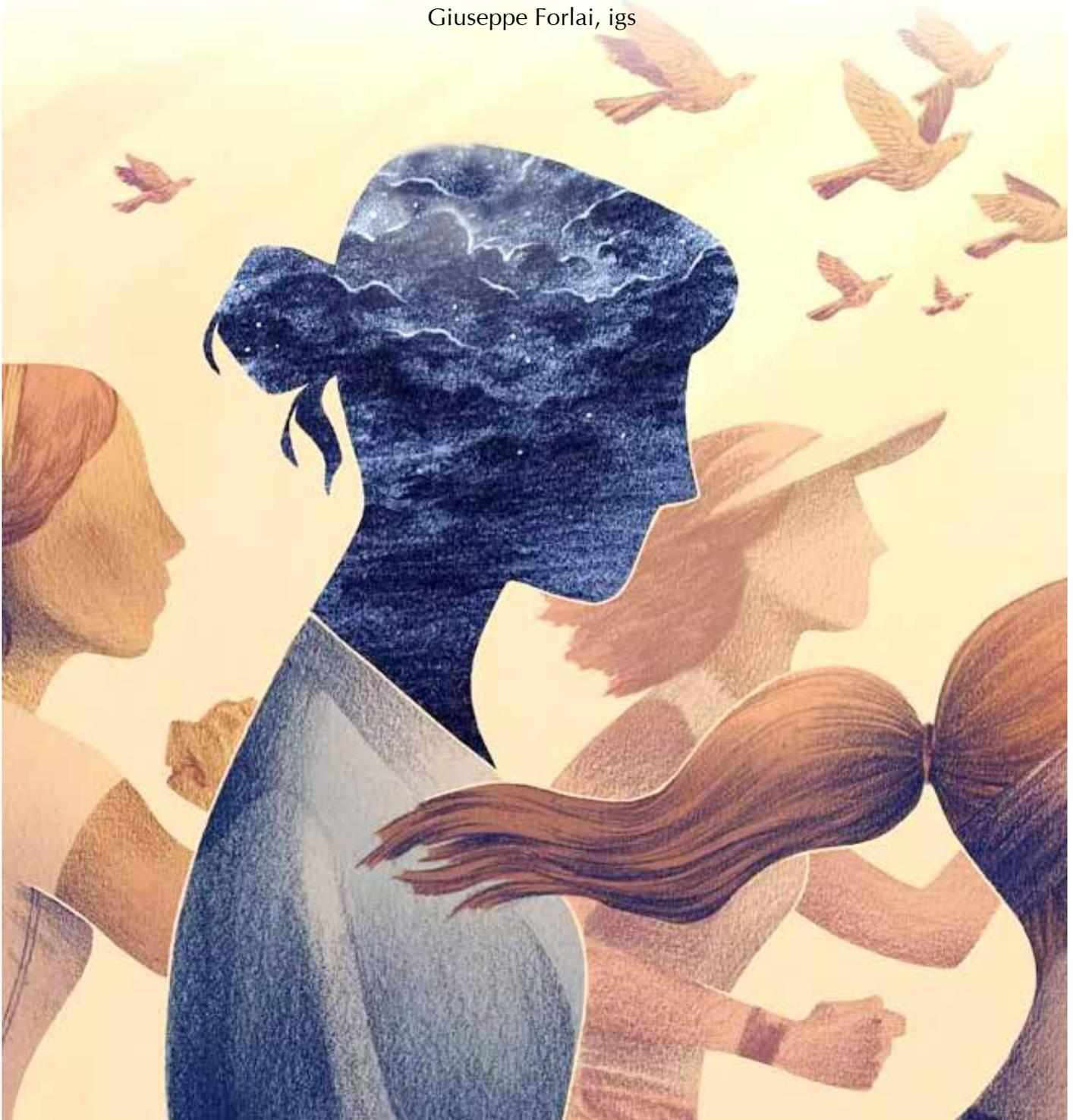


***The contemplative is the one  
who leaves behind material things  
in search of the essential, not distracted by things  
that do not bring true happiness.***

Giuseppe Forlai, igs



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**"I COMMEND YOU TO GOD  
AND TO THE WORD OF HIS GRACE"**



*Dear Sisters,*

With the 12th General Chapter which will open on September 7, we conclude our mandate of government. The feeling that prevails, in these days, is *gratitude*. Gratitude to the Lord who, entrusting us with the ministry of service to the entire congregation, has always accompanied us, supported us, and inspired us. Our gratitude to each of you for the trust given, the wise collaboration, and the joyful moments lived together in fraternal visits and in the many meetings held. The desire so often shared with us was to live more radically the demands of the Gospel, to serve the Church, to "feel" with humanity the difficulties faced with courage and hope. May the sacred gaze of Jesus rest on us and sustain us on this journey.

As we prepare to leave this "broad exercise of charity" (Fr. Alberione), which has seen us profoundly united for the good of all of you and of the mission, we wish to express what we hold in our hearts. And so to begin, I would like to invite the sisters of the general government to share.

*I*t is with gratitude that I leave each of you my thoughts and wishes for the gift that I have had in knowing you or for having met you once again on this path of life in these years of service in the general government. I ask each of you to fill in the gaps of a service that was not always as attentive as it should have been, but one I have tried to carry out to the best of my ability. A big thank you and continued blessings in the common mission of serving the Lord (Sr. Annamaria Gasser).

*I*t has been a joy to carry out this service together with my sisters. This commitment to "working together", cultivated day by day and united to the gift of your prayers, have sustained us. I thank the Lord, I thank each of you, and I pray that together we can not only build but also become true "bridges" of love that unite us to the Lord, to each other and to the people of God who are so thirsty for Him (Sr. Carmen Christi Pompei).

*I* too feel so much gratitude, because God always remembers his Covenant, as we have experienced together with you during the fraternal visits. When, after a storm, I see the rainbow, I think back to the signs of hope that you have shared with us, despite the difficult situations of these years. I have enjoyed so much the beauty of your nations and the fact that, even though you are often a "small flock," you too are signs of light for the people to whom you have been sent, dedicating yourselves with love to the mission (Sr. Bruna Fregni).

*I* am deeply grateful for these years that have allowed me to know our beautiful congregation better through each of you. I will always carry your faces in my heart and cherish the memories of your communities: the many photos taken will help me relive them! Thank you for your creative and tireless love for the mission and your joyful witness of the Pauline vocation. All this has rekindled the fire of my vocation. May the Master continue to make you eloquent and fruitful communicators of his Gospel in our world (Sr. Donna Giaimo).

*W*ith a joyful and grateful heart, I thank God for his unconditional love and faithfulness in these six years of government. During our fraternal visits, the Interchapter and the formation of the new circumscription governments, I have learned a lot from you: your strong sense of belonging to the congregation, your great love for humanity, the dedication and zeal with which you carry out the mission. Despite the decline in vocations, you continue to be beacons of light and signs of hope for those entrusted to your care (Sr. Anastasia Nduku Muindi).

