



PAULINIAN ECHOES

REVIEW OF THE SISTERS OF SAINT PAUL OF CHARTRES



Blessings of Christmas



love, peace, hope



SPECIAL EDITION: 49TH GENERAL CHAPTER

CHRISTMAS 2025 N° 191





PAULINIAN ECHOES

Review of the Sisters of St. Paul of Chartres

Suore di San Paolo di Chartres

Via della Vignaccia 193 – 00163 Roma, Italia

Website: www.stpaulrome.com

Editorial Staff

Sr. Remedios Sandalo

Sr. Marie Nguyen Xuan Lang

Sr. Marie-Paulette Razazarohavana

Sr. Justina (Soon Jeong) Lee

Cover Design: Sr. Whilma Alejandra Catolos



Christmas Message



My dear Sisters,

As we celebrate the birth of Jesus this Christmas, our hearts overflow with gratitude as this year holds deep significance for us, the Sisters of St. Paul of Chartres. We have journeyed through the grace-filled Jubilee Year and the meaningful experience of our 49th General Chapter. We are truly thankful for your prayers, your presence, and your unwavering support. Across nations and communities, you have stood as faithful sentinels, lifting us in prayer and surrounding us with love. Your unity expressed through joyful respect and the richness of our diversity is a powerful sign of hope for the poor, for the Church, and for the world. Let us give thanks to the Lord for the wonders He continues to work in our Congregation.

God, who is love and full of mercy, unfolds His plan throughout history. "God so loved the world that He sent His only Son." Out of this love, He came to dwell among us, sharing in our human limitations and fragility. Born in the humble form of a tiny child laid in a manger, Jesus is the living sign of God's desire to save us.


Christmas is not only a celebration of Christ's birth; it is a profound revelation of divine love poured out upon the poor and the forgotten. As expressed in *Dilexi te of His Holiness, Pope Leon XIV*, this love lifts the lowly, comforts the suffering, and calls all Christians to reflect the heart of Christ. The newborn Jesus, wrapped in cloth and lying in a manger, identifies with the most humble and says to each of us: "I have loved you. I came for you." His birth is a powerful sign that God never abandons us.

The Pope's message urges us to imitate this love through concrete actions, like the Good Samaritan. Let us not turn away from the needs of our Sisters or the poor. Fr. Louis

Chauvet, our founder, deeply cared for the poor and sought to lift them up with hope: "Whatever you did for one of the least of these, you did for me" (Mt. 25:40)

Christ, Emmanuel - God with us shares our joys, our pains, our limits. He walks with us and understands us.





The mystery of the Incarnation invites us to step outside ourselves and open our hearts, first to our Sisters in community, then to the world. It teaches us to live simply, with balance and integrity, focusing on what truly matters. A lifestyle freely chosen out of love brings joy and becomes a powerful witness of our consecration in a world often drawn to pleasure, abundance, and luxury.

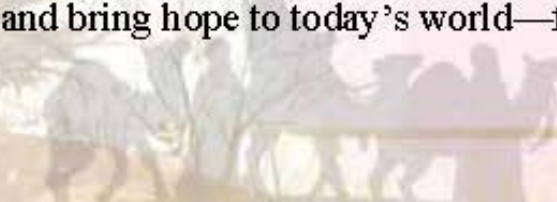

In Luke's Gospel, the angels proclaim: "Glory to God in the highest, and peace on earth to those He loves" (Lk 2:14). This song is for each of us - for all who care for others, especially the poor and vulnerable. Christmas calls us to give glory to God because He is near, good, faithful, and merciful. Let us remain in His presence, love Him, and adore Him. May our lives, poured out in love, glorify God and reflect His mercy.

By becoming human, Jesus reconciles humanity with God and with one another. Christmas invites us to seek peace—first in our personal lives, then in our communities and the world. It calls us to move beyond conflict, to forgive and be forgiven, and to live God's love in our daily words and actions.

"The people walking in darkness have seen a great light" (Is. 9:1). Jesus brings light to our world. To live Christmas fully, we must welcome His light into our hearts and lives. Let it transform our thoughts, actions, and relationships. Jesus, the Word made flesh, is the light that guides us out of darkness into hope and truth. It is a call to conversion. May this Christmas light renew our hearts and inspire us to live with purpose and unity. As Pope Benedict XVI said in his *Urbi et Orbi* message: "Christmas is a time to turn away from ourselves and toward others through concrete acts of service."

Let us remain in Christ's love—as Sisters of one religious family—sharing His divine life in a community of love. Let our relationships be marked by kindness, forgiveness, and gratitude. "The Word became flesh" is not just a truth to believe, but a mystery to live. By becoming human, God invites us to love Him and be transformed by His love.

Following the example of Fr. Chauvet and our predecessors, let us continue our mission among the smallest and most vulnerable. Let us go forth with compassion and courage to share God's love through our lives and bring hope to today's world—for hope does not disappoint.



Dear Sisters, may this Christmas be a celebration of joy, love, and hope born from Christ's birth. May it renew our desire to reflect His love to all people. In this season of peace, may we gather in our communities, inspired by His simplicity, poverty, and light - to share meaningful moments and reflect together on how we live out our Chapter acts, reassess our priorities, values, and way of life as consecrated women.

May Christ continue to be born in us - in our hearts, our daily lives, our communities, and our missionary commitments. May this year be a time of renewal for each of us, strengthening our consecration and deepening our witness.

The General Assistants, the General Bursar, and all the Sisters in the Generalate join me in wishing you a joyful Christmas and a New Year filled with God's grace, hope, and love! Although the new General Government has only just begun its mission, we are deeply grateful for your trust and rely wholeheartedly on your continued support and prayers. The responsibility before us is great, but we place our confidence in God's love and grace as we serve the Church and our Congregation. As we step into this new chapter together, let us walk in a spirit of synodality, communion, and shared responsibility - following Jesus, the child-God who came to dwell among us out of love. As Pope Leo XIV reminds us so tenderly:

"He loved you." (*Dilexi te*)

Joanna Marie Cheung
Sr Joanna Marie CHEUNG
Superior General



49th GENERAL CHAPTER

Seventy-eight capitulars, representing our 25 Provinces, Districts, and Regions, gathered at the Generalate in Rome from September 3 to 25, 2025, for the 49th General Chapter of our Congregation.



The Chapter began on September 3 with the celebration of the Holy Mass at the tomb of Saint Peter in the Vatican. His Eminence Cardinal Pietro PAROLIN, Secretary of State, presided and, in his homily, encouraged the participants to embrace the Assembly as a privileged time of faith, listening, and communal discernment.

This was followed by a celebration of the Word in the Conference Room, invoking the presence of the Holy Spirit. The capitulars

entered the Hall carrying either the flags of their countries or an ear of wheat, symbolizing the Congregation's origins.

Mother Maria Goretti LEE, Superior General, warmly welcomed the capitulars in her opening address, recalling the purpose of a General Chapter and the significance of the chosen theme.

Two full days were dedicated to the Reports of the PDR Superiors, who shared the life, mission, challenges, and hopes of their Sisters across the world. Sr. Josiane FROIDEVAUX, General Bursar, also presented the financial situation of the Congregation.

