution of the Institute. The Superior General is not the Superior of any individual community. He should not involve in any permanent responsibility that might impede him in the execution of his responsibilities as Superior General.\footnote{93}

He is a witness to the boundless mercy, meekness and love of Christ. He shall have deep faith and confidence in the providence of God an attitude of contemplation, simplicity of heart, right judgement, prudence and firmness of heart in correcting abuses.\footnote{94}

**The Duties of the Superior General:**

The Superior General shall have direct contact with the Holy See with regard to matters concerning the Institute. He should send a brief report to the Holy see in the manner and at prescribed time, regarding the state and life of the Institute. He is to promote the knowledge of documents issued by the Holy See which affect the members and is to ensure that those documents are faithfully observed.\footnote{95} He admits into the Institute only those who deem fit for the religious life. He monitors the various stages of formation and preparation for the religious life and ensures proper execution. He

\footnote{92}{Ibid.}
\footnote{93}{The Constitution, op. cit., p. 46.}
\footnote{94}{Ibid.}
\footnote{95}{Ibid.}
confirms the transfers and other assignments among the Brothers made by the Provincial Superiors and Regional Supervisors\textsuperscript{96}.

The Superior General has the absolute responsibility over the governance and maintenance of material assets of the Institute. He visits each community personally or through a delegate at least once in three years and ascertains that the Spirit and Charism of the Institute are kept alive\textsuperscript{97}. He convenes the meeting of the General Council normally once in a month and whenever need arises. He convenes the General Chapter and if needed, the extra-ordinary General Chapter. He carries out the decision of the General Chapter. In consultation with his councilors, he issues ordinances from time to time in case of need. He fulfills every obligation expected of the Institute by the Church in accordance with the regulations of the Church, the rules of the Institute, the founder’s intentions, the Charism of the Institute and the Spirit of the Brotherhood\textsuperscript{98}.

He takes every precaution to ensure rectitude in regard to the religious life at all times. In dealing with the authorities of the Church or those of the State, he represents the Institute. He enforces the directives from these authorities in so far as they pertain to the Institute\textsuperscript{99}.

In accordance with the Law of the Church, and proper law, the Superior General requires the consent of his council in deciding the following matters:

a) Erection and suppression of houses. A house of a religious institute is established, within the prior written consent of the diocesan Bishop by the authority competent according to the Constitutions.

b) Erection and suppression of the Novitiate.

\textsuperscript{96} Ibid., p.47.
\textsuperscript{97} Ibid.
\textsuperscript{98} Ibid.
\textsuperscript{99} Ibid.
c) Admissions to the Novitiate, to temporary profession and subsequent renewal and to perpetual profession.

d) Dismissal of a Novice.

e) Granting of an indult of exclaustration to a perpetually professed Brother for a period not exceeding three years\(^{100}\).

f) Granting of an indult to a temporary professed Brother to leave the Institute.

g) To confirm or to reject the administrative acts of the Provincial Superiors and Regional Superiors.

h) To appoint and remove the Director of Postulants, Novices and Tertians.

i) To accept the resignation of a General Councilor for just reasons and to appoint some one in his place.

j) To accept the registration of the Provincial Superiors and Regional Superiors for just reasons.

k) To remove the Provincial Superior or Regional Superior from the Office in accordance with the law\(^{101}\).

l) To invest, alienate or to purchase movable and immovable properties to contract debits and obligations in the name of the Institute.

m) To change the Apostolate with the consent of the concerned Bishop of Diocese.

n) To approve the plan of formation.

o) To re-admit a Brother who lawfully left the Institute after completing the Novitiate or temporary or final profession.

\(^{100}\) Ibid., p.48.

\(^{101}\) Ibid.
p) To admit perpetually professed members of other religions institute into the Institute.

q) To approve the accounts and reports of the procurator General¹⁰².

r) To approve the resolutions of the Provincial Chapter.

s) To approve the annual budget submitted by the Regional Superiors and communities under the Generalate.

t) To transfer the Principal seat of the Institute to another diocese after having informed the Holy See.

u) To appoint a delegate to visit the whole Institute or a particular community.

v) Other affairs for which the consent of the General Council is required by the Universal Law of the Church and the proper law¹⁰³.

With Paternal love, the Superior General should cater to the physical as well as the spiritual needs of the Brothers. With tenderness and affection, he should bestow special care upon Brothers afflicted by illness. In seeking to remove imperfections found in Brothers, he exercises great tact and wisdom, watchfulness, patience and forbearance¹⁰⁴.