*L*ooking back over the past six years, I feel deep gratitude for the presence and grace of the Lord, who has been with us at every moment. And I am also very grateful to each of you. At times, in moments of uncertainty, I have felt that the Lord was leading us to trust in the Holy Spirit and to seek his will through communion and fraternity. The joy and communion shared during the fraternal visits, remembering together the faithful love and covenant of God with us, as well as the meetings with you, with the Pauline Family and with our collaborators, have been most precious graces. Dearest Sisters, I thank you from the bottom of my heart and I remember you in my prayers (Sr. Micaela Pae).

## Dearest Sisters....



**M**y heart overflows with gratitude for these years of grace, sisterhood, communion. I deeply thank my sisters in government for their unceasing support and encouragement, which have made this journey truly meaningful. To all of you, thank you for your constant prayers and fraternal collaboration. Your dedication to the Pauline mission gives me much confidence and hope for the future of the congregation. Everything is grace! (Sr. Shalimar Rubia).

**A**s we conclude our time of service in the general government, the words that best express the feelings that fill my heart are those of Mary Magdalene on Easter morning. Like her, I too can cry out: "I have seen the Lord" (Jn 20:18) in every Daughter of Saint Paul whom I have met, listened to, and loved, with whom I have spoken, believed, hoped, and dreamed here in Rome and in many countries of the world, often in person and many times, beyond all distance, through virtual links. In you "I have seen the Lord". May my gratitude personally reach the heart of each of you. Thank you! (Sr. Clarice Wisniewski).

In extending my greetings full of affection for you, I borrow the words with which Paul concluded his farewell to the elders of Ephesus: "And now I commend you to God and to the word of his grace..." (Acts 20:32). I entrust to the Word – which is Christ the Lord – each of you, all the intentions that you carry in your heart, all the generations, and all the vocations that are being born.

I entrust you to the Word, that Word that every day calls us, guides us, lifts us up, and sets us on paths along the itineraries that the Spirit opens before us.

Take care of yourselves, embrace your frailties with love so as to bear with compassion those of others. Freely and joyfully fulfill the precept of love, knowing that "it is more blessed to give than to receive" (Acts 20:35). May the Word meditated upon, shared, proclaimed daily... transform your life that you may clothe yourselves with the sentiments of Jesus, with his *tenderness, goodness, humility, meekness, magnanimity* (cf. Col 3:12). May it guide you to gestures of friendship and reconciliation. May it guide you to seek harmony and to be promoters of peace and unity.

As for me, I am aware of the limits and inadequacies with which I have carried out my ministry. Help me to place everything in the merciful arms of the Father. However, I am aware of having trusted in the Word of God and in the light of the Spirit, and of having tried in all sincerity to "listen," first of all to you.

I will continue to make your joys, hopes, and labors my own. For this reason, I will pray every day, remembering each one of you. As Paul writes to the Philippians, "God is my witness of the deep affection" that I have for you "in the love of Christ Jesus." And, as Prima Maestra Thecla loved to say, "I carry you all in my heart" (VPC 112), "from the oldest to the last one who will enter, whom I do not know yet" (VPC 157).

With much gratitude and affection, in communion of joy and hope.

  
Sr. Anna Caiazza  
Superior General

**COLOMBIA**

**ARTIFICIAL INTELLIGENCE  
VERSUS HUMAN INTELLIGENCE**



On May 5th, during the Bogotá International Book Fair (FILBO), the Department of Technology and Communications of Paulines Colombia hosted a public event on the theme “Artificial Intelligence Versus Human Intelligence.” The speaker, Deivis Fernando Rueda, a digital consultant and international social communicator, offered a thought-provoking reflection to those gathered for the occasion.

At the heart of the discussion was a key question: *Can artificial intelligence ever replace human intelligence?* From this starting point, Rueda explored the challenges, opportunities, and future directions of AI, including insights from an ecclesial perspective.

The event drew significant interest and was broadcast live by Bogotá’s Capital TV, with coverage picked up by various Latin American media outlets and social networks. Sr. Lucelly, the event coordinator, thanked the attendees and emphasized how relevant and much-requested this topic is by visitors to the Pauline book centers. She also invited everyone to the next FILBO event, scheduled for May 11th.

**DEMOCRATIC REPUBLIC OF CONGO**

**A DAUGHTER OF ST. PAUL IS THE  
NEW PRESIDENT OF COSMAM/COMSAM**

“God of surprises”—these are the words Sr. Rita Yamba, Daughter of St. Paul and Superior of the Congo–Ivory Coast delegation, used to express her feelings after being elected president of the Confederation of Conferences of Major Superiors of Africa and Madagascar (COSMAM/COMSAM).

Founded in May 2005 in Cotonou (Benin), COSMAM/COMSAM brings together the national Conferences of Major Superiors from six regions of Africa and Madagascar. Its mission is to promote communication and mutual understanding among these Conferences, while respecting cultural and linguistic differences.

During the symposium and annual General Assembly of the organization (held in Johannesburg, May 23–30, 2025), Sr. Rita gathered and highlighted several key points that emerged from the sharing on the challenges of consecrated life in Africa.



Among them: the commitment to draw strength from hope and synodality to build a better future for Africa; the decision to establish commissions for Justice, Peace, and the Integrity of Creation within the national conferences, to better respond to the needs of the people; and the active involvement of young people as a key factor in promoting sustainable development and responsible citizenship.

Our warmest congratulations to Sr. Rita on this new role in service to the Church in Africa.

**INDIA**

**JUBILEE OF THE PAULINE COOPERATORS**



The theme of the Jubilee Year 2025, *Pilgrims of Hope*, invites the faithful to strengthen their faith, to live in hope and to share it with others in a world facing many challenges. In keeping with this spirit, the Daughters of St. Paul community in Bangalore orga-

nized a jubilee ceremony for the Pauline Cooperators on Sunday, March 30. The event began with a solemn Eucharistic celebration presided over by Fr. Devasia Puhiyaparambil, of the Society of St. Paul. His homily, meaningful and inspiring, encouraged the Pauline Cooperators to actively participate in the mission of the Church and to support the Pauline Family in spreading the Word of God. He emphasized that being a Pauline Cooperator is an honor and a responsibility. The gathering, simple yet deeply engaging, was a true reflection of the community spirit that unites the members of the Pauline Family, all committed to the mission of evangelization as true pilgrims of hope in today's world.

