

Easter Message 2026

My dear Sisters,

“Christ is risen; He is truly risen!”

This joyful news, proclaimed with unique resonance throughout the whole earth on Easter Day, touches our hearts and our communities. It is my heartfelt desire to be in deep communion with all of you and to share what I hold within my heart during this time of preparation for the Paschal Mystery of Jesus—His death and resurrection.

As I begin my apostolic journeys to visit our Sisters, I feel supported by your prayers. Thank you for this solidarity in prayer and mission.

I hope that every Province, District, and Region has already received the Capitular Acts. Where do we stand today regarding their implementation? Where do we stand in our efforts to ensure that our consecration, our communion, and our mission are a truly authentic witness for our world today?

Each year we have the grace to celebrate Easter, which reminds us that death is not the final word of life and love, but a passage toward eternal life. The joy of the living Christ enlightens the world and is the living force that transforms our communities and turns our fragilities into renewal. The light of the Risen One dispels the darkness of our divisions and our fears.

Dear Sisters, I invite each one of you to make this Easter a new beginning, a time to reflect and to commit ourselves together to our unity in community and to unity within our Church, in the light of the Resurrection.

True unity is not mere uniformity, but a communion in diversity, where each personal charism enriches the life of the Congregation. This requires communicating, listening, and showing genuine interest in one another.

Through the Risen Christ, the world returns to harmony, and we all become one in Him, for with Him, *“There is no longer Jew or Greek; there is no longer slave or free; there is no longer male and female; for all of you are one in Christ Jesus.”* (Gal 3:28)

In a world yearning for peace, where conflicts and wars between nations multiply, where tensions and violence between peoples intensify, division and fragmentation are more visible than fraternal communion and unity. As consecrated persons, we are not called to withdraw or to watch from afar, but to witness with boldness and joy that it is possible to live as one.

Today the Church needs us to be weavers of deep relationships: with the Triune God through our life of prayer, for prayer has no borders, as we savor His presence and His Word; with ourselves; with our Sisters, by witnessing to communion amid diversity; and with people, especially the poor. We must remember that as Christians and consecrated

persons, we are all brothers and sisters in Christ, children of God who created us in His image and likeness. We have become one people, a humanity united in one body. As Church, we must follow a path of encounter to build this unity, remembering that through the Resurrection, Christ has broken down the wall that separated us from our neighbor who is truly our brother or sister. The Spirit is the true artisan of this unity, capable of harmonizing diversity and multiplicity within the Church. This unity of Pentecost urges us to move forward together toward Christ, without waiting that the other follows our own perspective and position. Our responsibility is to preserve unity, maintain and care for it, making it concrete through our actions and our witness.

Jesus Himself prayed for His disciples before leaving the world: *“That they may all be one, as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you have sent me.”* (John 17:21) This unity, however, does not come easy; it is something we constantly seek. Pope Francis tells us: *“We all want unity; we all desire it from the depths of our hearts; yet it is so difficult to achieve, even within our churches and communities, and even more difficult to maintain.”* Unity is a gift of the Holy Spirit and is built on our faith. We must ask for it in prayer, placing God at the center; the participation and effort of each person are necessary and indispensable.

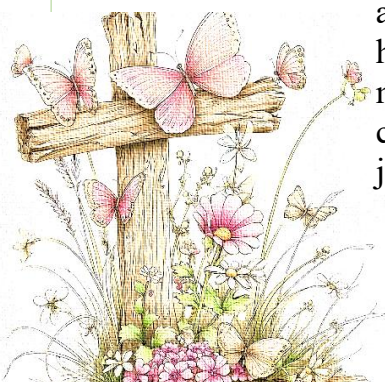
So, how have we been called to bear witness to unity within our Churches?

Today the Spirit invites our Churches and their members to journey together on the synodal path—that is, to walk together as brothers and sisters. We must learn the art of benevolent relationships, honest conversations, and authentic discernment in order to practice synodality and work together in God’s mission. We need “to enlarge the space of our tent, we who wish to undertake this path of conversion.” (cf. AC 2025, p. 15) It is very important to be on this path, even if much still remains to be done.

In Ephesians 4:1, the apostle Paul emphasizes the importance of living a life worthy of God’s call. In a divided society, the Gospel calls us to overcome barriers and promote reconciliation. By aligning our conduct with this vocation, we reflect Christ’s teachings and contribute to the unity and growth of the Church, the Body of Christ. Our task is to ensure that this unity is not only an idea but a lived reality, strengthening our common mission and our love for one another.

In our community, each person is important and no one is above another. God created us different and complementary. We are therefore stronger together. Our differences should not be an excuse to separate us or to force others to become like us. On the contrary, they should encourage us to value and collaborate with one another. This is what it means to live unity in diversity.

Unity is an active pursuit of harmony and peace, essential to spiritual and community life. Building unity requires deliberate efforts rooted in humility, love, and patience. To foster unity in our communities, we must cultivate love—that is, consider others as superior to ourselves, care for their interests, and be kind, accepting differences without judgment, knowing how to forgive and to ask forgiveness.