The Superior General the Brothers on the basis of the Gospel values, the teachings of the Church and the signs of the times. The Superior General sends prompt replies to communications addressed to him. His replies are indicative of wisdom, love and tac. The Superior General and his team reside at the Generalate of the Institute¹⁰⁵.

¹⁰² Ibid.
¹⁰³ Ibid.
¹⁰⁵ Ibid., p.60.
Duties of the General Councilors

The number of General Councilors is four. They hold office for a term of six years. The General Councilors are to assist the Superior General in everyway to govern and to coordinate the activities of the Institute. They render their service to the Institute through their cooperation and joint responsibility. They work together with the Superior General to the best interest of the Institute in accordance with the constitutions and Statutes. They offer their counsel to the Superior General in accordance with the law by expressing their views with sincerity, courage, docility and reverence\textsuperscript{106}.

General Councilors are entrusted with the activities of various commissions. Each General Councilor is required to prepare a short and long term plan for the respective commission in the light of the General Chapter deliberations. For a better and effective performance, they update themselves in the field entrusted to them. They should arrange periodical meetings and trainings for the Brothers and collaborations in their respective fields\textsuperscript{107}. The facilitate the Brothers to plan, implement and evaluate the action plans of the commissions. They submit periodical reports to the Superior General about the functioning of their respective Commission\textsuperscript{108}.

When the Superior General discuss many points before the General Councilors, he should refrain from airing his views openly in order that his Councilors might feel free to express their views. If knotty problems are on the agenda, he requests the General Councilors to seek heavenly guidance in prayer before coming to the meeting. The Superior General shall seek the advice of the Council when required by the Universal Law of the Church and the proper law and the acts after hearing the council.

\textsuperscript{108} Ibid.
The councilors are obliged to offer their opinion sincerely and their opinion if unanimous, should be considered seriously\textsuperscript{109}.

When the advice of the General Council is required, the act of Superior General is invalid, if he does not hear the advice of the same Council. The Superior General is not in any way bound to accept the advice, even if it is unanimous, nevertheless, without what is in the judgement, an overriding reason, the Superior General is not to act against this advice, especially if it is a unanimous one. The Superior General places all acts in his own name, even though he acts with the consent and advice of his Council. The Superior General alone has the authority to make known to those concerned and to execute the decision taken by the Council and make others implement it\textsuperscript{110}.

If the Superior General considers it his duty to resign from his office, he after having informed the General Council, should present in writing his motives to the Holy See and abide by its decision. In case the Superior General wants to present his resignation to an extra ordinary General Chapter, this Chapter may accept his resignation. If for serious reasons, it is considered necessary to remove the Superior General from his office, the General Councilors by secret vote must submit the matter to the Holy See. To the Holy See alone belongs the authority to accept or reject or to find a solution in such cases\textsuperscript{111}.

The General Councilors are bound to secrecy in all matters discussed in the sessions of the Council as well as those that are confided to them by reason of their office. The Superior General shall admonish and correct those who violate secrecy

\textsuperscript{109} The Constitution, op. cit., pp. 49-50.
\textsuperscript{110} Ibid., p.50.
\textsuperscript{111} Ibid., pp. 50-51.
according to the gravity of the matter. General Councilors enjoy mutuality of respect and are held in high esteem by the members of the Institute\textsuperscript{112}.

If for serious reasons, a General Councilor submits his resignation from the office, the Superior General with the consent of his Council may accept the resignation and appoint another one in his place. The one thus appointed take the place of the fourth councilor and he remains in office until the next General Chapter. If for grave reasons, the Superior General with the consent of his council deems it opportune to remove a General Councilor from his office, he must state the reason in writing to the Pope and follow the instructions of the papacy\textsuperscript{113}.

The General Councilors uphold the authority of the Superior General among the Brothers and outsiders. In this way they instill in the other members of the Institute, the esteem, honour, love and obedience due to the Supreme General. If the Superior General fails to take proper care of his health or gives room for adverse criticism either in regard to his conduct or the execution of his duty the General Councilors politely draw his attention for rectification\textsuperscript{114}.

**Assistant Superior General:**

The first of the General Councilors becomes the Assistant Superior General. Whenever the Superior General is absent or impeded from performing his office, the Assistant Superior General shall be responsible for the ordinary governance of the Institute. He has to act according to the presumed will of the Superior General. When the Superior General returns and resumes charge, the Assistant Superior General submits a report on how things were managed during the absence of the Superior General. If the office of the Superior General becomes vacant, the Assistant Superior

\textsuperscript{112} Ibid., pp. 51-52.
\textsuperscript{113} Ibid., 52.
\textsuperscript{114} Ibid.
General assumes the governance of the Institute. He shall convene the General Chapter within three months, which will elect the new Superior General and his Council\textsuperscript{115}.