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## ITALY

### CELEBRATING 85 YEARS OF PAULINE PRESENCE IN FERRARA

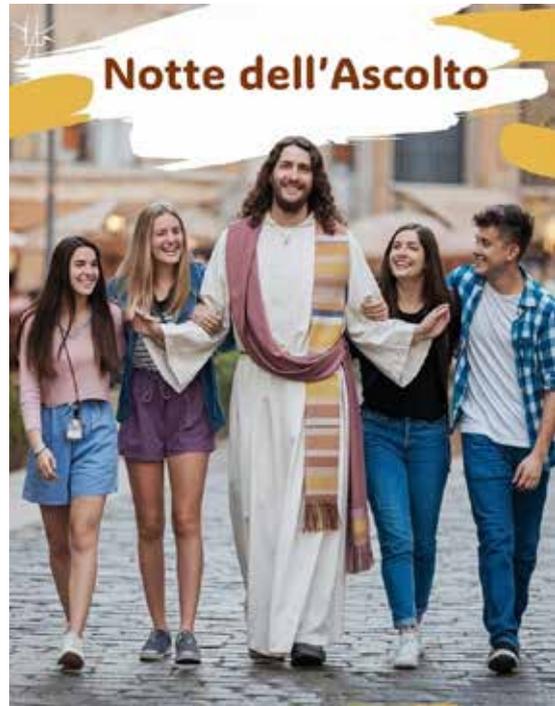


On Tuesday, March 25, the Pauline Book Center in Ferrara hosted a meaningful cultural and commemorative event, organized by ACLI (Christian Association of Christian Workers), marking the 85<sup>th</sup> anniversary of the arrival of the Daughters of St. Paul in the city in 1940. The gathering highlighted the sisters' legacy of presence, dedication, and warm hospitality most notably expressed through our book center ministry, a place that has become a vital point of reference for clergy, seminarians, pastoral workers, families, and the broader community. Over the decades, the book center has offered a service that is both highly regarded and deeply appreciated.

The event began with a welcome from Bishop Gian Carlo Perego, followed by reflections by Sister Daniela Cau and Sister Paola Fosson, who spoke about the mission

of the Daughters of St. Paul within the church community in Ferrara, and their significant contribution to cultural and spiritual outreach. It was a valuable occasion to reflect on the unique character of the Pauline apostolate, captured in the words of Blessed James Alberione: "Give the charity of truth to all."

## A VIGIL IN THE HEART OF PALERMO



On Saturday, May 10, members of the Pauline Family active in the city of Palermo organized a *Night of Listening* along Via Maqueda, one of the busiest streets in the historic center. The goal was to meet young people and passersby on a typical Saturday night in the city. The "night crowd" was offered the chance to hear a different kind of music—something far from the excesses of the usual nightlife scene. A group of Annunciationists, some young people with guitars, and members of the Holy Family community filled the surrounding streets with religious songs, inviting people to enter the Church of St. Joseph for a special encounter. On the church steps, a Daughter of St. Paul and a member of the Holy Family Institute welcomed those passing by with a small candle and invited them to draw a Scripture passage at random. The vigil included three meaningful moments: Eucharistic adoration, a reflection on the Gospel, and the sharing of a message from the Pope. Seminarians, members of religious communities, and

many laypeople took part in the vigil, making it a powerful evening of proclamation, listening, and encounter.

**PAOLO RUFFINI RECEIVES THE 2025 PAULINE PRIZE**



Paolo Ruffini, Prefect of the Dicastery for Communication, has been awarded the 2025 Pauline Prize, a prestigious honor presented annually by the Pauline Communication and Culture Association (ODV).

The award ceremony took place on May 27 during a conference dedicated to Pope Francis' message for the 59th World Day of Social Communications. The event, held at the University of Mary Most Holy of the Assumption (LUMSA), was entitled *"Pope Francis: Share with Gentleness the Hope That Is in Your Hearts,"* and was organized in collaboration with partners in the communication sector: the Order of Journalists of Lazio, the Italian Catholic Press Union (UCSI) of Lazio, and the Italian Catholic Web Association (WeCa). It was held during Communication Week, an annual initiative promoted by the Society of St. Paul and the Daughters of St. Paul.

At the heart of the conference was a reflection on the Pope's message, emphasizing the urgent need to "disarm" communication, freeing it from all forms of aggression and restoring a spirit of dialogue and mutual respect.

Sister Paola Fosson, FSP, president of the Pauline Communication and Culture Association, presented the award to Paolo Ruffini with the following tribute: "Paolo Ruffini is a key figure in Vatican communication and the wider world of Catholic media. Drawing on his extensive experience in both secular and religious media, he has developed an inclusive, dialogical approach that encourages the exchange of ideas. His work is consistently marked by faithfulness to the

Gospel message and attentiveness to the signs of the times, always at the service of the Church's magisterium."

In the second part of the conference, Sister Rose Pacatte, FSP, spoke on the theme *"Communicating with Gentleness the Hope That Is Within Us."* She received a special commendation from the Italian Catholic Web Association (WeCa) for her contribution to digital and pastoral formation by writing scripts for the organization's online tutorials on digital formation for adults and youth.

**UISG PLENARY ASSEMBLY 2025: "CONSECRATED LIFE: A HOPE THAT TRANSFORMS"**



From May 5 to 9, the 23rd Plenary Assembly of the UISG (International Union of Superiors General) took place in Rome at the Ergife Hotel. The event brought together more than 900 superiors general from 75 countries around the world. This year's Assembly held special significance as it marked the 60th anniversary of the organization's founding in 1965, created to offer women religious a space for dialogue and encounter within the Church.

The UISG has consistently promoted collaboration among women's religious congregations, building bridges and networks across cultures and countries. Its mission is to foster communion by overcoming linguistic and geographic barriers and shaping a truly global community.

The theme of the 2025 Assembly, *"Consecrated Life: A Hope That Transforms,"* invited participants to reflect on the role of women religious as a tangible sign of hope and change in today's world.

During the gathering, the new UISG president was elected: Sister Oonah O'Shea. Originally from Ireland and a citizen of Australia, she spent twenty years in the Philippines, where she founded a mission of the Sisters of Our Lady of Sion.

The final statement described the Assembly as a network of "cords of hope," uniting consecrated women from around the world, reflecting the light of the Gospel and supporting the Church's mission today. Also present was the Paoline Multimedia Internazionale book center, which featured a display offering publications in multiple languages in support of religious formation and culture.

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## PORTUGAL

### AUSTEN IVEREIGH IN LISBON: TWO DAYS OF REFLECTION ON THE PONTIFICATE OF POPE FRANCIS



Lisbon hosted two intense days of reflection with the presence of Austen Ivereigh—writer, journalist, and biographer of Pope Francis—at the launch of his new book *Em primeiro lugar pertencer a Deus (First of All, Belong to God)*, published by *Paulinas Editora*. The English author took part in a series of meetings on April 10 and 11, engaging with priests, laypeople, educators, students, and communicators.

Two major conferences marked the visit: one at the College of St. John of Brito, which drew over 400 participants, and another at the Brotéria Cultural Centre. Both events were organized by the Jesuits. Ivereigh also gave interviews to several media outlets, including CNN, Rádio Antena 1, and Agenzia Ecclesia, where he offered thoughtful insights into the pontificate of the Argentinian pope.

In his talks, the author explored the figure of Pope Francis—his impact on the Church, the challenges he has faced, and the legacy he is shaping. He emphasized the coherence

of Francis's journey, from his life in Buenos Aires to his papacy, marked by a deep concern for the poor, a call to conversion, and a passionate commitment to the care of creation.

The visit concluded at the Pauline book center in Lisbon, leaving participants inspired to delve more deeply into the message of Pope Francis and to live out his teachings in their daily lives.

