

**SPIRITUALITY OF MOTHER  
MARY BERNADETTE  
PRASAD KISPOTTA,  
SERVANT OF GOD**



**2 June 1878 - 16 April 1961  
FOUNDER**

**THE CONGREGATION OF THE DAUGHTERS OF ST. ANNE RANCHI**



**"How these Mothers had left their dear parents, brothers and sisters as well as their friends and relations, their own country out of love of Jesus and had come to the godforsaken forest area among the poor and lowly people and how they laboured day and night with great affection to help the souls to reach heaven! If these Mothers sacrificed and did so much for them, then why should we not be ready to follow their beautiful example and work for the good of our own country and people?"**

**English Memoirs pp. 2-3**



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**THE CONGREGATION OF THE DAUGHTERS OF ST. ANNE RANCHI**

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# FOREWORD

The 12<sup>th</sup> General Chapter of the Congregation of the Daughters of St. Anne Ranchi was celebrated in two phases due to the Covid-19 Pandemic. Its first phase took place from 3 to 7 September 2020, the main purpose of which was the election of the Superior General and four General Councillors, while the second phase occurred from 4 to 12 January 2021 which is also called the Business Chapter 2021. Its main purpose was to discuss on the compiled Postulates (Concerns) of the entire Congregation sent from all four Provinces. One of the Postulates was to write the book on spirituality of Mother Mary Bernadette Prasad Kispotta, Servant of God. Hence, the General Council entrusted the task of writing this book to Dr. Sr. Mariam Anupa Kujur, DSA, Postulator and the Internal Team for the cause of Beatification of Mother Bernadette. In the beginning Late Fr. Linus Kujur, SJ was named as the guide for writing the book but due to his premature death, Rev. Fr. Sudhir Kumar Kujur, SJ was appointed as the new guide later. Thus, the book writing was accomplished under his guidance.

I express my joy and gratitude to God for all His graces and blessings specially bestowed through Mother Bernadette our Founder. I extend my sincere thanks and hearty congratulations to Sr. Mariam Anupa Kujur, DSA and the Internal Team members for completing the given task faithfully and successfully. I express my heartfelt gratitude to Rev. Fr. Sudhir Kumar Kujur, SJ too for his loving guidance in writing the book of spirituality of Mother Bernadette.

I hope this inspirational book will help and inspire all Sisters and formees of the DSA Congregation to know Jesus more intimately, love Him more ardently and follow Him more closely after the example of Mother Mary Bernadette, Servant of God. May our Founder lead and guide us on the way of holiness. May her spirituality be the source of inspiration to deepen our relationship with God in our day-to-day life.

With best wishes,

146<sup>th</sup> Birthday of Founder  
Mother Mary Bernadette Kispotta,  
Servant of God

Sr. Lily Grace Topno, DSA  
Superior General

2 June 2024  
Ranchi





# ACKNOWLEDGEMENT

“How to praise the Almighty and the infinite merciful God for His surprising and bountiful love” (English Memoirs p. 52)?

First and foremost, I thank the compassionate Lord for enabling us to bring forth this book of spirituality of Mother Mary Bernadette Prasad Kispotta, Servant of God and our Founder. It is the Spirit of the Lord that inspired our Sisters to write a Postulate regarding this book. It demonstrates their genuine desire to follow Christ with more enthusiasm and to grow more profoundly in their spirituality following the ideals of the Founder.

I whole heartedly thank Rev. Sr. Lily Grace Topno, DSA, Superior General and all General Councillors for entrusting to me and the Internal Team for the Cause of Beatification the holy task of putting the spirituality of Mother Bernadette in black and white. While doing so, I have experienced very personally the active presence of the Holy Spirit along with the affectionate accompaniment of Mother Bernadette. Though it is difficult to put in words her inexpressible God experience, yet it has been my sincere effort to comprehend the unfathomable aspects of her spirituality through prayerful readings of her Memoirs and reflections. Additionally, the Superior General and the General Councillors have contributed a lot by their constant encouragements, valuable suggestions and needful corrections of the draft. I am grateful to them all.

I take this opportunity to extend my gratefulness to Rev. Fr. Sudhir Kumar Kujur, SJ for his generosity and loving

guidance in writing this book. His attentive readings of the given materials and careful corrections have strengthened me to prepare this book systematically. I deeply appreciate his availability and dedication to the completion of the given task.