The Reports were punctuated on the first day by a Conference given by Sr. Simona BRAMBILLA, the Prefect of the Dicastery for Institutes of Consecrated Life and Societies for Apostolic Life. She made use of the image of the moon and the figures of Simeon and Anna. She emphasized that our vocation is a humble light reflecting Christ; that we are fragile yet powerful signs of hope; and that we are called to be artisans of peace.

On September 6, His Eminence Luis Antonio Cardinal TAGLE, Pro-Prefect for the Section for First Evangelization and New Particular Churches, Dicastery for Evangelization spoke on *Mission in Consecrated Life*. He reminded the capitulars that consecration is life: we belong totally to God, yet this belonging does not set us apart or above others. Rather, it calls us to immerse ourselves in the lives of others so that the Gospel may reach all peoples.





From September 9 to 11, Fr. Charles PHUKUTA KHONDE, Superior General of the CICM Fathers, delivered a series of conferences on **CONSECRATION, COMMUNION, and MISSION**. He stressed that consecration is a free gift from God, received in humility and never claimed as a right. It becomes a joyful response, a source of peace even amid trials, and a witness that faith sustains and uplifts in times of difficulty. He underlined that the vocation of a religious community is to be of one heart and one soul, sharing life, prayer, and mission. To be consecrated is to be sent, following Christ and the apostles, to proclaim the Gospel and serve especially the poor and those on the margins.

The conferences were consistently followed by a period of personal reflection, small group sharing, and the Plenary Assembly, where the contributions were synthesized, refined, and formally approved for inclusion in our Capitular Acts 2025.

The capitulars enjoyed two memorable days outside of formal work. On September 12, they made a Jubilee pilgrimage to the Holy Door at St. Peter's Basilica. The following day, September 13, they journeyed to Assisi.





Before the elections of the Superior General and Assistants, two days of spiritual preparation were observed: a day of silence and a day of recollection, facilitated by Fr. Antoine KERHUEL, Secretary General of the Society of Jesus.



Then came the election day!

**Our new Superior General,
Mother Joanna Marie CHEUNG
was elected on September 18, 2025.**



The General Assistants: Sr Remedios SANDALO, Sr Marie NGUYEN Xuan Lang, Sr Marie Paulette RAZAZAROHAVANA, and Sr Justina ((Soon Jeong) LEE, were elected the following day.



On September 22, the capitulars were received in audience by His Holiness Pope Leo XIV, together with delegates of other Congregations. In his address, the Holy Father recalled the courage of the founders and early missionaries who trusted in God and gave their lives for the Gospel. He urged the capitulars to remain generous and trusting, close to those who suffer, and ready to serve the Church with simplicity and joy.

The General Chapter concluded on September 24 with a Closing Mass celebrated at the Cistercian Abbey of Tre Fontane by Fr. Charles PHUKUTA KHONDE. In the afternoon, Mother Joanna Marie CHEUNG delivered her closing message and formally declared the 49th General Chapter closed.

The second week of the General Chapter was devoted to deepening the theme proposed by the General Council for this Chapter and to preparing the texts that will form the Capitular Acts: **Consecration, Communion, Mission**.

To support our reflection, first in small groups and then in plenary assembly, we were assisted by **Fr. Charles Phukuta Khonde**, Superior General of the Congregation of the Immaculate Heart of Mary, whose priests regularly celebrate Mass in our Generalate. His interventions were greatly appreciated. On the first day, the reflection focused on **Consecration**, and I share here some elements of his very rich presentation. Let us listen to him.



“I am deeply grateful to you for inviting me to participate in this important gathering, to reflect and share your experiences on renewing the apostolic dynamism of your Congregation, to encourage one another to remain faithful to your religious vocation, to evaluate the state of the Congregation, to recognize the missionary needs of the world, and to respond concretely to the demands these needs impose on your Congregation...

You are called to be visionaries, to bring out the best for your Congregation, and to establish your common credo as a community...

The central question we must ask ourselves is how to deepen our identity and our fidelity to consecrated life. As a community, we cannot revitalize our consecration for authentic witness and remain faithful to Jesus without each one fulfilling her role. Individual efforts are essential...



The *Acts of the Apostles*, though not explicitly focused on religious consecration, highlight the dedication and spiritual commitment of the early Christians through their actions, their teaching, their service to God, and the influence of the Holy Spirit, showing their separation from the world...

The *life and ministry of Paul* are also an example for our own consecrated lives. His letters bear witness to humility and passionate zeal, nourished by the awareness of grace...

The history of the Catholic Church is marked by men and women who profoundly understood Christ's call, "*Come, follow me*" (Mk. 1:17), in a radical way. This response led the first recognized religious, Anthony of Egypt, like the first disciples, to leave everything and withdraw into the desert to be alone with God. Because of this radical lifestyle, lived according to Gospel values, religious men and women are perceived as a sign of contradiction in society. They form a prophetic community that acts as a spiritual compass for the new people of God. They represent a movement of contradiction in the face of a Church sometimes too similar to the world...

Our age favors a society where individuals are free to choose their goals and allegiances, opposing collective and non-liberal objectives. This has given rise to various forms of relativism, an individualized interpretation of reality that rejects claims to authority and universality of values...

Religious men and women offer authentic examples of imitation of Christ in every age. In this role, they remind us of the close link between being Christian and following Christ. They must show how communion with Christ can be lived in today's social, economic, intellectual, and cultural contexts...



We are called to serve as a spiritual compass for the people of God, playing a corrective role. Because even the Church can tend to fall asleep instead of watching and praying (Mk. 14:38), consecrated life is a gift of God to help prevent this. Like the biblical prophets, consecrated persons are called to denounce sin, indifference, and lack of holiness in society. In this perspective, *Vita Consecrata* (n. 84) teaches that consecrated persons, like prophets, must nourish in their hearts a passionate desire for God's holiness. Having heard His word in prayer, they must embody it in their lives, words, and actions. In other words, consecrated persons act as sentinels of the Church, attentive to the signs of the times and interpreting them in the light of Gospel values...



“Throughout history, religious men and women have offered authentic examples of the imitation of Christ. In their consecrated vocation, they remind us of the profound bond between Christian identity and following Christ. They are called to demonstrate how communion with Him can be lived within the social, economic, intellectual, and cultural realities of our time. They live in His stead, accomplishing what He would do if He were present among us today...”

Fr. Charles concluded this first conference by analyzing the problem of the lack of vocations in many countries, in light of today’s realities.

In the second conference, Fr. Charles invited us to rediscover and deepen the meaning of our vows:

“For some, especially those called to consecrated life, the Son demands total commitment, which means leaving everything to live at His side and follow Him wherever He goes...

The absolute primacy of grace in vocation is affirmed with great clarity in Jesus’ words: ‘It was not you who chose me, but I who chose you...’ (Jn. 15:16). Yet, decisive as divine action is, the call to consecrated life requires an indispensable complement: the personal response...

To cultivate a closer relationship with Christ, religious men and women model their lives on His example. Jesus’ life had many characteristics, but three stand out:

He lived with nothing (Poverty): *“For you know the generous gift of our Lord Jesus Christ: though He was rich, He became poor for your sake, so that you might become rich through His poverty.”* (2 Cor. 8:9)

He lived chastity and spoke of celibacy (Chastity): *“There are those who have chosen not to marry for the sake of the Kingdom of heaven.”* (Mt. 19:12)

In all things, Jesus obeyed His heavenly Father (Obedience): *“My food is to do the will of Him who sent me and to accomplish His work.”* (Jn. 4:34).