The Assistant Supreme General has the responsibility of the coordinating the activities of the Formation Commission. He should convene formation commission meetings once in four months. At the beginning of the year along with the members of the commission he plans yearly programmes for all stages of formation. He visits the formation centres periodically and holds meetings with formators and formees. He should organize half-yearly and annual evaluation meetings of formees and the formation programmes. He should identify three suitable Brothers to become formators during his tenure and arrange required training\textsuperscript{116}.

The Assistant Supreme General arranges refresher courses and live-in session for the formators. He should plan and execute tertian ship programmes. He works in collaboration with Provincial Superior for arranging the on-going formation programmes. He sees that proper spiritual guidance is sought for in the provinces and Regions. He organizes renewal programmes for Silver and Golden jubiliarians. When required he arranges renewal sessions for all the Brothers of the Institute to revitalize the life and the spirit\textsuperscript{117}.

The Secretary General:

The General Council elects one of its members, other than the Assistant Superior General, as Secretary General. He prepares the agenda for every meeting of the General Council in consultation with the Superior General and sends the same to the General Councillors. He is to be present at all meetings of the General Council and record the minutes of the sessions. In the beginning of every Council meeting, he reads

\begin{itemize}
\item \textsuperscript{115} Ibid., p. 53.
\item \textsuperscript{116} The Statutes, op. cit., p.60.
\item \textsuperscript{117} Ibid., pp.60-61.
\end{itemize}
out the minutes of the previous meeting. After the Council has approved it, he signs it and get the signatures of the Superior General and the Councillors.\footnote{118}{The Constitutions, Op. Cit., p.53.}

It is the duty of the Secretary General to safeguard all the records and documents concerning the Institute. He is not to show or give to any one any record or register without the permission of the Superior General. The Secretary General is well acquainted with all legislations and decrees of the Holy See, the diocesan regulations and civil enactments that affect the Institute. He keeps the Superior General well informed of all such matters. The Secretary General undertakes the official correspondence on behalf of the Superior General and it is his responsibility to communicate the information about the Institute to all communities and Brothers.\footnote{119}{Ibid., p.54.} In all his duties he is maintaining secrecy.\footnote{120}{The Statutes, Op. Cit., p.62.}

**Procurator General and the Financial Administration:**

The Procurator General should be the Secretary of the finance commission and coordinator of Mission Cooperation for Development.\footnote{121}{Ibid.} He is appointed by the Superior General with the consent of his Council. He must have completed 10 years of perpetual profession in the Institute and must be experienced in financial matters. He must possess qualities such as greater love for the Institute, he must be a man of mission and enterprise. He should have credibility and administrative capacity and wisdom for prudential discernment. He is responsible for the financial administration of the Institute. He administers the temporal goods of the Institute under the direction of the Superior General according to the norms of Canon Law and the Statutes of the Institute.\footnote{122}{The Constitution, Op. Cit., p.54.}
The Procurator General mobilizes resources by venturing into income generating endeavours and usher the Institute towards self-reliance. He ensures prompt disbursement of funds to all the formation centres and for the care of the aged and sick Brothers. He keeps documents regarding title of ownership of lands under safe custody. He maintains transparent and up to date accounts. Once in every three months, he acquaints the General Council with all the administrative steps and submits a financial report. After scrutiny of it the General Council approves and attests the same with signature. He is authorized to deal with legal disputes. No litigation is initiated except with the consent of the General Council. No new schemes are put into operation without the consent of the General Council.

Every year he prepares budget for the Generalate, Regions and communities under Generalate which he submits to the General Council and obtains its approval. Every year, he submits a statement setting forth all that had been done by him as an administrator. After scrutiny it is approved by the General Counsel. He coordinates half yearly and annual audit of the Institute, Provinces, Regions and their many registered entities. He monitors the remittance of contribution towards formation and general fund from Provinces and Regions. He is not a member of the General Council. When he is invited, he takes part in the meeting of the General Council regarding finance. He has no right to vote and is bound to secrecy.

A perpetually professed Brother is appointed as Assistant Procurator General by the Superior General with the consent of his Council. He is the Secretary of the

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124 Ibid., p.63.
125 Ibid.
Brothers Educational Union. With functional autonomy he works under the direction of the Procurator General\(^{127}\).

Financial Commission is setup by the Generalte and it proposes short and long term plans relating to the enrichment of the commitment of the Brothers. This commission comprises of 7 members. They are one Coordinator and six other members. One among the members is elected as Secretary cum Treasurer. The term of office of the Coordinator is six years and that of the member is three years\(^{128}\).