I express my sincere thanks to all members of the Internal Team too for their prayerful supports and encouragements. I also thank all the DSA Sisters for their prayers and good wishes. I am sure, this simple but precious gift of the 12<sup>th</sup> General Chapter will be the source of inspiration always to each one of us to grow in our religious life. May the Good Lord bless us all and Mother Bernadette accompany us in our spiritual journey.

With best wishes,

Sr. Mariam Anupa Kujur, DSA  
Postulator



# PREFACE

**H**uman being is made of not only the body but also spirit and is inevitably influenced by various dimensions such as social, cultural, political etc. Hence, for the integrated development of a person only the physical needs are not sufficient rather spiritual needs too are equally significant. In fact, without the spiritual satisfaction human being remains incomplete as St. Augustine of Hippo says, “Our hearts were made for You, O Lord, and they are restless until they rest in you.” Similarly, Buddha also affirms, “Just as a candle cannot burn without fire, men cannot live without a spiritual life.” God created mankind in His own image and likeness (Gen. 1:27), meaning that human race is granted particular nature associated to God. Consequently, along with the human weaknesses, a person has divine qualities as well. Therefore, he/she constantly seeks to be holy despite his/her sinfulness. God Himself commanded, “You shall be holy, for I the Lord your God am holy” (Lev. 19:2).

The concept of spirituality originated within Christianity. The word translates a Latin noun *spiritualitas*, associated with the adjective *spiritualis* (spiritual). These derive from the Greek noun *pneuma* (spirit) and the adjective *pneumatikos*. The Christian life is discipleship or living a Christ-like life following Christ. Christian spirituality is therefore not reducible to devotional practices or to abstract theory. It implies a complete way of life guided by the Spirit. The call to discipleship implies sharing in the work of Jesus to bring about God’s Kingdom. Matthew lists the work of the

disciple as proclaiming the Good News, curing the sick, raising the dead, cleansing lepers, casting out demons (Mt. 10:7–8). This process of sharing in Jesus' work and life is also bound up with the notion of selfless service to others (Mk. 9:35) or even of giving up one's life out of love (Jn. 15:12–13). However, it is too narrow to understand the call to proclaim the Kingdom simply as a verbal communication of information about God or of moral teachings. Proclaiming the way of Jesus was understood from the beginning as living after the manner of Jesus Christ. Thus, Christians extend Jesus' mission by being a "living message," through the kind of people they are and how they act in the world (2 Cor. 3:3). In other words, mission is the inseparable aspect of Christian spirituality.

Christianity is mission-focused. That is, a key part of the Christian life is to share in God's own mission to make a better world by proclaiming God's work of creativity, active goodness, reconciliation, healing and love, directed towards enabling humanity to arrive at its ultimate destiny. This outward-looking approach seeks to respond to the needs of others. This expands the notion of "mission" beyond purely religious preoccupations to embrace broader social transformation. The message of Jesus Christ demands that disciples attend to the needs of the poor and marginalized and enable their voices to be heard.

Spirituality is a core element that every man strives to attain in his lifespan to give a true meaning to his existence in this materialistic world. For some, spirituality is something that could connect them to the omniscient power in the universe,

i.e. God. For them, God is the ultimate solution to all their problems. While for others, the concept of spirituality finds its existence in meditation, yoga, long walks or a quiet reflection of something. But one needs to understand the very concept of spirituality. It is not something confined just to religiosity or meditation or some long walks. It is an umbrella term that contains in it several other notions of life. With the advancement of time, the definition of spirituality has been changed. Spirituality is somehow like the essence of that very phenomenon that compels a man to search for the truth of his life, to give a meaning to his life, to find the purpose of his existence, to find answers about the infinite and most importantly to give meaning to the relationship that connects him to something that is much greater and superior to him. It is something that harmonizes our relationship with other beings and with the universe too. It is also something that develops in us the perspective to see everyone with the same level of compassion. Spirituality expects one to see all, hear all but act according to one's own self. That is what Mother Mary Bernadette Prasad Kispotta, Servant of God did in her life.

As the “*Spiritual Exercises*” of St. Ignatius of Loyola characterizes the Ignatian spirituality so also the “*Memoirs*” of Mother Bernadette expresses her spirituality. This book is a humble effort to illustrate the fundamental characteristics of Mother Bernadette's spirituality based on the *Memoirs*, her autobiography. It is divided into four chapters and the categorized characteristic features of Mother Bernadette are elaborated in each chapter. Hopefully, this book on the

spirituality of Mother Bernadette will serve the readers, specially the Daughters of St. Anne to better understand her spirituality and help deepen their spirituality becoming intimate followers of Christ like their beloved Founder.