In this second conference, Fr. Charles invited us to return to the Apostolic Exhortation of John Paul II, *Vita Consecrata* (1994).” He also addressed the difficult issue of the lack of vocations in many countries.



Sr. Jean-Noël DELEZENNE
(Province of France)



Nearly two months have passed since the pivotal event of our Congregation: the 49th General Chapter—a powerful time of intense collaboration and international unity, guided by the Spirit, to shape our direction for the next six years. The theme entrusted to me for this special issue of Paulinian Echoes is Communion, as it relates to consecrated life—a message that will resonate across the 39 countries where we are present. My reflections are grounded in the conferences shared during the Chapter by Fr. Charles Phukuta, CICM, and Fr. Antoine Kerhuel, SJ.

First, I want to share my personal reaction to the fraternal atmosphere that permeated the Chapter. How uplifting it was to cross paths each morning in the corridors of life! A sincere, joyful, warm welcome, radiant glances, and an open attitude toward each Sister—what a beautiful motivation to carry through the day! I call these moments “fraternal communion.”

Fr. Charles, through his teachings, clarified the meaning of community life and fraternal communion. Here are some excerpts:

“Community life is called into being by God Himself because consecrated life originates in the communal experience of God. Communal prayer and daily Mass are essential to every religious community. In a true community, there must be a deep and authentic human bond among members, united in spirit and heart. Unity of spirit and heart does not mean uniformity, but rather a shared journey toward a common goal in faith in God who brings members together. True communion is also expressed when goods are shared communally. If resources are pooled, equitable distribution among members is essential for the community’s proper functioning. A true community requires spontaneous gatherings, a shared sense of belonging, mutual support, willingness to sacrifice, deep mutual understanding, trust, communal discernment, and unity of values, thoughts, and actions. A religious community can be negatively affected when some members are constantly traveling or are only physically present without actively participating in community life. This calls for communication, listening, and genuine interest in one another. The quality of the members shapes the quality of the community they form. A good community fosters mature members who, in turn, strengthen it. Religious community life conveys a powerful message—it testifies to the joy born of giving and sharing.”

While all this is true, we must be realistic and acknowledge that community life has its challenges. A true religious community is born when its members begin to sacrifice their independence, freedom, will, and material possessions—choices that are not easy. Fr. Charles, speaking from experience, names the inherent difficulties of religious life and human nature: selfishness, individualism, jealousy, unjustified frustrations, pride, difficulty in understanding and living harmoniously with others.





The solution to these tensions lies in a life of interiority and spiritual growth, which brings forth a joy that no one can take away. Fr. Kerhuel, a Jesuit, affirms that “community life involves joys and wounds; it calls for the experience of forgiveness. Ongoing formation lasts until death so that we may live better.”



The image of weaving beautifully illustrates fraternal communion—a tapestry where love is built. Everything is interconnected: community life and fraternal communion.

The first disposition related to fraternal communion, according to Fr. Charles, is the call to live with Sisters from diverse backgrounds. He reminded us of the founding of our Congregation, which began with a mix of social classes. This diversity is essential to our mission of serving the poor and the sick and has always been a testimony to social inclusion. Today, our Congregation is international and multicultural. Fr. Charles invites us to distinguish between internationality and interculturality—often confused terms. If we aim for fraternal community, interculturality requires active and intentional efforts to celebrate diversity, deepen respect and tolerance for differences, and seek understanding, healing, and reconciliation. Each Sister aspires to form mutually enriching and stimulating relationships of understanding, acceptance, and attentiveness—sharing deep universes of meaning with someone from a different culture.

Since our vocation is to live Christian love fully in a joyful community (*Book of Life*, no. 40), let us accept Pope Francis’s invitation to do so with a “joy” confirmed by the experience of community life. As witnesses of a communion that transcends our horizons and limits, we are called to carry the smile of God. Community is the first and most credible gospel we can preach. We are asked to humanize our communities. There will always be problems, but like in a family, let us seek solutions with love and charity—without falling into competition. Childish rivalries and jealous complexes of superiority or inferiority, which undermine our communities, are illusions that destroy and lead us nowhere.

To journey together, we must allow ourselves to be educated by the Spirit into a true synodal mindset, engaging with courage and freedom of heart in conversion: “*Enlarge the space of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes.*” (Isaiah 54:2)

Humility, always paired with interiority, means continually facing the truth—first with oneself. It opens the way to true prayer and is, at the same time, its most delightful fruit.

Team sharing was a great enrichment. I’ll close with a final reflection: Communion is not mere conviviality, but a profound bond—a reflection of Christ’s love expressed through concrete gestures. It requires mutual commitment and constant openness.

It is a continuous effort, and through the 49th General Chapter, the next six years are shaped as ongoing formation.

A wish from Fr. Charles, which I wholeheartedly share: May you live together in unity of spirit and heart, mutually honoring God within yourselves, whose temples you are. May these excerpts from Fr. Charles’s conferences sharpen our thirst to delve deeper.



Sr. Brigitte Savage
(Province of Canada)



Drawing from the conferences of Fr. Simon-Pierre Arnold, OSB (48th General Chapter) and Fr. Charles Phukuta Khonde, CICM (49th General Chapter)

Mission as Contemplative Act

"Mission is primarily a contemplative act." Without this prayerful prerequisite, we fall into the illusion of attributing the effectiveness of our work to human effort alone. What must be revealed is Christ—but we must have met Him ourselves first. As we heard at our Chapter, "A missionary who is not first 'saved' by Christ can be effective but will not be convincing."

Mission has always meant the activity of God. There is only one mission: God sending Jesus into the world. "The mission is JESUS." The Gospel itself is the only truly reliable evangelizer. Mission is not offering the Gospel but making it present and alive in people's lives—which happens only when we become Gospel in the world, authentic witnesses. This calls for self-conversion. Capitular Acts 2019 invites us to adopt a new perspective of mission through conversion, self-emptying, and awareness of one's poverty to discover and nurture the Seed of the Word in persons' lives.



Evolution of Mission

In early Christian communities, mission meant building small communities of believers acting like leaven in the dough—simply sharing what God has done through Jesus. Pre-Vatican II Catholic mission focused on an outward-looking "*ad gentes*" model centered on converting non-Christians in "mission territories." Post-Vatican II brought a more integrated, "in-the-world" approach including social justice, dialogue, and the laity's missionary role in secular life.

Today's mission varies by context but essentially involves sharing the Gospel and nurturing followers of Jesus. Modern missions include social justice, community service, and environmental care as part of transforming individuals and societies. The 2025 Capitular Acts (31, 32, 37) respond clearly: committing to integral ecology, collaborating with JPIC programs, and including missiology and JPIC in formation.

Focus has shifted to training local believers for leadership rather than relying solely on foreign missionaries. Modern missions utilize technology—instant messaging, video calls, social media—to spread the message. Capitular Acts 34 addresses this: "Provide holistic formation that develops Sisters' spiritual, pastoral, intellectual, professional, digital, intercultural and synodal competencies, equipping them with the integrated skills needed to effectively address life challenges."



Missions also involve building relationships with Christians globally, learning from diverse cultural expressions of faith, and supporting frontline workers. Capitular Acts 36 and 39 respond through intercultural formation and publishing formation guides.