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## ROMANIA

### A CONTINUOUS READING OF THE GOSPEL ACCORDING TO LUKE



On Saturday, June 7, a profound spiritual experience unfolded in the chapel of the Assumptionist Fathers in Bucharest. Organized by the Daughters of St. Paul in collaboration with Fr. Lucian Dîncă, AA, professor at the Catholic University of Bucharest, the event featured a continuous reading of the Gospel of Luke. This moment of biblical prayer marked the fourth stage of a Biblical Formative Journey, which has also been taking place this year in the community of the Daughters of St. Paul. Consecrated persons and laypeople delved into the Gospel of Luke, guided by the knowledgeable and passionate leadership of Fr. Lucian.

During the continuous reading, 38 readers generously and movingly lent their voices to the proclamation of the Gospel, which resounded throughout the sacred space for three and a half hours. The reading was enriched by meditative musical interludes, beautifully performed by Claudia Pogorilovschi, offering participants space for personal reflection and prayer. The event culminated in a pre-festive Eucharistic vigil for Pentecost Sunday, during which Fr. Lucian invited the faithful to live out the Word that had most touched their hearts.

The community of Bucharest shared: "We praise and thank Jesus Christ, Lord and Master, who through his Word has renewed the hearts and lives of the participants."

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**BLESSED BE MY EGYPTIAN PEOPLE  
ISAIAH 19:16–25 THROUGH THE  
LENS OF SOCIAL IDENTITY THEORY**

**Sr. BONA HYUNJIN CHO, FSP**



In her licentiate thesis at the Pontifical Biblical Institute in Rome, Sr. Bona Hyunjin Cho of the Province of Korea, addressed the theme “Blessed be my people, Egypt (Is. 19:16-25) through the Lens of Social Identity.”

In Isaiah 19:25, Yhwh refers to Egypt as “my people,” placing it alongside Assyria and Israel in a surprising blessing. Applying the same title to Egypt as to Israel is unexpected, given the historical enmity between the two nations. This raises important questions: Why does Yhwh bestow such a title on Egypt? And how might Israel, God’s original covenant people, have responded?

To explore these questions, Sr. Bona uses Social Identity Theory, which distinguishes between the ingroup (Israel) and the outgroup (Egypt). Isaiah 19:16–25 portrays Egypt in a light remarkably similar to Israel, even referencing foundational aspects of Israel’s identity—such as the Exodus and the covenant. This mirroring could have stirred jealousy within Israel, prompting a renewed commitment to live out their identity more faithfully. In Isaiah 20, Egypt appears defeated and disoriented, and verse 20:6 makes it clear that true identity as God’s people is rooted in faith in Yhwh, not in military or political strength. Isaiah thus urges Israel to

place its trust in God rather than in human alliances.

Although Isaiah 19 belongs to the Oracles against the Nations, Egypt’s salvation is not the central focus. Rather, the comparison with Egypt serves as a prophetic provocation, meant to stir Israel’s conscience and rekindle their faithfulness to their calling as God’s people. This message might seem unjust to Egypt, but it reflects how prophetic literature often challenges our modern assumptions. The biblical text may not always speak a universal message directly, but it invites us to ask: What is it saying to our reality today? What defines “Church” or “Christian”? Are we tempted to exclude others by the same labels?

Sr. Bona concludes: “For me, this study was also an opportunity to reflect on my own identity as a Pauline religious. What truly defines us? Our apostolate, the habit, our prayer life—or our relationship with Jesus the Master? To fully live the Pauline vocation requires deep self-awareness and a heart open to the world.”

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**MEDIA MINDFULNESS  
CATECHESIS: A MODEL  
FOR YOUNG ADULT FAITH  
INTEGRATION IN MEDIA USE**

**NANCY MICHAEL USSELMANN, FSP**



In her Doctor in Ministry dissertation at The Catholic University of America, Sr. Nancy Michael Usselmann, FSP, proposes a catechetical model of formation for young adults to integrate faith with their media use. Recognizing the increasing disaffiliation of young adults from the Church, she argues that catechesis must engage with the digital culture that shapes their daily lives. Her model, rooted in Church documents since “*Communio et Progressio*,” promotes media literacy education as a vital part of faith formation.

The core of her approach is “Media Mindfulness,” a methodology that encourages critical reflection on popular media through a theological and sacramental lens. Using tools like *cinema divina* (prayerful reflection with film), and the Pauline Way, Truth, Life framework, the model fosters holistic formation of the person—will, mind, and heart—in

Christ. This model of evangelizing catechesis unites moral decision-making, doctrinal understanding, and spiritual growth through engagement with the media culture.

A pilot study involving a four-part series with young adults revealed that participants developed a sacramental lens and deepened their faith while integrating it with their media use. Even those already active in the Church experienced renewed commitment.

Ultimately, Sr. Nancy’s model aims to move young adults from passive media consumption to active media evangelization. It leads them to encounter Christ in the media, draws them into the ecclesial community, connects them to the liturgy, and forms them to become missionary disciples in digital environments. This pioneering study offers a practical, faith-filled response to the spiritual needs of young adults in a media-saturated age.

## YOU ARE MY HOPE (CF. PS 71,5)



**I**t is my hope, that this Jubilee Year will encourage the development of policies aimed at combatting forms of poverty both old and new, as well as implementing new initiatives to support and assist the poorest of the poor. Labor, education, housing and health are the foundations of a security that will never be attained by the use of arms. I express my appreciation for those initiatives that already exist, and for the efforts demonstrated

daily on the international level by great numbers of men and women of good will.

Let us entrust ourselves to Mary Most Holy, Comforter of the Afflicted and, with her, let us raise a song of hope as we make our own the words of the Te Deum: “In you, O Lord, is our hope, and we shall never hope in vain.”

Leo XIV

## THE TERMS OF APOSTOLIC MYSTICISM



In this edition of the bulletin, Fr. Giuseppe Forlai, IGS, provides definitions to help explore the meaning of apostolic mysticism.

**Apostolate** - In Sacred Scripture, the term “apostolate” does not appear, just as the word “mysticism” does not. Paul never uses the word apostolate but rather calls himself an apostle, a term that summarizes his entire life (cf. how Paul introduces himself in his letters). The Church is one, holy, catholic, and apostolic. “To be an apostle” is a characteristic of the Church and means that the Church *lives in the manner of the apostles*.

**Mission** - This term was first used in the Ignatian Constitutions, promulgated in 1553. Before then, expressions such as “to go to the pagans” or “peregrinare pro Domino” (“to journey for the Lord”) were used, indicating a mission carried out by monks with the goal of establishing the Church. From the second half of the 6th century, this became one of the factors of evangelization and cultural renewal in northern Europe. Think, for example, of Ireland’s Saint Columba (521-615). The term “mission,” *in the modern sense of evangelization*, remained for a long time exclusive to the Society of Jesus. A clear indication of this is that when Propaganda Fide was founded in 1622, it was not called the “Congregation for the Missions.”