Internal Team

For the Cause of Beatification



# INTRODUCTION

Christian spirituality owes its existence and expansion in the soil of Chotanagpur with the arrival of the Belgian Jesuit missionaries in the second half of 19<sup>th</sup> century. Fr. Constant Lievens, S.J. Servant of God came to Ranchi on 17<sup>th</sup> March 1885. Later many more Belgian Jesuit missionaries followed his footsteps and dedicated themselves to the work of evangelization. Religious Sisters, both Loreto (IBVM) from Ireland and Ursuline from Tildonk (OSU), joined hands with the missionaries in the work of evangelization as well as education in Chotanagpur. They opened schools both for boys and girls keeping some students as boarders. Besides learning the catechism and studying in the school, the students were involved in various activities which helped them develop their talents and personality. Mother Mary Bernadette, like other girls, got the opportunity to stay with the Loreto Mothers in their hostel as a student. She came to the Loreto Convent in Ranchi at the age of twelve in 1890. Thereafter, she heard the call of God, and the tiny seed of religious vocation grew constantly in her fertile heart.

**DSA Spirituality:** On the pattern of Ignatian spirituality, the DSA spirituality is also Christ-centred, biblical and liturgical.<sup>1</sup> Following these characteristics, like all those who profess the evangelical counsels, the DSA Sisters before all else seek and love God.<sup>2</sup> Through reading and meditating the Word of God, they learn the all surpassing knowledge of Christ.<sup>3</sup> Similarly, they actively and devoutly participate in

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1 Cf. The Congregation of the Daughters of St. Anne Ranchi, *Constitutions* (Const.) no. 33.

2 Cf. *ibid.*; PC 5a.

3 Cf. *ibid.*; Phil. 3:8; PC 6b.

the sacred liturgy every day, specially the Holy Eucharist.<sup>4</sup> The Divine Office or the Liturgical morning prayer (Lauds) and evening prayer (Vespers) are recited daily in common.<sup>5</sup> They do the examination of conscience before the liturgical midday prayer as well as before the night prayer. They are regular at daily examination of conscience for the sake of purity of heart.<sup>6</sup>

**Spirituality of Mother Bernadette:** The spirituality of Mother Bernadette was deepened by various types of inner and outer struggles. Before getting admission in the Loreto School, she was already studying in the Lutheran school under the care of a Lutheran Pastor. Consequently, her faith in the Lutheran Church was growing day by day while she was ignorant of the Catholic faith and the Catholic Priests. But having gradually recognized the real Church, she finally accepted the Catholic faith and was baptized in the Catholic Church on 31<sup>st</sup> July 1890.

During their stay with the Loreto Sisters, Mother Bernadette and her three companions namely, Mother Veronica, Mother Cecilia and Mother Mary were profoundly influenced by their exemplary life. All these four girls thought: “If these Mothers had left their dear parents, brothers and sisters as well as their friends and relations, their own country out of love of Jesus and had come to the godforsaken area among the poor and backward people and how they laboured day and night with great affection to help the souls to reach heaven, then why should we not be ready to follow their beautiful example and

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4 Cf. Const. no. 34; The Congregation of the Daughters of St. Anne, Ranchi, *Directory* (Direct.) no. 44 (d)

5 Cf. Const., no. 35; Direct. no. 44 (b).

6 Cf. *ibid.*, no. 45; Direct. no. 44 (g).



work for the good of our own country and people?”<sup>7</sup> Thus, the first sparkle of God’s call was kindled in their hearts. In order to serve God and His people, they were determined to renounce everything including the marriage. The spirituality of Mother Bernadette includes her spiritual qualities as well as heroic virtues that she had received from God as unique gifts.



7 B. KISPOTTA, *The Memoirs of Sr. Anna Mary Bernadette DSA Founder of the Congregation (Memoirs)*, trans., Alex Ekka, Catholic Press Ranchi 2007, pp. 2-3. All the quotations are taken from the English version of the Memoirs.