Consecrated Life and Mission

Sometimes we overlook how mission and consecration connect. Mission is an essential dimension of consecrated life. Religious consecration strengthens our missionary identity because through religious profession, we commit ourselves to Christ and His mission. Being religious means adopting a mindset of living our lives for others in love. For the religious, mission is not just one value among many—it is *the* essential, primary value.

Formation for Mission

Formation for mission is lifelong. No longer only theological training or practical skills, it is a dynamic journey of personal growth, grounded in Christ and attentive to modern needs. Such formation must include spiritual, human, intellectual, pastoral, and intercultural elements. Capitular Acts 28 responds: "Remain faithful to our mission while responding creatively to today's evolving political, cultural, environmental, religious, and social challenges."

Formation should emphasize cultivating openness to the Holy Spirit, willingness to serve, and ability to engage with cultures and people with humility and respect. The Holy Spirit is the protagonist of the Church's mission, guiding evangelizers. Let us ask the Holy Spirit for an open heart, sensitive to God and hospitable toward our brothers and sisters.

At the heart of every missionary's life is a deep relationship with Jesus Christ. Spiritual formation shapes the missionary's identity, sustains them through hardships, and fills their ministry with joy and hope. The demands of missionary life—cross-cultural experiences, facing suffering, navigating uncertainty—require emotional maturity and resilience. Human formation develops integrity and authentic relationships. Intellectual formation enables thoughtful engagement with contemporary issues and clear, relevant communication of faith. Pastoral formation prepares them to shepherd, teach, heal, and build faith communities. Intercultural formation empowers missionaries to approach new contexts as humble learners, ready to receive as much as to give. Mission work also requires practical skills in service and leadership.





Both General Chapters cited the Visitation as a paradigm for mission, enjoining us to live our encounters as "visitations" after Mary and Elizabeth's example—spending quality time, listening with compassion, accompanying, offering comforting presence.

Our Challenge Today

The 49th General Chapter challenges us to examine our witnessing to the Gospel and fidelity to our mission. Do our ministries, works, and lifestyle agree with what the Spirit asked of Fr. Louis Chauvet? Are they still appropriate for carrying out our mission today? St. John Paul II wrote: *"The same generosity and self-sacrifice which guided your founders must now inspire you, their spiritual children, to keep alive the charisms which are constantly being enriched and adapted. It is up to you to place those charisms at the service of the Church and to work for the coming of Christ's Kingdom in its fullness."*

The 49th General Chapter was a sacred opportunity to revitalize our mission. To **revitalize our consecration for authentic witnessing**, we must hold compassion, inclusion, and accompaniment as benchmarks for mission effectiveness, as personal and communal responses to those pushed to society's margins. As Pope Francis said, "God's mercy is the beating heart of the Gospel." When we show mercy, we engage in sacred work; we engage in mission. Jesus sends us to share the Gospel through how we treat one another. We must live so that our lives and our "witness" are one and the same.

May the God of Mission bless and guide our generous and brave SPC missionaries. May He give them strength, protection, and guidance to share the Gospel and bear fruit.

Sr. Lilia Thérèse TOLENTINO
(Philippine Province)



As we celebrate the mystery of Christmas, the Word made flesh dwelling among us, we are reminded that our consecrated life is a response to that same movement of God: a call to dwell among His people, especially where light is most needed. The theme of our 49th General Chapter, “*Revitalize Our Consecration for Authentic Witnessing*,” resonates deeply with the spirit of Christmas. It invites us to rediscover the joy of being sent, the grace of being consecrated, and the courage to walk in the Truth, as Fr. Louis Chauvet envisioned.



In the peripheries of Campinas, Sumaré, Itapira, and Luz, our mission unfolds quietly but with deep intensity. We are a small international community of sixteen Sisters from Canada, Daegu, South Korea, the Philippines, Danang and Saigon, Vietnam, East Timor, and Brazil, serving among children, the youth, families, women, and the elderly. Our ministries are simple: Day Care Center, Creche, Center for Adolescents and the Youth, Pastoral of the Child, the Elderly, Education, Social Action and Catechetics. But within these ministries, we encounter the living Christ. We hold infants in our arms, listen to mothers in anguish, guide adolescents searching for meaning, accompany the elderly whose stories are long and often unheard. These are not tasks; they are sacred encounters with the One who called us.

In the Midst of the People: A Consecration That Walks. Consecration, in my missionary journey, is not simply a vow, it is a living response to the God who became flesh and walks with His people. It is my daily “yes” to Love that calls me beyond myself into communion with the wounded, the joyful, the searching. I have come to see that consecrated life is not a retreat from the world, but a courageous step into its depths: into the homes where pain is hidden, the streets where hope flickers, the communities where the Spirit breathes quietly. It is there, in the ordinary and the overlooked that I encounter Christ waiting to be loved, listened to, and lifted up. Some days I feel fragile, even unsure on what to do, but I’ve learned that this very fragility is the space where God’s grace shines most brightly. As *Vita Consecrata* reminds us, “Consecrated persons make visible the marvels wrought by God in the fragile humanity of those who are called” (VC 20). In this mission, I do not go alone, I go with the Church, with my Sisters, with the Spirit who sends us forth. Consecration is not about being perfect; it is about being present, being faithful, and willing to carry the Gospel in our hands and hearts wherever Christ is waiting to be found.

Not Perfect, But Present: My Life as Mission. Mission is not a task to accomplish or a project to manage, it is a sacred presence that flows naturally from my consecration, like a river from its source. It begins in the quiet intimacy of my relationship with Christ and spills into the lives of those I am called to walk with, especially in the peripheries of Brazil, where the Gospel is not only proclaimed but desperately needed. As *Evangelii Gaudium* affirms, “Mission is at once a passion for Jesus and a passion for his people” (EG 268), and I have come to know this passion in the silent gaze of a child who cannot speak, in the weary strength of a mother carrying hidden pain, in the loneliness of an elderly woman who feels forgotten, and in the searching eyes of youth longing for meaning. These encounters are not abstract; they are the living places where Christ reveals Himself and invites me to respond. His words echo in my heart: “*Whatever you did for one of the least of these, you did for me*” (Mt. 25:40). But this mission is not without cost. I face physical exhaustion, emotional weight, cultural tensions, and the deep ache of human suffering.

In our intercultural community, communion is not automatic—it is a daily labor of love. We come with different languages, histories, and spiritual expressions, and we must choose each day to listen with humility, forgive with courage, and discern with trust. I’ve learned to believe that the Holy Spirit speaks through each Sister—even through her silence, her tears, her joy. As St. Paul urges, *“Make every effort to keep the unity of the Spirit through the bond of peace”* (Eph 4:3). In this shared journey, I’ve come to understand that mission is not something I perform or complete; it is the way I choose to be present every day in the name of Christ. It is shaped in the quiet fidelity of showing up, in the courage to remain when things are difficult, and in the tenderness of listening when words fail. Mission is not always visible or celebrated; it often unfolds in hidden acts of love, in patient accompaniment, in the slow work of building communion across difference. It is not about doing more, but about being more available to the Spirit who sends me, again and again, to be a sign of God’s nearness in the fragile, sacred places of human life. This is the mission I live, not perfect, but real; not easy, but full of grace.