Unity does not happen by chance. It must be nurtured intentionally. Seeking unity is a daily attitude and service. Without the Holy Spirit, we cannot move forward. So, what should we do now?

Unity begins by walking together with Christ, like the two disciples on the road to Emmaus. This involves:

- Sharing the journey:

Following Christ's example—He who joined the two disciples—we are called to walk with others, at their pace, without trying to push them faster than they can go. It means drawing near to them, entering their intimacy, their suffering, their lives, accompanying them, taking time to listen.

- Sharing the Word of God:

It warms and transforms our hearts and becomes a light that dispels darkness and illuminates our path.

- Sharing the meal—that is, the Eucharist:

A sign of communion that nourishes our life, strengthens us, and lifts us up again to continue our journey with renewed hearts.

Despite the night and the fatigue, the two disciples set out again in haste, in a movement of conversion; they return to Jerusalem to proclaim the Good News of the Resurrection. The scattered disciples gather again. For them, it is a new beginning. Their return to Jerusalem is a return to the community of the apostles.

Pope Francis reminds us: *“The commitment to live our fraternity and friendship will not only make us a prophetic sign for society but will also contribute to building a more fraternal and united world and society.”* (Fratelli tutti, no. 36) In his apostolic letter to all consecrated persons for the Year of Consecrated Life, no. 2, he writes: *“Be men and women of communion! Have the courage to be present in the midst of conflicts, tensions, and divisions, a credible sign of the presence of the Spirit who awakens in the human heart the passion for unity.”*

Easter is a call to unity. The Risen Christ gathers the scattered disciples. In our communities, the Resurrection invites us to overcome our divisions, strengthen our bonds, and make our religious families places of true communion. It is in this shared love that we bear witness to the power of life.

To build a united community, we must leave everything to be together around Jesus, *“have one heart and one soul, for everything was held in common, and great favor was granted to all.”* (cf. Acts 4:32, 34–35) To be a true community, there must be a deep and authentic human bond among its members, united in heart and spirit—not in uniformity but walking together toward the same goal. A community begins to form when the “we” becomes central in the minds and actions of its members (AC 2025, p. 15). Conversely, as long as the “I”—our feelings, our personal rights, our personal interests—remains at the center, unity is impossible.

We must therefore develop in our communities a spirit of communion by cultivating the ability to see what is positive in each Sister; allowing ourselves to be renewed by the Risen Christ, who makes each of us and our communities, a living example of fraternal love, a sign of unity.



Today our religious communities are becoming multicultural, which can make unity more fragile. Many problems arise. Among these challenges is intergenerational dialogue. But Pope Francis reminds us that “*choosing a life of communion and sharing, even at an advanced age, allows us to keep the enthusiasm of youth,*” and he adds, “*each age has its beauty, and youth possesses the communal idealism capable of dreaming together of a great horizon of a more united and joyful life.*” (Fratelli tutti, no. 18) Likewise, our Book of Life tells us: “*Unity is built in charity despite differences of age, character, education, and mentality. Though these differences inevitably create tensions, they are also perceived as a source of mutual enrichment.* (LV, Statutes, no. 37) They are also an advantage and a testimony for our apostolic life. Speaking several languages and having different missionary experiences enrich the people we meet, who thus feel heard and valued.

In Ephesians 4:2, Saint Paul writes: “*With all humility and gentleness, with patience, bear with one another in love.*” All these virtues are essential for maintaining our unity. We must embody them in our relationships: treating our Sisters with authentic humility, showing gentleness even toward those who test our patience, and being tolerant toward those who challenge us.

Dear Sisters, we are called to proclaim with renewed boldness that Christ is truly risen. Let us be messengers of this joy, bringing light where darkness reigns, and credible witnesses of unity where division prevails, by living fraternal charity. May this feast help us to be touched by the sufferings of humanity and inspire us to be more united and more committed to the most vulnerable.

May the spirit of Easter give us the strength to live our consecration, to change what can be changed, and the wisdom to accept what cannot be changed, with renewed joy and unshakeable unity. For the power of God’s love, victorious over death, urges us to overcome misunderstandings, strengthen our bonds, and carry out our mission together. May He bring peace and renewal to each of us and to our communities.

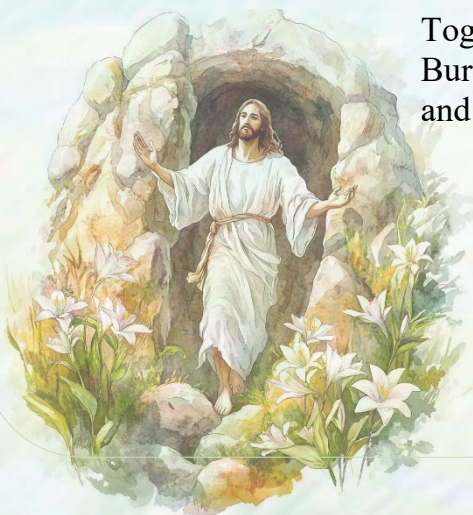
My Sisters, if the whole world longs for unity, we Sisters of Saint Paul of Chartres, women consecrated to God, must be the first to make it a reality. It is our mission to show that we can live together harmoniously in unity and love, across cultures, nationalities, ages, and personalities, manifesting that we have all been created in the image of God.