## CHAPTER 1

# Salient Characteristics of the Spirituality of Mother Mary Bernadette

**1.1 Christocentric:** Christ Himself was the centre of Mother Bernadette's life. It was Jesus Himself who became her all in all. She was prompt to do anything for the sake of Jesus. Like St. Paul she regarded everything as loss because of the surpassing value of knowing Christ Jesus. She suffered the loss of all things and regarded them as rubbish in order to gain Christ.<sup>1</sup> She preferred Jesus as her divine bridegroom to the earthy bridegroom. She refused to get married in order to become the bride of Christ.<sup>2</sup> Prior to be christened in the Catholic faith as Mary Bernadette on 31<sup>st</sup> July 1890, she was baptized in the Lutheran Church as Christ Anandit Ruth on 9<sup>th</sup> June 1878, which is associated to the very name of Jesus Christ.<sup>3</sup> Obviously, according to her previous name, she was a faithful follower of Christ our Lord.

It is noteworthy that in the joint family of Mother Mary Bernadette, there were two more persons whose names were associated with Christ. First of all, Christkila was the wife of Prabhu Prasad, the second brother of Puran Prasad. She was the mother of Kripa who later became Mother Veronica. Hence, Christkila was addressed by Christ Anandit Ruth as *Bari Maa* (elder mother, i.e. wife of Prabhu Prasad). Obviously, there was an affectionate relationship between them. Secondly, the younger brother of Sushila (Mother

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1 Cf. Phil. 3: 8.

2 Cf. Memoirs, p. 37.

3 Cf. *ibid.*, p. 23.

Cecilia) was Christopher who was born of Puran Prasad and his second wife Margaret. Thus, Christopher was the step brother of Christ Anandit Ruth who loved her dearly. In this way, right from her childhood the family's religious atmosphere played a vital role in her life so as to recognize Christ Jesus and grow more in his love.

As the holy name of Jesus means Saviour, Mother Bernadette and her first companions had deep experience of Jesus as the one who saves. For instance, having known that the man with whom his parents had requested Veronica to marry became mad and died within one year, Mother Bernadette expressed, "We thanked God for saving Veronica from such a fateful life."<sup>4</sup> During crossing the river in full spate due to torrential rain, Mother Bernadette, Mother Cecilia and Mother Mary saw the helping hand of God and His protection through the boatman.<sup>5</sup> Similarly, while guarding the sick girl and the corpses alone at night, Mother Bernadette experienced God's saving power through the Guardian Angels as she writes, "Finally, she and the assisting girls thanked the Guardian Angels for protecting them from all harms."<sup>6</sup> All the more, after escaping from her dad she expressed her gratefulness to God in front of the Blessed Sacrament, "Immediately, I entered the Church and fell on my knees before the Blessed Sacrament, crying profusely and thanking the Lord Jesus immensely for all the protection I had received from Him."<sup>7</sup>

All the above mentioned events testify that the life of Mother Bernadette was Christ centred. In all circumstances she was spiritually united with Christ like the vine and its branches

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4 *Ibid.*, p. 24.

5 Cf. *ibid.*, p. 26.

6 *Ibid.*, p. 29.

7 *Ibid.*, p. 38.

and did everything for his sake. Her thoughts, words and deeds were directed by the Spirit of Christ Himself. Hence, the words of St. Paul could be applied to her life too, “To me living is Christ and dying is gain.”<sup>8</sup> Her life was so full of Christ that again like St. Paul she could say, “It is no longer I who live, but it is Christ who lives in me.”<sup>9</sup>

**1.2 Biblical:** The living Word of God was the source of Mother Bernadette’s strength. She was enlightened and inspired by the Word of God that guided her in every step of her life. Often she has quoted the biblical text either explicitly or implicitly in her Memoirs. For example, regarding the loving care of Rev. Fr. Alphonse Scharlaeken, S.J., she wrote, “He was indeed like a mother hen which protects her tiny chicks under her wings from all dangers. He protected us and took care of us till his death.”<sup>10</sup> In the same way she applied the scriptural text to Fr. Fredrick Peal, S.J. saying, “With him we were like small chicks under the wings of the mother hen.”<sup>11</sup> The very first inspiration of her vocation reminds us of the call of Abraham who had left his own country, kindred and his father’s house and went to the land where the Lord showed him.<sup>12</sup> Mother Bernadette has narrated that on 6<sup>th</sup> February 1899, on the day of their entrance in the Novitiate and investiture ceremony of the four pioneers of the DSA Congregation, Loreto Mother Teresa was exceedingly happy; she took Bernadette in her arms and spoke like the old Simeon, “O Lord, now let this humble handmaiden go in peace, for I have seen the fruit of your wonderful love. I see

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8 Phil. 1:21.

9 Gal. 2:20.

10 Memoirs, p. 54; Cf. Mt. 23:37-39.

11 *Ibid.*, p. 65; Cf. Mt. 23:37-39.