Regarding Higher education, Brothers who wish to pursue higher studies shall apply clearly stating the purpose with a detailed budget to the Provincial Superior through the Superior of the community and the Brothers who wish to pursue doctoral studies shall apply with a detailed budget to the Superior General through the Superior and Provincial and Regional Superior. After obtaining the written permission from the respective higher Superiors the Brothers can pursue their higher education\(^{129}\).

Those who wish to undertake any study programme outside the country may apply to the Superior General through the Provincial and Regional Superior explaining the need for his studies and opportunities available for admission and scholarship. According to the need of the Institute the Superior General in Council with the consultation of the Provincial and Regional Superior may send Brothers for studies and courses offered\(^{130}\).

Those who wish to undertake foreign trip may apply to the Superior General through the Provincial and Regional Superior explaining the need and purpose for the trip and ways and means to meet the expenses involved. According to the need of the

\(^{128}\) Ibid., p.64.
\(^{129}\) Ibid., p.65.
\(^{130}\) Ibid.
Institute the Superior General in Council with the consultation of the Provincial and Regional Superior may allow Brothers for a journey to a foreign country. The Institute offers a chance to visit the Holy Land to a Brother who celebrates his Golden Jubilee if he desires and his health allows him to take this trip\textsuperscript{131}.

Finance must be carefully multiplied by taking into account the forecast and seasoned advice of financial experts and then only administrators shall be able to cope up with the impending demands and necessities for maintenance and development. The finance and administration commission of the Institute has been constituted with this dream. The vision statement of the Institute is that to establish a profound financial background with systematic methods of financial management in order to back up the houses of formation and missionary activities to the utmost benefit of their target population\textsuperscript{132}.

The Mission Statement of the Institute are to initiate income generating awareness such as establishment of shopping centres and health records, etc, They have an aim to establish pilgrimage centres and commercial resorts. To systematic and streamline our existing income generating units and to found institutes of profession-oriented learning and training are the other goals of this Institute\textsuperscript{133}.

The functions and duties of the finance and administration commission are:

i. To design polices and norms ensuring effective management of financial resources;

\textsuperscript{131} Ibid.
\textsuperscript{132} All Commissions’ six years report 2006-2001, Brothers of the Sacred Heart of Jesus, Palayamkottai, p.189.
\textsuperscript{133} Ibid.
ii. To make scientific assessment of the existing policies and update them in tune with the signs of time and implement them in the administrative structure;

iii. To streamline the administrative procedures;

iv. To provide professional guidance and training to the Brothers and the staff;

v. To identify perspective avenues of income generation and guide our administrators so as to avail themselves of greater benefit;

vi. To undertake study trips and offer solutions for financial problems and issues;

vii. To study avenues of reinvestment and multiply the resources at hand for the needs of the posterity.

viii. To organize systematic audit of our accounts and administrative system\textsuperscript{134}.

It was decided by the General Chapter that at the end of every financial year an audit team comprising of Brothers must be constituted. This team should visit all the branch houses and communities and conduct fair and just audit of accounts. The findings and recommendations of this audit team must be rectified within stipulated period of time\textsuperscript{135}.

During the years 1985 and 2003, regarding the changes of the constitution, difference of opinion arrived among the Brothers. In these years, the Papacy intervened and settled the matter. In the year 1985 to 1987, Fr. M. Maria Louis of Society of Jesus was appointed as Papal delegate and 2003 to 2005 Rev. Bishop M. Ambrose was

\begin{footnotes}
\item[134] Ibid., p.193.
\item[135] Ibid., p. 198.
\end{footnotes}
appointed as the Pontifical Commissary. Finally after the review of the constitution the matter was settled\textsuperscript{136}.

The administrative body i.e., Generalate consisted of 6 members at present. Rev.Br. A. Victordass is the Superior General, Rev.Br. R. Casimir Sahayanathan is the Assistant Superior General and the first Councillor; Rev.Br.K.A. Chinnappan Prasad is the second Councillor; Rev. Bro. A. Charles is the third Councillor; and Rev.Br.S.Rajan is the fourth Councillor; and the Secretary General of the Institute. Rev.Br.M.Velankanni Ravi is the Procurator General at present. There are more than 230 Brothers in the Congregation\textsuperscript{137}.

Under the Generalate 3 Provinces and 44 communities are functioning now. The Three provinces are Angelo Province, Caussanale Province and Bala Yesu Region\textsuperscript{138}. The branch houses under Angelo Province are at Amalai Nagar, Athipet, Budappadi, Chennai, Madurai, Mayiladuthurai, Mullippatty, Muthupettai, Paramakudi, Pondicherry, Ramnad, Royappanpatti, Soosainagar, Trichy and Vadipatti\textsuperscript{139}.