Let us go forward, then, and walk together beside the Risen Christ and one another, for only in Him can we be truly united.

Together with the members of the General Council, the General Bursar, and all the Sisters of the Generalate, I wish you a joyful and peaceful Easter!

Affectionately in the Risen Christ,

Jeanne Marie Cheung
Superior General



APPOINTMENTS

Sr. Ermilda MONTALVAN CORDOVA
District Superior—Peru-Colombia—3rd term

Sr. Agnes Lawrence CATALAN
District Superior—Timor Leste—1st term



PERPETUAL PROFESSION

HAITI — 27 March 2026

- 1) Sr Sonia PIERRE

THAILAND — 4 May 2026

- 1) Sr Raphaelle NAKHOWONG
- 2) Sr Saint Luc SIAMNUAICHOK
- 3) Sr Matty WAPEESO

VIETNAM-HANOI — 29 June 2026

- 1) Sr Marie LE Thi Ngoc
- 2) Sr Thérèse LAI Thi Hai
- 3) Sr Thérèse TRUONG Thi Xuyen
- 4) Sr Marie TRINH Thi Binh
- 5) Sr Marie LE Thi Dung
- 6) Sr Marie VU Thi Hanh
- 7) Sr Anne TRINH Thi Que
- 8) Sr Marie NGUYEN Thi Mai
- 9) Sr Marie Simone TRINH Thi Huyen
- 10) Sr Marie NGUYEN Thi Ly
- 11) Sr Marie NGUYEN Thi Cuc
- 12) Sr Anne NGUYEN Thi Tham
- 13) Sr Marie NGUYEN Thi Thu
- 14) Sr Marie NGUYEN Thi Cham
- 15) Sr Marie Fabienne NGUYEN Thi Huong
- 16) Sr Marie NGUYEN Thi Thao

FIRST PROFESSION

THAILAND — 3 May 2026

- 1) Sr Teresa Avila AROONAMPAN
- 2) Sr Marie Elda SAYOBKAMON
- 3) Sr Mary Katherine KHIMHANSAKUN
- 4) Sr Thérèse Marie PLEECHEEPPHUAPHAO

VIETNAM-HANOI — 30 May 2026

- 1) Sr Marie Bernadette NGUYEN Thi Hoa
- 2) Sr Anne Augustine NGUYEN Thi Nhai
- 3) Sr Marie Martin NGUYEN Thi Thao
- 4) Sr Anne Faustine PHUNG Thi Thuy
- 5) Sr Marie Jose MAI Hong Tuoi
- 6) Sr Anne Luce TA Thi Hong Van
- 7) Sr Marie Louise DO Thi Thu Huong
- 8) Sr Maria Goretti NGUYEN Thi Trang
- 9) Sr Anne Jean-Baptiste TRAN Thi Thom
- 10) Sr Marie Ignace NGUYEN Thi Hong Phuong
- 11) Sr Anne Marguerite DUONG Thi Van Anh
- 12) Sr Marie Catherine TRINH Thi Phuong
- 13) Sr Marie Jocelyne NGUYEN My Linh
- 14) Sr Marie Antoine TRAN Thi Thuy
- 15) Sr Marie Gabriel LE Thi Huong

VIETNAM-DANANG – 5 June 2026

- 1) Sr Marie Y Liei
- 2) Sr Marie KSOR H'Khan
- 3) Sr Marie TRUONG Bao Tam
- 4) Sr Marie PHAM Thi Hang
- 5) Sr Marie NGUYEN Thi Hien
- 6) Sr Anne VO Thi Trang
- 7) Sr Marie NGUYEN Thi Xuan
- 8) Sr Thérèse NGUYEN Thi Ngoc Mai
- 9) Sr Thérèse NGUYEN Thi My
- 10) Sr Marie DANG Thi Long
- 11) Sr Marie PHAM Thi Hien
- 12) Sr Marie HO Thi Ngoc Lan
- 13) Sr Thérèse HO Thi Tai
- 14) Sr Thérèse TRAN Thi Duong
- 15) Sr Marie NGUYEN Thi Thom
- 16) Sr Marie PHAN Thi Tinh
- 17) Sr Marie LE Thi Hoai Mi
- 18) Sr Marie VO Thi Thanh Thuy
- 19) Sr Anne NGUYEN Thi Hau
- 20) Sr Marie VO Thi Huynh Nhu
- 21) Sr Marie CHU Thi Hang Nga
- 22) Sr Anne NGUYEN Thi Minh Phung
- 23) Sr Marie PHAN Thi Thao
- 24) Sr Thérèse LE Thi Thuy Linh