12 Cf. Gen. 12:1-9, Memoirs, p. 2-3.

that you have also called the girls of this lowly country to be your brides.”<sup>13</sup>

On the auspicious occasion of the First Profession, the Pioneer Mothers’ expression of gratitude was similar to that of Mother Mary’s *Magnificat*.<sup>14</sup> Likewise, on the day of the Silver Jubilee of the DSA Congregation, Mother Bernadette has expressed her thankfulness to all the Fathers, Mothers and benefactors in the following words: “Whatever you did to the least of my brethren, you did it to me.”<sup>15</sup> She continues, “If He assured us to give to us the joys of heaven, when a cup of water was offered to anyone in his name, then the Lord Jesus would certainly reward them abundantly for all their works of love and mercy.”<sup>16</sup> At the death of Fr. Fredrick Peal, S.J., their *Guru* Father, she has quoted again the text from the Holy Scripture for him: “You certainly were an honest and faithful servant. Since you were faithful in small matters, I will reward you greatly. Come and share in your master’s happiness.”<sup>17</sup> Thus, the various biblical texts quoted by Mother Bernadette in the Memoirs indicate that her spirituality was directed by the Word of God. Her heart was like the good soil of the ‘parable of the sower’ into which seed brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.<sup>18</sup>

The DSA Sisters pay special attention to the Word of God in their daily life and dedicate at least 30 minutes to meditation.<sup>19</sup> Their religious community life draws its nourishment from

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13 Cf. Lk. 2:29-32, Memoirs, p. 50.

14 Cf. Lk. 1:46-55, Memoirs, p. 52.

15 Mt. 10:43, Memoirs, p. 63.

16 Cf. Mk. 9:41, Memoirs, pp. 63-64.

17 Lk. 16:10, Cf. Memoirs, p. 66.

18 Cf. Mk. 4:8.

19 Cf. Const. no. 44.

the Gospel and the liturgy, specially the Eucharist.<sup>20</sup> Every day they do spiritual reading as well as Scripture reading for fifteen minutes either in private or in common.<sup>21</sup> Thus, the Word of God becomes the light for their steps to brighten the path of religious life.

**1.3 Liturgical:** As the Holy Eucharist is the source and summit of Christian life, so also it was of Mother Bernadette. She had a profound devotion to the Eucharistic Lord. Kneeling down and praying in front of the Blessed Sacrament in the chapel of the Loreto Sisters after escaping from her furious father is the best example of her full trust in the Eucharistic Lord.<sup>22</sup> In her heart she was convinced that “It is better to take refuge in the Lord than to put confidence in mortals.”<sup>23</sup> She owed the Eucharistic sacrifice and prayers of the Jesuit Fathers to the success in the trials of life as she says, “We affirmed strongly that only because of the special prayers, penance and Holy Masses of the loving Fathers, this priceless gift was bestowed on us.”<sup>24</sup> Mother Bernadette and her companions deepened their faith in the power of the Holy Eucharist through the instructions of the Jesuit Fathers; they always encouraged them to be strong in their Catholic faith. Even before the three girls reluctantly left for their home from the school at the command of their dad Puran Prasad, the instructing Father said to them, “Look here my dear girls, Fr. Rector has told all the Fathers about you and he has ordered us to offer Masses, prayers and mortifications for your sake so that you are victorious in this test.”<sup>25</sup>

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20 Cf. *ibid.*, no. 53.

21 Cf. Direct. no. 44 (e).

22 Cf. Memoirs, p. 38.

23 Ps. 118:8.

24 *Ibid.*, p. 40.

25 *Ibid.*, p. 31.

Mother Bernadette used to go to the Catholic Church even prior to accepting the Catholic faith when she was at home during her holidays as she herself acknowledges, “During these days I came to the Catholic Church for Holy Mass.”<sup>26</sup> Auspiciously, it was during the Holy Eucharistic celebration that she was convinced about the Catholic faith while looking at the beautiful statue of Our Lady of Lourdes and thereafter the inner change took place in her life. In her own words, “So, the next time when I went for the Holy Mass, I watched the statue of Our Lady of Lourdes very intently and was immediately attracted to her.”<sup>27</sup>

So far as the mission of the Daughters of St. Anne is concerned, evangelization has been their principal apostolate which focused on sacraments and various liturgical activities as Mother Bernadette has affirmed in the Memoirs, “Under the care and guidance of the Jesuit Fathers, we conducted schools for girls and gave religious instruction to the adult women. We prepared them for Baptism, Confession, Holy Communion and for the Sacrament of Marriage.”<sup>28</sup> Moreover, there is a mention of the devotional Holy Mass and solemn benediction on some auspicious occasions like the Silver Jubilee of the Congregation on 25<sup>th</sup> November 1922 as well as the Silver Jubilee of their First Profession on 27<sup>th</sup> May 1926.<sup>29</sup> “There was Holy Mass in the Cathedral where we renewed our vows.”<sup>30</sup> The life of all the four pioneering Mothers was centred on the Holy Sacraments even till their

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26 *Ibid.*, p. 22.