**Contemplation** - The word contemplation does not appear in Scripture. In the *Tusculan Disputations*, Cicero attributes the term to Pythagoras. This ancient Greek philosopher, born in 571 B.C., said something quite beautiful: the contemplative person is the one who goes to the market in the morning and sees people spending money to buy this or that, others going to the circus to watch races and gladiator games for entertainment, and she realizes that all these things are futile. *The contemplative is the one who leaves behind the ephemeral in search of the essential, not distracted by things that do not bring true happiness*. The origin of the term is philosophical: it does not refer to God, grace, or mysticism, and has nothing to do with “visions.”

**Mysticism** - In paganism—especially in the cult of Isis and Mithraism—mysticism re-

ferred to extraordinary manifestations (such as prophecy) following communication with a god through mystery rites. Even today, when we speak of mysticism, we often mean something extraordinary, because a pagan understanding still prevails. In contrast, mysticism in the Christian sense means living within oneself the mysteries of Christ’s life. It is not something one achieves—it is already given to us through baptism. In fact, the quintessential mystical experience is baptism. *Mysticism is simply living one’s baptism*.

**Mystical Life** - Baptism inaugurates life in the Spirit. *Mysticism and life in the Spirit are the same reality*. Mysticism includes contemplation as it refers to the life in the Spirit given to us in baptism, which “sees” history and souls as God sees them (the gift of wisdom). *Mystical* is the gentle and hidden work that the Spirit and the Word carry out within us to conform us to Christ (*Christification*.) It eludes logical human language.

**Interior Life** - This term has a specific meaning. *The interior life refers to “practices” that help the person gaze inwardly and not sadden the Spirit*. These are primarily passive virtues: silence, prayer, discernment. One could say, then, that there is an interior life proper to the apostle.

**Spiritual Life** - *The spiritual life is the life of the Spirit*. Interior life and spiritual life are not the same thing. By interior life, as we have said, we mean attitudes, daily positive actions, listening to the Word, etc.—all that allows the Spirit to work within us. The older term “practices of piety” was more actually more precise than today’s terminology. Today, we mix everything together, making it harder to understand. *The interior life is the way we allow the life of the Spirit—that is, the spiritual life—to grow*. The interior life serves the life of the Spirit.

**Prayer** - One might ask: does the life of prayer belong to the interior life or the spiritual life? In fact, it belongs to both. Prayer belongs to both because, first and foremost, it is the action of the Spirit who cries out, “Abba, Father.” But at the same time, it is necessary for one to persevere in prayer (that is, in the practices of the interior life) to be open to the grace of the Spirit. Prayer is both an action of the Spirit and a personal responsibility. Prayer is the bridge between the life of the Spirit and the interior life. *In prayer, interior life and life in the Spirit are united*.

Giuseppe Forlai, igs

## REMEMBERING MAESTRA TECLA



It was an evening, after dinner, when our formators accompanied us to greet Prima Maestra Thecla. I had arrived in Alba in September 1954. I barely knew that she was an important superior who had arrived from Rome—whom everyone called Prima Maestra.

Sitting in the middle of a beautiful group of sisters, she was busy cleaning green beans while entertaining the group with her stories. After a greeting, our formators introduced us to Prima Maestra. From that brief visit, I grew to cherish our frequent encounters, especially after her travels. She would describe her experiences in vivid detail, awakening in us a passion for the mission and helping us grasp more deeply the meaning of our own specific call.

Before our first profession, she listened to us personally. She asked me many questions: if I was happy, if I enjoyed our apostolate. “Certainly,” I replied, “especially propaganda [outreach].” As a result, I soon began to study philosophy and theology.

In those days, when Prima Maestra was in Rome, on Sundays after the second Mass [customary at the time] she gave us a conference. It was easy to listen to her because she spoke of divine things in a simple and practical way. One evening, after the renewal of vows, I don’t remember the year, she gifted us with her presence. As always, Prima Maestra spoke about her travels, especially about India. She told us she could never ask a sister to go there—it would have to be someone who offered herself freely.

During the Second Vatican Council, she organized luncheons for bishops from countries where the Daughters of St. Paul were present. In the mornings, one of them would celebrate Mass and speak to us about his country—a concrete way to keep our missionary spirit alive. The mission became something real and tangible. Listening to the bishops, M. Thecla would also become attuned to their most urgent personal needs—

clothing, or how to face the cold for those coming from warm climates.

At that time, the three of us younger members of the student group were sent to the branch houses. It was during this time that Maestra Thecla passed away, and we were unable to attend her funeral. But I’m sure she thought of us, because that same September we rejoined the others to resume our theological studies.

One by one, the sisters in our group eventually left for the missions, full of the enthusiasm she had instilled in us. I was the last to go. After five years serving as formator for the aspirants, I was sent to the final mission she had personally approved: Uganda.

I hold many memories of the Prima Maestra: her personal interest in each of us, her trust, her love. She made us feel loved and responsible, and even the decisions that might feel like corrections were, in the end, always for our good.



Among the legacies she left me, in addition to her missionary enthusiasm and openness, was trust in the superiors, reinforced by what the Founder wrote to me after the spiritual exercises he himself led: “Every blessing. Live in faith: for in the Constitutions and in the dispositions of the superiors you will find holiness of life.” Fr. Alberione (June 17, 1965).

I return often to the message that Prima Maestra Thecla gave me on the eve of my first profession: “Always be serene and happy in the arms of the Most Holy Virgin and you will become a saint. In union of prayer.” M. Thecla (23.6.60).

These were the conditions for following and putting into practice what Blessed James Alberione indicated as the sure path for our sanctification and apostolate.

*Teresa Marcazzan, fsp*

## SERVING PETER WITH THE HEART OF PAUL



I was born in March 1964, just a month after the death of Maestra Thecla. I have always believed that I am one of the vocations for whom the Pauline Family prayed through her intercession after she entered eternal life. I also believe that many of the blessings I've received in life have come from her kind and watchful care.

This trust has always helped me face difficult challenges, embrace apostolic responsibilities that seemed beyond me, and hold fast to the belief that "hope does not disappoint" (Romans 5:5), as proclaimed in the Jubilee Year creed. I remember well the early days of electronic publishing in our congregation—those first steps with websites, floppy disks, CD-ROMs, a virtual library, and the shift from analog to digital formats. In Italy during the 1990s, we were still pioneers in this field of apostolate. I also recall my time in Africa—Tanzania, Kenya, and Uganda—as well as two years of study at SPICS, the Pauline School of Social Communication.

I began my apostolate in the Vatican more than twenty years ago. Often, I was the only woman among colleagues, taking on roles that had never before been held by a woman. In those moments, I would often call on Prima Maestra's support. Out of obedience, I collaborated with leaders of

the universal Church, often feeling inadequate. The responsibilities entrusted to me were considered especially delicate and required deep concentration and great care. In those difficult moments, when I felt nearly crushed by the weight of the work and the loneliness it sometimes brings, I would pray: "I can do all things in him who strengthens me" (Philippians 4:13). My work has involved personal sacrifices—irregular schedules, the demands of religious life, absence from community joys, and strict fidelity to my oath of secrecy. Like anything precious, the cost is high. Yet I offer my long hours and silent labor so that communication in and by the Church may continue to witness to the Master, who is the Way, the Truth, and the Life, following in the footsteps of Alberione and Thecla.