Fr. Louis Chauvet’s charism continues to guide our steps; it is not only our heritage, it our horizon. He entrusted us with a way of life rooted in simplicity, compassion, and apostolic zeal; a way of walking in the Truth with and for others. He dreamed of daughters who would not merely speak of Christ but embody Him in the concrete realities of daily life. Here in Brazil, we strive to live that dream not perfectly, but with courage and fidelity; not loudly, but with love; not alone, but in communion. His vision calls us to be Eucharistic women: broken and given, rooted in Christ and poured out for the life of the world.

To revitalize our consecration is to rekindle the fire of mission; to fall in love again with Christ, with His people, and with the call to follow Him wherever He leads. It is to say with renewed joy and trust, *“Here I am, Lord; I come to do your will”* (Ps 40:8). It is to walk in the Truth not as distant observers but as incarnate witnesses of mercy and hope. Not as passive recipients, but as active participants in the *Missio Dei*; the mission of God that sends us forth into the margins, into the ordinary, into the sacred spaces where Christ is waiting to be recognized and loved.

This Christmas, as we contemplate the humility of the manger and the tenderness of Emmanuel, may we renew our commitment to be His presence in the margins. May our lives echo the love of Christ born in simplicity, lived in communion, and poured out in mission. And may we, the Sisters of Saint Paul of Chartres in Brazil, continue to walk in the Truth together for the Gospel, consecrated in love and ablaze with hope.



*Sr. Whilma Alejandra CATOLOS
(Region of Brazil)*



Let's Act Together, Let's Act Now!

JPIC Invitation

for the Sisters of St. Paul of Chartres

Dear Sisters,

During our recent General Chapter, we felt deeply the call to live JPIC not only as a program but as a way of life — and to form ourselves in the spirit of JPIC so that justice, peace, and care for creation may become the very rhythm of our daily consecration. This Chapter decision is not only an orientation for the future; it is a renewal of our identity as women of the Gospel.

As Sisters of St. Paul of Chartres, we are called to make God's love visible through our presence, our service, and our way of life. The spirit of JPIC — Justice, Peace, and Integrity of Creation — invites us to live our consecration in a way that touches the wounds of the world with compassion. It is not a separate activity; it is the expression of who we are and what we are called to be.

To live Justice is to open our eyes to the faces of those who are often unseen — the poor, the sick, the elderly, and those who carry silent suffering. It means choosing to walk with them, to share their burdens, and to speak for those who cannot speak for themselves.

To build Peace is to nurture understanding where there is tension, to forgive where there is hurt, and to create harmony in our communities. Peace begins within each of us, in our prayer and our relationships, and radiates outward to those around us.

To care for the Integrity of Creation is to love the earth as our common home. Every act of care — saving water, avoiding waste, planting trees, using things responsibly — becomes an expression of our love for the Creator and for future generations. As Pope Francis reminds us in Laudato Si': "Everything is connected... The cry of the earth and the cry of the poor are one."



#Beat Plastic Pollution
#2025 World Environment Day
#Justice Transition
#Catholic Climate Action

Today, our world faces deep pain — climate change, conflict, poverty, and indifference. Yet amid these challenges, we are called to respond with faith and courage. JPIC invites us to act together, to transform small gestures into a collective witness of love.

As Cardinal Michael Czerny, S.J., said during the Vatican presentation of “The Letter” :

**Shared
Challenge,
Collective
Action!**



살고 있는 성 바오로 수녀회 JPIC 센터



A Message for Our Earth: “Wake up! Take it seriously! Let’s act together! Let’s act now!”

Dear Sisters, these words are for us too. Let us live what we have affirmed in the Chapter — to be women formed in JPIC, women who embody justice, peace, and care for creation in all we do. When we act together — even in small, humble ways — we become a living sign of hope for our world.

Let’s act together. Let’s act now.



Sr Justina (Soon Jeong) LEE



MARIE MICHEAU

Our SPIRITUAL HERITAGE

After the General Chapter, the “Spiritual Heritage” section resumes its course.

In its forthcoming publications, it will present to you several inspiring figures whose lives and dedication shaped our beginnings. Their memory continues to dwell among us like a gentle, faithful presence, lighting our path and accompanying us in the journey of fidelity.

The first figure chosen is Marie Micheau.

This first superior of the Filles de l’École de Levesville is dear to us and occupies a significant place in the memory of the Sisters of Saint Paul of Chartres. Yet it remains essential to examine carefully what the available documents truly reveal about her. Returning to our origins allows us to offer a portrait that is necessarily limited—given the scarcity of sources—yet faithful and accurate.

With the passing of time, many details may have slipped from our grasp, while our imagination and deep reverence have, little by little, embellished and reshaped her figure. Our task today is therefore to rediscover the authentic beauty of her witness by bringing to light the few genuine traits that history has preserved for us.

To this day, our knowledge relies on two sources:

- The partial skeletal remains discovered during the 1984 identification of the exhumed body at her burial site in the church of Levesville, near the altar of the Virgin, which clearly indicate that she was a young woman about 19 years old.
- Her death certificate from 1702, the only written document in which she is mentioned.

Death certificate of Marie Micheau November 15, 1702

The only written document in which she is mentioned.

*Le 15 novembre Delamy me donne sepulture de la femme
marie Micheau fille de pierre michaux et de deponne
marie poirier agee de dix neuf ans et demeurant
leur avec enterrer dans l'eglise par moy prestre
curé de Levesville apres avoir veu avec beaucoup de
pitié dans la communauté des filles de l'ecole ou elle
estoit superieure en presence d'Anne lestat et de
catherine firon ayeuse lestat Catherine sircu
Chauvet*

Extract from the parish register of Levesville (AD 28)



Transcription of the certificate in contemporary French, with correct capitalization and punctuation

On 15 November of the same year (1702), ~~Sister~~ Marie Micheau, daughter of Pierre Micheau and the late Marie Poirier, aged nineteen, died and was buried on the same day in the church by me, the undersigned parish priest, after having lived with great piety in the Community of the Daughters of the School, where she served as Superior, in the presence of Anne Lerat and Catherine Sirou.

Anne Lerat Catherine Sirou

L. Chauvet

This document, written in 1702 in the hand of Fr. Chauvet, is preserved in the parish register of Levesville. For many years, this register lay forgotten in a cupboard in the sacristy of the church in Levesville, before eventually being transferred to the Town Hall. It is now carefully conserved and accessible to all at the Departmental Archives of Eure-et-Loir.

By 1922, the Congregation was aware of this document. The exact date of its discovery remains uncertain; however, during the 1896 celebration of the Congregation's 200th anniversary, the names of Marie Micheau and Marie-Anne de Tilly still appeared to be unknown.

For more than two centuries, only Barbe Foucauld—one of the sisters of the first community of Levesville, founded in 1700—was known. Her name appears in the Monument written in 1728, which states that she was the “second,” of those brought together by Fr. Chauvet.

Review of the burial certificate

- **It is Marie Micheau, and not Sister Marie Micheau,** because the word Sister is crossed out. This detail is significant: it reflects a new form of consecrated life that was just beginning to take shape. For Fr. Chauvet she is a Sister, but this status

had not yet been officially recognized. In 1703, the death record of the second superior refers to Damoiselle (a title of nobility) Marie Anne de Tilly, and the title Sister does not appear until 1708, in the death record of Sr. Catherine Sirou. We should also remember that at that time, spelling had not yet been standardized, which led to many confusions. The same names for the same persons could be spelled in different ways, ranging from Micheau to Michau or Michaud.