27 *Ibid.*, p. 23.

28 *Ibid.*, p. 57.

29 Cf. *ibid.*, pp. 62, 65. Actually the completion of 25 years of the establishment of the DSA Congregation was on 26<sup>th</sup> July 1922 but for an indispensable reason it was celebrated on 25<sup>th</sup> November 1922. Similarly, the completion of 25 years of the First Profession of the four Pioneer Mothers was on 8<sup>th</sup> April 1926 but it was celebrated on 27<sup>th</sup> May 1926.

30 *Ibid.*, p. 62.



death. Mother Bernadette has mentioned about it regarding Mother Veronica and Mother Mary, “When they were still conscious they made their Confession, received the last sacraments and the Holy Communion with great reverence and slept in the Lord Jesus, their heavenly bridegroom.”<sup>31</sup> One of the witnesses confirming the liturgical life of Mother Bernadette says, “She offered her prayers, made Confessions and received the Holy Communion frequently, as if these were the last acts of her life. After receiving the Holy Communion, she prayed so intensely as if she was encountering Jesus face to face.”<sup>32</sup>

At present the Daughters of St. Anne too give priority to the Holy Sacraments in their day to day life. “Our liturgical prayer comes in the first place, especially the Eucharistic celebration, completed throughout the day by the recitation of the Office in common.”<sup>33</sup> “We frequently approach the Sacrament of Penance, with the freedom left to us regarding the choice of confessor and spiritual direction.”<sup>34</sup>

**1.4 Marian Devotion:** As St. Ignatius of Loyola had a special devotion to Our Lady of Montserrat, so also Mother Bernadette had a remarkable devotion to Our Lady of Lourdes. In fact, it was the beautiful statue of Our Lady of Lourdes, to which Bernadette was attracted and thence began her internal conversion and subsequent positive attitude towards Blessed Virgin Mary as well as to the Catholic Church.<sup>35</sup> Gradually, she changed her mind and accepted Catholicism as a true religion. Subsequently, she was baptized in the

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31 *Ibid.*

32 *Ibid.*, p. 69.

33 Const. no. 43.

34 Const. no. 46.

35 Cf. Memoirs, p. 23.

Catholic Church changing her name from Christ Anandit Ruth to Mary Bernadette. Her first name is associated to the very name of the Blessed Virgin Mary and the second name to St. Bernadette Soubirous to whom Our Lady of Lourdes appeared several times. Seeing the ardent desire of the four girls to live the religious life, the Archbishop Paul Goethals, S.J. decided to start the Sodality for the girls i.e. the Legion of the Immaculate Virgin Mary.<sup>36</sup> He said, “If all four of you join the Legion of Mary and become the faithful daughters of the most pure and immaculate Virgin Mother, then and only then I will think of your religious life.”<sup>37</sup> As the Sodalists they grew in deeper devotion to the Blessed Virgin Mary implementing her virtues in their practical lives as well.

Mary Bernadette was inspired by the life of Mother Mary. As the Blessed Virgin Mary treasured in her heart the Word of God so also Mary Bernadette pondered upon God’s Word which enlightened her path in her life journey. Like the Blessed Virgin Mary, she was full of enthusiasm to render her selfless service to the needy ones. She was sensitive to the needs of others. She was ever ready to do the will of God as a humble handmaid. In all respects Mother Mary was her model to follow Christ Jesus.

The DSA Sisters cultivate the traditional Catholic devotions to the Sacred Heart of Jesus and to the Blessed Virgin Mary besides the devotion to St. Anne, their Patron and the Guardian Angels.<sup>38</sup> Every day they pray to Our Lady three “Hail Mary” for purity.<sup>39</sup> Moreover, they pray daily five decades of the

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36 Cf. *ibid.*, p. 40.

37 *Ibid.*

38 Cf. Const. no. 47.

39 Cf. Direct. no. 26, 30.