I like to imagine that they, who encouraged the first Daughters of St. Paul to lead in fields where women were previously absent, now rejoice in heaven because I am the first woman to serve as Secretary to the Minister of Foreign Affairs of the Holy See, the first woman to work in an office of highest confidentiality in the Secretariat of State, the first Italian woman to speak at the Pope's General Audience (since January 26, 2022), and the first woman to accompany the Pope on an Apostolic Journey (Marseille, September 2023), in my role within the Italian Section. I serve "for" the Pope and "with" the Pope. Once, in conversation with Pope Francis, I asked whether he thought it strange that a woman had been appointed to a position where the Church's greatest secrets are kept, especially given women's reputation for gossip!

He answered that it does not matter whether one is a man or a woman; what matters is doing your work well. So, I strive to do everything well, so that no one may say a woman is not capable of fulfilling such roles.

When I feel overwhelmed, I am comforted by the knowledge that I am an active link in the great multimedia apostolate that defines our Pauline charism. I am present in places where the Holy See's diplomacy shapes thought and action on both national and global levels. There, the Gospel inspires decisions made in the name of humanity's highest ideals and most fundamental rights. I am part of the mission that casts the net wide, reaching even the farthest corners of



the earth—just as Fr. Alberione envisioned. I continue to believe that “our boundaries are the boundaries of the world,” that “our parish is the world,” and that I help make real the Pauline call to “serve Peter with the heart of Paul.” Desiring always to bring God to the apostolate and the apostolate to God, I often return to the words of the Apostle: “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, so that we may lead a quiet and peaceable life, godly and respectful in every way.” (1 Timothy 2:1–2).

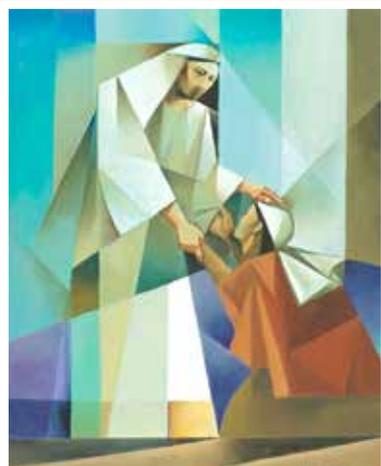
I also reflect often on the words of the Founder: “We are in Rome so that the Pauline Family may more clearly feel that it is at the service of the Holy See, to draw direct-

ly from the source, the Papacy, its doctrine, spirit, and apostolic activity.”

For all these reasons, I consider myself a “missionary in the Vatican”—not only because it is a country different from the one I was born, but because it is the place where I live out my vocation. I also wish to note that I have contributed to the publication of seven books for our publishing house, along with many other apostolic projects.

If I had to sum up my Pauline vocation in one phrase, I would return to the quote printed on my remembrance card at my first profession of vows: “The God who calls you is faithful” (1 Thessalonians 5:24). And I’m sure Maestra Thecla would give it a “like!”

*Patrizia Bellavia, fsp*



### TAKE COURAGE; GET UP, HE IS CALLING YOU

Let us trustfully bring our ailments before Jesus, and also those of our loved ones; let us bring the pain of those who feel lost and without a way out. Let us cry out for them too, and we will be certain that the Lord will hear us and stop.

*Leo XIV*

## RELIGIOUS LIFE IN THE JUBILEE YEAR: CREATING CONNECTIONS THROUGH TECHNOLOGY

Have you ever wondered how the younger sisters in your community are using digital media? Who is forming their worldview online? How can screen time be transformed into meaningful moments of communion? In today's world, technology and media are everywhere, shaping the way we think, act, and communicate. They have the power to bring us together—but they can also create distraction and distance.

Pope Francis has cautioned that “digital communication can increase distance... instead of bringing us closer.” Yet, when used with discernment, technology can actually strengthen the bonds within a religious community. The key is to ensure that we guide our use of technology, rather than letting it guide us.

Below are four ways to ensure that technology serves to deepen communion in religious life rather than weaken it.

### 1. *Setting Tech Boundaries and Creating Community Rituals*

Setting boundaries around technology helps consecrated women stay rooted in presence and fraternity. Try establishing tech-free times during meals, prayer, and community recreation. These moments foster attentive listening, authentic sharing, and deeper communion. As St. John Paul II reminded us, “Human life is enriched through authentic relationships.”



*Sr. Rose Pacatte was interviewed by Norah O'Donnell of CBS News*

At the same time, technology can enhance community life through shared experiences—like watching a meaningful film together, working on a digital storytelling project, or creating music or prayer videos. These communal tech-based rituals can be a source of joy and mission.

### 2. *Using Technology for Shared Learning and Spiritual Growth*

Rather than isolating sisters, technology can foster shared learning and collaboration. Sisters can explore online formation programs, study Church documents together, or engage with faith-based digital content such as Vatican media, Pauline podcasts, or lectures on the theology of communication.

Even AI can be used creatively—for example, composing prayers or hymns together. Pope Francis has invited all communities to build a “culture of care” that includes growing together in wisdom, knowledge, and faith.

For senior sisters, teaching them basic tech skills can open new paths of connection, allowing them to communicate with loved ones, watch livestreamed liturgies, or participate in online retreats. Watching Catholic content together, or following “digital missionaries of hope,” as Pope Francis calls them, can nourish the spirit and renew the mission.

### 3. Using Social Media to Cultivate Empathy and Dialogue

Social media can be more than a stream of selfies or trends—it can be a space for listening and encounter. Communities can reflect together on how their online presence fosters empathy and Gospel values. By sharing their experiences, apostolates, or inspirational reflections, sisters can be digital witnesses of peace and unity.

Pope Francis urges us to “communicate with the heart” and with “gentleness.” Through community discernment and dialogue, sisters can discuss current events, share digital testimonies, and reflect together on the role of justice, human dignity, and truth in the media they consume or create.

### 4. Leading by Example with Balanced Tech Habits

In community life, the example of older or more experienced sisters has lasting influence. Modeling healthy tech use—such as turning off devices during prayer or refraining from distractions during recreation—can gently guide younger sisters toward balance and attentiveness.

As St. John Paul II emphasized, our example shapes others. Using technology for service, evangelization, creativity, or study—without letting it dominate community life—demonstrates that media is a tool for



mission, not a substitute for presence.

When embraced with mindfulness and discernment, technology can strengthen the bonds of consecrated life. Through setting boundaries, learning together, fostering empathy, and leading by example, religious communities can transform screen time into opportunities for deeper communion.

Pope Francis reminds us that technology should never replace the richness of real presence. As women consecrated to the Gospel, we are called to use every means—digital and human—to build love, unity, and mission among ourselves and with the world.