- **Marie Micheau was the daughter of Pierre Micheau and Marie Poirier.**

This detail is important, as it normally allows us to uncover additional information needed to reconstruct the family through marriage, baptism, and death records. In the case of Marie Micheau, however, despite extensive research not only in Levesville but also in many other municipalities, the substantial dossier on the numerous individuals named Pierre Micheau contains no record of a marriage to Marie Poirier. This is surprising, because today we are generally able to find supplementary information by cross-referencing other notarial sources. This question, studied in depth for many years, remains an area of continued inquiry.

- **Marie Poirier had already died by that time.** Marie Micheau was therefore an orphan, although we do not know at what age, since we do not have Marie Poirier's death certificate. Her father, if he was a widower with young children, may have remarried quickly, but nothing can be stated with certainty due to the absence of relevant documents.

- **Marie Micheau was 19 years old.** The certificate is dated 15 November 1702. We can therefore infer that she was born around 1683, even though her baptismal record has not been found.

- **She died without receiving the sacraments.** This suggests a sudden death, as dying without the sacraments of Penance, Eucharist, and Extreme Unction was viewed negatively at that time.



- **She was buried on the same day.** This may have been due to fear of contagion, although nothing can be confirmed.
- **She was buried in the church of Levesville.** This space was reserved for priests, and from that day forward, for consecrated women. Marie Anne de Tilly would later state in her will that the altar of the Virgin was the place chosen for the burial of the “Daughters of Levesville.” The tomb of Marie Micheau is therefore located before the altar of the Virgin—the place chosen for the burial of the “Daughters of Levesville.” Even though Fr. Chauvet does not mention this explicitly, we can deduce that Marie Micheau rests before the altar of the Virgin, a conclusion confirmed by the study of the remains carried out in 1984.
- **She was the Superior of the Community of the Daughters of the School.** The wording is explicit and attests to the religious character of these “Daughters of the School,” gathered by Fr. Chauvet to form a community.
- **The word Sister is crossed out.** This detail is significant, as it reflects a form of consecrated life that was in the process of being established but not yet officially recognized. The title Sister begins to appear only around 1708.
- **She lived with great piety.** Her life was therefore edifying. This is worth noting because she did not die “in communion with the Church,” the expression used for those who received the sacraments of Penance, Eucharist, and Extreme Unction.
- **There are two witnesses.** They are two women who knew how to sign their names—something rare at that time. This gives us insight into the Sisters of this first community. One is known: Catherine Sirou, who died in 1708 as a Sister and schoolmistress. The other is Anne Lerat, who is later found holding a position of responsibility in the community founded by Marie Poussepin. This allows us to identify the composition of the first community: Marie Micheau, Catherine Sirou, Anne Lerat, and Barbe Foucauld, since we know from another foundational document (Le Monument) that she was the second woman to join through Fr. Chauvet’s initiatives.

Why, then, did she not sign this record? Because she did not yet know how to write!

Some Guidelines

To help you avoid the trap of idealization or invention, here are a few guidelines for forming a picture of Marie Micheau in a way that remains faithful to the only document we have about her.

- Marie Micheau is known solely through her death certificate, so we have very little information about her.
- We know nothing about her family, and therefore nothing about her social background.
- We cannot say that she was from Levesville.
- She was an orphan at the time of her death, but we do not know when her mother, Marie Poirier, died.
- She was about 17 years old when she entered the community.
- We do not know whether she could read and write.
- Despite her young age, she was chosen as the Superior of the “Daughters of Levesville,” but we cannot say that she was a schoolmistress or that she cared for the sick.
- At that time, the community had at least four Sisters. (Barbe Foucauld probably did not know how to sign her name, but she was the second woman Father Chauvet called, so she must have been present.)
- Marie Micheau lived according to a new form of community life.
- She was a good religious woman.
- She died suddenly at the age of 19.
- She is buried in the church of Levesville, in front of the altar of the Virgin.
- Her father, though still alive, was not present at her burial.
- She remained unknown to our Sisters for many years.



Suggested Presentation of Marie Micheau

The figure of Marie Micheau remains wrapped in silence. Nothing is known of her childhood, her family background, or even her original connection with Levesville, for she is known to us only through her death certificate. Her traces seem to have been entrusted more to God's secret than to human archives.

At around seventeen years of age, she became part of the small, emerging community of the four Sisters gathered by Fr. Chauvet, the parish priest. Despite her youth, he chose her as Superior of the "Filles de Levesville," revealing the inner maturity and availability he had undoubtedly perceived in her.

Did she know how to read and write like her two companions, Catherine Sirou and Anne Lerat? Or, like Barbe Foucauld, had she received a basic education that most country girls were denied? Was she a schoolteacher or a caregiver in the surrounding homes? Nothing has survived the passage of time. Only a discreet presence can be sensed. Yet one detail remains certain, written in Fr. Chauvet's own hand: Marie was a good religious, and she lived, in the language of the time, "with great piety." These two words summarize her life.

After only two years of journeying and of a life given to God and to the good of the Church through service to others, Marie died suddenly. She was only nineteen. Buried the very same day—likely a sign of an epidemic—in the absence of her father, who was still alive, but surrounded by her community, she would rest forever in the church of Levesville, before the altar of the Virgin. A first stone laid in the earth—hidden, invisible, yet foundational—she supports the edifice that would follow: the congregation of the Sisters of Saint Paul of Chartres.

Conclusion

Returning to the original documents can be unsettling, even disappointing, for it confronts us with a bare truth, stripped of detail. And yet... is not the freshness of this young ear of wheat, fallen too soon into the earth, enough to nourish our reflection and our history marked by the Paschal Mystery?

This brief and hidden life—forgotten for many years (the "Monument" of 1728 makes no mention of the very first Filles de Levesville, already deceased)—belongs to the story of our beginnings. It reminds us that evangelical fruitfulness is born in humility, in what remains concealed, through the quiet breath of those who give themselves in silent generosity.

With deep reverence for the mystery, let us contemplate and savor the purity of our origins, the spirit of humility and simplicity that marked the Foundation of Levesville.

*Sr Hélène Le Mahieu
(Province of France)*



APPOINTMENTS

Sr. Hyoim Columba MIN Hye-suk

Provincial Superior—Korea-Seoul—1st term

Sr. Marie Khen TRAN

Provincial Superior—Vietnam-Saigon—1st term

Sr. Hélène LE MAHIEU

Provincial Superior—France—1st term

Sr. Marie-Denise ZULMA

District Superior—Haiti—2nd term

Sr. Patrick de la Croix HUYNH Thi Bich Ngoc

Provincial Superior—Vietnam-Mytho—1st term

Sr. Marie-Jeannette RASOAMIARANA

Provincial Superior—Madagascar—2nd term

Sr. Winnie Marie YAU

Provincial Superior—Hong Kong—1st term

Sr. Maximilien CHIBA

Provincial Superior—Japan—4th term

Sr Marie PHAN Thi Tuoi

Provincial Superior—Vietnam-Danang—1st term

Sr Fabiola PAK Kyeong Ai

Regional Superior—UK—Ireland—4th term

Sr Mary Ann LAURIN

District Superior—USA—3rd term

Sr Marie NGUYEN Thi Thuy Van

Provincial Superior—Vietnam-Hanoi—1st term



FIRST PROFESSION 2025

THAILAND — May 2, 2025

Sr. Olivia CHAYUTIPHANIT
Sr. Salome CHAIWATTANASAK
Sr. Wilfrida CHALONGKITPHAISAN