The branch houses under Caussanale Province are at Christhu Jothi of Caussanall Nagar Devicolam, Illichira in Alappuzha District, Irudayakulam, Ithaya Jothi of Causanal Nagar, Kanthalore, Kurichy, Mukkavar, Naranammalpuram, Panagudi, Palay- Rex Bhavan, Singampatti, Thoothukudi, Trivandrum, Vallanad and Vickramasingapuram\textsuperscript{140}.

\textsuperscript{136} The Constitution, Op. Cit., pp. VI-XII.
\textsuperscript{137} “Institute of the Brothers of the Sacred Heart of Jesus, Palayamkottai, Status 2012-13” a printed material provided by Bro. Rajan to me in person, n. d., p.1.
\textsuperscript{139} Ibid., p.1.
\textsuperscript{140} Ibid., p.2.
The branch houses at Bala Yesu Region are at Durgi, Gaddala Halli, Gulbarga, Guntur, Hinduppur, Khammam, Lingarajapuram, Venkatapuram and Warrangal\textsuperscript{141}. The Institute is divided into Provinces, Regions and communities for better administration. Each Province is governed by a Provincial Superior, Provincial Councillors and the Provincial Chapter. Each Region and each community are also functioning like province: Elections and all procedures of Province, Region and the Community are same as Generalate\textsuperscript{142}.

**Centenary Celebration:**

The Congregation of the Brother of the Sacred Heart was founded on 11\textsuperscript{th} February 1903 and was canonically approved on 20\textsuperscript{th} January 1953 to function under the Diocesan Right. It was elevated to the status of Political Right on 11\textsuperscript{th} February 1999 the 96\textsuperscript{th} foundation day\textsuperscript{143}.

This Institute celebrated the first centenary of its foundation on 11\textsuperscript{th} February 2003 and issued a souvenir. The memorable centenary celebration was wished by the Vatican Secretary Piergiorgio Silvano Nestic, C.P. in that Souvenir\textsuperscript{144}. Moreover, it was wished by the Apostolic Nuncio* of India Arch Bishop Pedro Lopez Quintana, Mrs. Sonia Gandhi, the then Opposition Leader of Lok Sabha, and Mr. Bharion Singh Shekhawat, the then Vice-President of India\textsuperscript{145}. The then Kerala Chief Minister Mr.A.K. Antony also sent his wishes to this Congregation\textsuperscript{146}. In the month of May 2003, the Brothers celebrated their Centenary function with the Religious and the political leader. On May 17, 2003, the then Speaker of Tamil Nadu Assembly,

\textsuperscript{141} Ibid.
\textsuperscript{143} Brothers of the Sacred Heart-India, Centenary Jubilee Souvenir 1903-2003, p.43.
\textsuperscript{144} Ibid., pp.-6-7.
\textsuperscript{145} *Apostolic Nuncio means the Ambassador of the Pope.
\textsuperscript{146} Ibid., pp. 8-10.
\textsuperscript{146} Ibid., p.15.
Mr. K. Kalimuthu, Minister Nainar Nagendran, Arch Bishops and many important leaders participated in that function at the Generalate. Many cultural programmes were arranged regarding this grand function. At that time, a Book namely *Vizhudhugal* was issued which consisted of the sacrificial life histories of the elder Brothers\(^{147}\).

Above all certain limitations are there. During the time of their training period, i.e., Novitiate, they have a chance to get higher studies in colleges. In certain cases when they meet some challenges in life, some brothers may renounce the priestly life and had gone to worldly life. According to one survey, nowadays many brothers have more interest in institutionalism than the preaching of Catechism. There is a undeniable fact that lack of continuity in spirit is increased because of some circumstances. Due to power hungry and money-mindedness, Brothers left the Congregation, despite of their spiritual affirmation that they well adhere to the norms of the Congregation at all times, they deviated from vows and seek worldly pleasures. In recent years 8 brothers went out of the Congregation due to these reasons\(^{148}\).

Anyhow as learnt from the available evidences, this organization of the Brothers of the Sacred Heart has been well organized and well administered by the Brothers themselves. They cooperatively administer the affairs of the Congregation.

\(^{147}\) 12\textsuperscript{th} General Chapter, Pontifical Commissary’s three years Declaration, Brothers of the Sacred Heart, Palayamkottai, pp 2-3.

\(^{148}\) Interview with Bro. A. Victor Dhas, the Superior General of the Congregation at Palayamkottai on November 14\textsuperscript{th} 2013.