*Rose Pacatte, fsp (adapted from WeCa)*



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## THE BOOK OF PSALMS AT THE HEART OF THE 21<sup>ST</sup> CELEBRATION OF THE BIBLICAL FESTIVAL



The 21<sup>st</sup> annual celebration of the Biblical Festival was once again organized by the Society of St. Paul and the Diocese of Vicenza, along with other sponsoring organizations. This year's event, entitled *Psalms: An Infinite Book*, took place from April 25 to June 1, 2025, spanning multiple cities and regions across Italy.

The Book of Psalms, with its blend of poetry, prayer, and storytelling, is an open and generative work that expresses the complexity of the human dialogue with oneself, the world, and the infinite. The 2025 festival offered a cultural and spiritual reflection that linked the depth of Sacred Scripture with the challenges of contemporary life, inviting participants to become readers, explorers, and interpreters of these ancient texts.

The Psalter—the largest book in the entire biblical corpus—gathers 150 prayers composed over the span of nearly a millennium. By its very nature, it is marked by diversity, giving voice to emotions and experiences that transcend centuries and cultures. This “infinite book” of supplication and praise, sorrow and joy, guilt and forgiveness, listening and conflict, silence and chaos, has revealed itself as a spiritual journey, a path of humanity and transcendence, capable of speaking to both the personal interior life and the collective human experience.

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## THE DAUGHTERS OF SAINT PAUL HAVE TURNED 110

110 years... and it doesn't even feel like it! On June 15th, we celebrate a special anniversary—the day Blessed James Alberione's dream for us began to take shape. It

was a future rooted in the Gospel, to be printed and shared, to be made known and loved through the press and every form of communication that progress would one day offer.

At his side stood a woman of great faith and vision: Teresa Merlo, later known as Sister Thecla. Believing deeply in this prophecy, she became his closest collaborator and the first Superior General of the Daughters of Saint Paul.

Last year, to celebrate the charisma and genius of Sister Thecla Merlo – an original figure in the history of the universal Church, as well as in the world of communication – a very innovative and easily accessible interactive narrative tool was launched about her life and works: *scrollytelling* (from the combination of the English words “scroll” – to unroll and “storytelling” – a narration). This digital narrative technique allows the use of texts, images, videos and graphics in a harmonious, compelling way.

This year, coinciding perfectly with the 110th anniversary of our birth, we have added to this *scrollytelling* experience the options of two Asian languages – Mandarin and Korean – and the possibility for the deaf to fully enjoy the content thanks to the translation into sign language.



The video, launching the *scrollytelling* innovations is available on the official website of the congregation ([paoline.org](http://paoline.org)) and on various social media channels and contains a speech by Sister Veronica Donatello, delegate of the CEI (Italian Episcopal Conference) for people with disabilities as well as a talk by Cardinal Giorgio Marengo, Archbishop of Ulan Bator, Mongolia who were present at the United Nations for an address on this topic.

With this new initiative, we want to continue the path towards more inclusive communication, attentive to all needs, open to the world and to the new frontiers of the Church.

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## WINDOW ON THE CHURCH

### SOUTH SUDAN: CHRISTIAN CHURCHES IN PRAYER AND FASTING FOR PEACE



*Fulfill your good promises, O Lord.* This is the theme that was the guiding thread of 70 days of prayer and fasting for peace in which the Churches of South Sudan have been engaged since June 10<sup>th</sup>. This initiative was announced on Monday June 9<sup>th</sup> by Pastor Tut Kony Nyang Kon, the Secretary General of the Council of Churches of South Sudan “at a time when a complex crisis, characterized by armed conflict, food insecurity and displacement, continues to manifest itself in the youngest nation in the world.”

All the churches have therefore been asked to “ensure that your members commit to praying that South Sudan overcomes the challenges and progress towards the development and prosperity of its citizens and institutions.”

In the meantime, the churches are also carrying the burden of caring for refugees fleeing the war in neighboring Sudan. Many are returning South Sudanese who had previously sought refuge in the northeastern African country, while others are local refugees now facing the harsh realities of war.

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## WINDOW ON THE WORLD

### CARITAS INTERNATIONAL AWARDED FOR DEFENDING HUMANITY



“In a world where religion is often used as a political tool, the work of Caritas demonstrates that faith can still play a vital role in upholding human dignity across borders, through committed action in areas of hardship.” With this motivation, on June 7<sup>th</sup>, Caritas International was honored with the Human Dignity Award, presented by Nanzan Catholic University of Nagoya. Cardinal Tarcisio Isao Kikuchi, Archbishop of Tokyo and President of the global Caritas network, accepted the award. In his remarks, he recalled the missionary origins of Caritas, its growth into a network of 162 national offices, and its presence in ongoing humanitarian crises including Gaza, Ukraine, and Myanmar.

Cardinal Kikuchi emphasized that he accepted the award on behalf of all those engaged in the work of Caritas around the world. He noted that this year’s Human Dignity Award does not simply recognize an institution, but rather a mission that, for over seventy years, has reached every continent and touched millions of lives. It is a service that—before being a profession—is above all a vocation, grounded in the conviction that every person, regardless of origin or circumstance, possesses sacred and inviolable dignity.

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## WINDOW ON COMMUNICATIONS

### DIGITAL COMMUNICATION IN NUMBERS



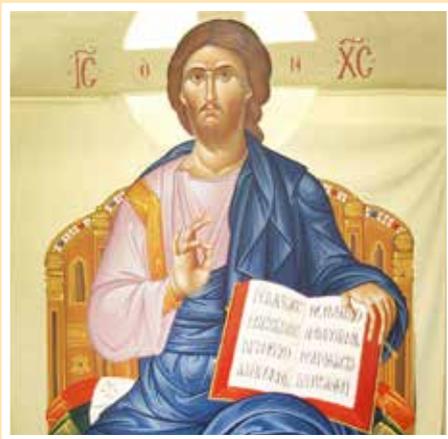
In the last ten years, digital communication has undergone an extraordinary transformation, characterized by exponential growth in both internet and social media users. In 2012, approximately 2.18 billion people of the world’s population were connected to the Internet. A decade later, in January 2022, this number had more than doubled, reaching 4.95 billion, or approximately 62.5% of the global population. At the same time, the adoption of social media has seen an even faster growth. In 2012, there were

approximately 1.48 billion social media users. In January 2022, this number rose to 4.62 billion, tripling in just ten years.

This expansion has not stopped in the following years. In January 2023, internet users reached 5.16 billion, representing 64.4% of the world's population. During the same period, social media users increased to 4.76 billion, or just under 60% of the global population.

In February 2024, data showed that social media users surpassed 5 billion, with 94.3% of internet users between the ages of 16 and 64 saying they had used at least one

social media platform in the past 30 days. In recent years, the social media landscape has changed dramatically. While Facebook and Twitter once dominated the scene, today we have a much wider range of platforms, each with specific characteristics and targets. Instagram, for example, is perfect for visual content and emotional storytelling, while LinkedIn is ideal for professional networking. TikTok has revolutionized the way we communicate with short and engaging videos, while Pinterest remains a reference point for inspiration and online shopping.