VIETNAM-HANOI — May 30, 2025

Sr. Maria Goretti TRAN Thi Tuyen
Sr. Thérèse Jean de Dieu NGUYEN Thi Hiep
Sr. Marie Joseph PHAM Thi Phuong
Sr. Marie Michèle DO Thi Thom
Sr. Marie NGUYEN Thi Thia
Sr. Marie NGUYEN Thi Bich Yen
Sr. Marie Antoine TRAN Thi Duyen
Sr. Marie Bernadette PHAM Thi Tuyen
Sr. Marie Reine HOANG Thi Phuc
Sr. Thérèse NGUYEN Thi Kim Duyen
Sr. Marie Ignace TRUONG Thi Ly
Sr. Marie Françoise NGUYEN Thi Quynh
Sr. Thérèse de Lisieux PHAM Thi Huong
Sr. Cécile NGUYEN Thi Thanh Nga
Sr. Thérèse VU Thi Thu Thuy
Sr. Marie Immaculée VU Thi Thu Hoai
Sr. Anne VU Thi Tuyet Mai
Sr. Marie Jean-Baptiste MAI Thi Huong
Sr. Marie Vincent NGUYEN Thi Huyen
Sr. Marie Pierre NGUYEN Thi Linh

VIETNAM-DANANG — June 7, 2025

Sr. Anne LE Thi Thien
Sr. Marie CAO Thi Lan
Sr. Marie NGUYEN Thi Ngan
Sr. Marie PHAM Thi Ha
Sr. Marthe HOANG Thi Thanh Phuong
Sr. Marie MAI Thi My Lua
Sr. Marie HOANG Thi Nguyet

VIETNAM-DANANG — June 7, 2025

Sr. Marie HO Thi Phuong Trinh
Sr. Jeanne Françoise LE Hoang Phi
Sr. Marie TRUONG Thi Thao Tien
Sr. Marie TRAN Thi Xuan
Sr. Marie NGUYEN Thi Bich Tho
Sr. Marie PHAN Thi Huyen
Sr. Agnès NGUYEN Thi Quynh Huong
Sr. Marie NGUYEN Nhu Quynh
Sr. Marie NGUYEN Thi Anh Tuyet

VIETNAM-MYTHO — June 29, 2025

Sr. Marie NGUYEN Thien Ngoc
Sr. Marie VU Thi Viet Huong
Sr. Marie TRAN Thi Thanh Thao
Sr. Monique LE Thi Ngoc Ni
Sr. Anne NGUYEN Thi Huynh Nhi

VIETNAM-SAIGON—July 12, 2025

Sr. Marie HOANG Thi Dung
Sr. Marie PHAN Nguyen Nam Phuong
Sr. Marie K'Buon
Sr. Marie Madeleine JO Loui
Sr. Agnes NGUYEN Thi Nhuy Kieu
Sr. Marthe PHAM Xuan Nha
Sr. Marie NGUYEN Thi Ngoc Tham
Sr. Marie Anne NGUYEN Hai Yen
Sr. Thérèse NGUYEN Thi My Huyen
Sr. Marie Goretti THAN Nguyen Tuyet Nhi
Sr. Thérèse LE Thi Nhu Hao
Sr. Thérèse BUI Thi Ngoc Lan
Sr. Madeleine HO Thi Thu Nguyet
Sr. Marie DO Thi Thanh Thuy

PHILIPPINES — August 6, 2025

Sr. Maria Mikaela FRANCISCO



FIRST PROFESSION 2025

MADAGASCAR — August 28, 2025

Sr. Bertine Nirimalala RAZANANTSOA
Sr. Philberthine MAMINORONDRAINIBE
Sr. Marie Arline RASOLONDRAIBE VOLOLOMIHAJA
Sr. Aimée Marie Louissette RAFANOMEZANTSOA
Sr. Danielle MANALINA SOAMANGA
Sr. M. Joeline Euphrasie RAVAONIRINA FANOMEZANTSOA
Sr. Angéline RASOATAHINA
Sr. Gita RASOAMANAMPY TAFITASOA

CENTRAL AFRICA — November 21, 2025

Sr. Marina Marcella MANDAKOUZOU
Sr. Pétula Marillac LEKPEKEKPA
Sr. Naomi Thérèse NDAGNON
Sr. Israëlla Odilène DEKONI
Sr. Leslie Sainte-Merline Agnès ASSAKA

INDONESIA — January 25, 2026

Sr. Anjelina SIDE SOO
Sr. Florentina MESA
Sr. Maria Konstansia JAWA WUTUN

TIMOR LESTE — January 25, 2026

Sr. Laura DE ARAUJO
Sr. Otilia Atita Lemos SOARES
Sr. Maria de Jesus ALVES
Sr. Deonisia de Jesus SOARES

KOREA-SEOUL — January 26, 2026

Sr. Gemma SHIN Jae-eun

KOREA-DAEGU — February 2, 2026

Sr. Elisabeth KIM Gyu-jeong

AUSTRALIA—February 3, 2026

Sr. Gabriel TRAN Thi Hien
Sr. Maria LE Nhu Ngoc



PERPETUAL PROFESSION 2025

THAILAND — May 5, 2025

Sr. Noeline THEMNPANA
Sr. Michelle NGAMWONG
Sr. Angélique CHALONGKITPHAISAN
Sr. Gabrielle WALAIWAREEPHATTHANA

VIETNAM-SAIGON — June 29, 2025

Sr. Marie PHAM Thi Hanh
Sr. Marie Goretti TRAN Nhat Thanh Trang
Sr. Thérèse DINH Thi Bich Lieu
Sr. Lucie Thérèse PHAM Thi Xuan Thao
Sr. Thérèse PHAM Thi Bich Huyen
Sr. Marie VU Thi Nhai
Sr. Marie DOAN Thi Tuyet
Sr. Lucie DUONG Thi Nguyet

GENERALATE-GRAND RAPIDS—July 13, 2025

Sr. Lucy PHUNG Le Bao Tram

VIETNAM-MYTHO — July 29, 2025

Sr. Josephine TRAN Kim Nhat Anh
Sr. Thérèse NGUYEN Ngoc Thanh Truc
Sr. Marie NGUYEN Thi Kieu Trang
Sr. Marie NGUYEN Thi Thanh Hieu

VIETNAM-DANANG — August 1, 2025

Sr. Thérèse NGUYEN Thi Huong
Sr. Thérèse LE Thi Thuy
Sr. Thérèse NGUYEN Thi Loan
Sr. Marie PHAM Thi Hong Sam
Sr. Marie NGUYEN Thi Thanh
Sr. Elisabeth PHAN Thi Phuong Di
Sr. Marie PHAM Thi Minh Dieu
Sr. Marie NGUYEN Thi Anh
Sr. Marthe NGUYEN Thi Bich Ngoc
Sr. Anne NGUYEN Thi Hoang Yen
Sr. Marie NGUYEN Thi Nga

VIETNAM-DANANG — August 1, 2025

Sr. Marie DO Thi Nghia
Sr. Lucie VO Thi Kim Linh
Sr. Marthe LE Tran Cam Nhung
Sr. Anne BUI Thi Binh
Sr. Marthe DO Thi Phuong
Sr. Thérèse PHAN Thi Huong Thao
Sr. Marthe TRAN Thi Luong
Sr. Marie TRAN Nhat Ha
Sr. Marie NGUYEN Thi Kim Quy
Sr. Marie NGUYEN Thi Thu Thao

VIETNAM-HANOI — August 6, 2025

Sr. Marie NGUYEN Thi Hoa Mai
Sr. Marthe VU Thi Nhung
Sr. Marie NGUYEN Thi Tinh
Sr. Thérèse LE Thi Tuoi
Sr. Marie DO Thi Thu
Sr. Thérèse NGUYEN Thi Sen
Sr. Anne TRAN Thi Van
Sr. Anne TRAN Thi Hoa
Sr. Marie DANG Thi Dan
Sr. Marie Clotilde TRAN Thi Nga
Sr. Marie Antoine VU Thi Van
Sr. Thérèse VU Thi Nguyet
Sr. Marie NGUYEN Thi Tham
Sr. Marie HOANG Thi Lan
Sr. Marie Pauline TRAN Thi Thom
Sr. Maria Rosa PHAM Thi Huyen



PERPETUAL PROFESSION 2025

MADAGASCAR — August 16, 2025

Sr. Jeanne Marie Olga RAHALIVAOMAMPIONONA
Sr. Blandine RASOAMAMPIANINA
Sr. Hélène RABAKOLINIRINA
Sr. Véronique Vololoniaina RASOANANDRASANA
Sr. Esther RAMAMINIRINA Marie
Sr. Armande RASOAMASINDRAY F. Eva Marie
Sr. Bénilda Dolly RAMBOLANARINDRATSILAVINA

TIMOR LESTE — January 25, 2026

Sr. Carolina Lopes DE ARAUJO
Sr. Natercia da Costa Soares NUNES
Sr. Elda de Jesus ALVES
Sr. Rufina DE JESUS
Sr. Joana RODRIGUES
Sr. Leonita Soares DA CONCEICAO
Sr. Efigenia Soares MARTINS

KOREA-SEOUL — January 26, 2026

Sr. Susanna LEE Sang-hee
Sr. Regina JUN Eun-young
Sr. Maria Celina LEE Seul-hee
Sr. Hyoju Agnes KIM Min-ji

KOREA-DAEGU — February 2, 2026

Sr. Martina BAE Ju-hyun

PHILIPPINES — February 2, 2026

Sr. Maria Teresa APISTAR
Sr. Donnalyn Marie MORTA
Sr. Erlyn Marie CUDIAMAT

Love Beyond All Telling

*In utter poverty and humility
God entered our humanity
Full of sin and misery
Out of love and mercy.*

*Jesus, our Savior
The newborn King
Come, and set us free
From the enemies' tyranny.*

*Let us celebrate today
God's goodness and fidelity
With hearts full of joy
Praise and thanksgiving.*

*Christmas is here to stay
No matter what others say
For God so love us
With love beyond all telling.*

*Sr. Fidelia Villa
(District of USA)*

*Do not be afraid to leave your home.
Follow on, trusting the pillar of cloud by day,
the pillar of fire by night.
And if, on your journey, thirst and hunger rise—
if your wounded soul, poor and weary, aches—
lift up your eyes
and gaze upon the bronze serpent raised on high.
The Sea of Galilee will not always be as still
as the wind you long for,
and the road that climbs Mount Carmel
is not a wide and gentle way.
Even if you fall,
do not let go of the hem of His robe.*

(text from a Korean hymn)

RETURN TO



THE FATHER

		Age	Rel. Prof
FRANCE			
January 7	LEROY, Sr. Claire de Saint-François	87	63
February 20	RIALLAND, Sr. Marie-Joseph de la Croix	98	77
June 19	SALOMEZ, Sr. André	90	63
August 29	SALOME, Sr. Claude de Marie	81	58
October 15	DEVYNCK, Sr. Marguerite-Marie	87	63
HONG KONG			
March 4	LIN, Sr. Teresia Su Jen	75	42
July 18	SETO, Sr. Rosa	68	38
VIETNAM-SAIGON			
January 2	NGUYEN Kim Tu, Sr. Catherine de la Providence	96	70
January 5	TRAN Thi Tuoi, Sr. Rosine Vincent	83	56
February 28	LUU Thi Tuyet Phi, Sr. Marie Antoine Joseph	93	65
July 7	LE Thi Loan, Sr. Bernadette de l'Immaculée	95	71
VIETNAM-DANANG			
May 5	VU Thi Hong, Sr. Thérèse Antoine	95	68
June 27	NGUYEN Thi Hop, Sr. Anne	49	20
November 1	TRAN Quang Dieu Khan, Sr. Bénédicte du St. Esprit	96	68
December 7	NGO Thi Thuy, Sr. Maria Thérésia de Jésus	83	60
December 22	BUI Thi Loi, Sr. Cécile Agnès	85	62
December 28	NGUYEN Thi Dang, Sr. Marie	69	41
JAPAN			
January 31	CHITOSE, Sr. Teresia-Maria	84	57
July 10	NISHINO, Sr. Emmanuella de Marie Sadako	89	63
November 25	TOGARI, Sr. Françoise de Marie Minako	102	69
December 12	TANAKA, Sr. Edwige	93	65
December 30	OGUSHI, Sr. Maria Martha	84	56
KOREA-SEOUL			
January 22	CHOI, Sr. Bona (Djeung Suk)	91	71
March 2	LEE, Sr. Gertrude du S.C. (Jai Hi)	91	66
April 30	LEE, Sr. Helena (Djeung Hi)	83	57
December 23	PAK, Sr. Andrea (Jai-sun)	100	76



		Age	Rel. Prof
KOREA-DAEGU			
January 24	KIM Ryang-rye, Sr. Luca de Jesus	90	61
February 20	KIM Kyu-seon, Sr. Marie Benoit	91	67
March 3	KIM Hyo-sik, Sr. Bolgia de Marie	94	70
June 27	LEE Qui-nam, Sr. Catharina	77	55
September 14	KO Ae-hyoun, Sr. Therese de Saint Paul	86	60
December 3	KIM Sun Ja, Sr. Sophia	71	45
PHILIPPINES			
January 29	ADONACION, Sr. Marie Ann	71	37
April 21	AGRAVANTE, Sr. Carolina of the Sacred Heart	87	66
May 18	REYES, Sr. Ana Maria	59	12
June 3	MARCELO, Sr. Mary Loyola	92	62
October 5	MORTOLA, Sr. Francis Mary	88	62
October 8	RACADIO, Sr. Maria Angeles	97	65
October 9	ILAGAN, Sr. Angeles	67	33
December 7	ALILAIN, Sr. Maria Dina	85	55
December 9	SUAREZ, Sr. Marie Christine	99	72
CANADA			
February 1	LEPAGE, Sr. Claudette	94	72
April 20	SAVOIE, Sr. Jeannine	85	65
MADAGASCAR			
May 6	VOLA, Sr. Marie Emmanuel	78	56
July 9	RAZAFINDRAMALY, Sr. Marie-Justine	79	57
August 4	RAFIZY, Sr. Mathilde	74	52
HAITI			
June 16	SULLY, Sr. Madeleine de Saint Michel	89	61
June 25	VILLARSIN, Sr. Marie-Georges	81	59





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