### FIRST PROFESSION

JUNE 2025

**Ivandry - Antananarivo, Madagascar  
29 June 2025**

Emma Bienvenue Rahantanirina  
Tsiry Julie Laurancia Rivocharilala  
Laingosoa Nathalia Saholimalala

### PERPETUAL PROFESSIONS

APREL-JUNE 2025

**Lahore Pakistan, 25 April 2025**

Sr. Komal Elizebeth Hameed

**Bogota Colombia, 26 April 2025**

Sr. Ydania Marivel Imbacuan Mangua  
Sr. Sindy Nataly Angarita Tarazona

**Yopougon Congo-Ivory Coast,  
26 April 2025**

Sr. Ella Laetitia Agre

**Belém do Pará, Brazil, 27 April 2025**

Sr. Sheila Silva Araujo

**Mumbai, India, 27 April 2025**

Sr. Madhuri Baliarsingh  
Sr. Mebitha James  
Sr. Kalpana Minj  
Sr. Mina Topno

**Nairobi, Kenya, 2 May 2025**

Sr. Elizabeth Masaku  
Sr. Clementine Kathini Maundu  
Sr. Angellah Mutethya Mwinzi

**Manaus, Brazil, 3 May 2025**

Sr. Silvânia Freire Da Silva

**Lubango, Angola, 4 May 2025**

Sr Matilde Filipa Jamba Tchandja

**Antananarivo, Madagascar,  
18 May 2025**

Sr. Tolotriniavo Colombe  
Razafimanantsoa  
Sr. Véronique Rasoamampihonona

**Bangkok, Thailand, 31 May 2025**

Sr. Manassanam Chantharathongkham

**Pasay, Philippine, 7 June 2025**

Sr. Kayla Ventura

**Itapecerica, Brazil, 8 June 2025**

Sr. Barbara do Rosario Santana Silva

**Kampala, Uganda, 12 June 2025**

Sr. Elizabeth Betty Nabuuso

**Olinda, Brazil, 14 June 2025**

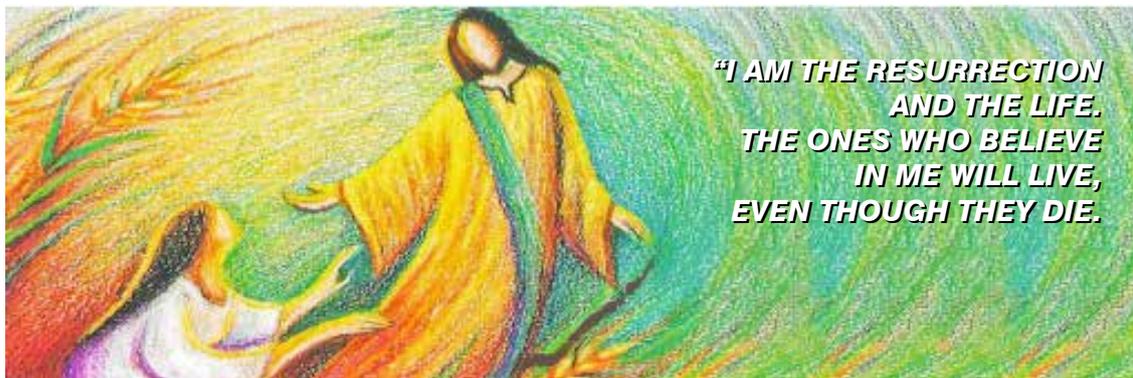
Sr. Aleksandra Ingredy Silva De Araujo

**Taipei, Taiwan, 28 June 2025**

Sr. Teresa Fu Lun Yuan

**Boston, USA, 28 June 2025**

Sr. Julie M. Benedicta



***"I AM THE RESURRECTION  
AND THE LIFE.  
THE ONES WHO BELIEVE  
IN ME WILL LIVE,  
EVEN THOUGH THEY DIE.***

### **DAUGHTERS OF ST. PAUL**

Sr M. Cristina - Gesuina Zara 83 years old - 06.04.2025 Albano GA, Italy  
Sr M. Patrizia - Rita Savelli 94 years old - 21.04.2025 Albano GA, Italy  
Sr Teresa Perez Oria 90 years old - 23.04.2025 Madrid, Spain  
Sr Caterina Adriana Quaglini 95 years old - 26.04.2025 Alba, Italy  
Sr M. Rosaria - M. Teresa Guazzo 83 years old - 05.05.2025 Rome DP, Italy  
Sr Helen Lai Fan Ng 68 years old - 10.05.2025 Hong Kong  
Sr M. Fidelis - Imelda Teresita Tibaldo 91 years old - 15.05.2025 Buenos Aires, Argentina  
Sr M. Bernardina - Evangelina Aguillon 83 years old - 18.05.2025 Pasay RA, Philippines  
Sr M. Lorenza - Elisabetta Corrà 91 years old - 30.05.2025 Albano GA, Italy  
Sr Alice D'Souza 88 years old - 03.06.2025 Mumbai, India  
Sr M. Caterina - Maria Strazzari 86 years old - 08.06.2025 Alba, Italy  
Sr M. Loredana - Vittorina Fabbri 90 years old - 13.06.2025 Alba, Italy  
Sr M. Giampaola - Celina Giordani 96 years old - 03.07.2025 Alba, Italy

### **PARENTS OF THE SISTERS**

Sr Norine Kenfack (father Emmanuel) from the community of Lagos, Nigeria  
Sr Shyni Dharmanayagam (mother Isabella) from the community of Mumbai-Dahisar, India  
Sr Hermelinda Perez Cruz (father Paciano) from the community of Mexico-Bahamasm, Mexico  
Sr Aguida Maria Puel (father Natalin) - in family, Brazil  
Sr Neide Puel (father Natalin) from the community of Curitiba, Brazil  
Sr Nubia Rincón (mother M. Odila) from the community of Bogota O, Columbia  
Sr Marie Paul Curley (mother Mary Teresa) from the community of Boston, United States  
Sr Mary Magdalene Lazarus (mother Angeline) from the community of Secunderabad, India  
Sr Elizabeth Vargas (mother M. Lucia) from the community of Santo Domingo, Ven-Pr-R. Do.  
Sr M. Claire Manyonga Kabwe (mother M. Josée) from the community of Kinshasa SG, Congo  
Sr Thérèse Tshibola Nsaka (mother Thérèse) from the community of Kinshasa SG, Congo

### **PAULINE FAMILY**

Sr M. Liliana - Michelina Ravera pddm, 84 years old - 10.04.2025 Sanfrè, Italy  
Fr Ángel Isidoro Rey Rey ssp, 92 years old - 12.04.2025 Madrid, Spain  
Br Bautista Jesús Carcía De Mateos ssp, 78 years old - 15.04.2025 Madrid, Spain  
Sr M. Manolita - Concepción Rodríguez pddm, 91 years old - 14.04.2025 Madrid, Spain  
Sr M. Fiorina - Michelina Spinelli pddm, 90 years old - 15.04.2025 Albano, Italy  
Sr M. Gianfranca Rulfo pddm, 91 years old - 23.04.2025 Sanfrè, Italy  
Sr M. Luján - Teresita Illanes pddm, 86 years old - 10.05.2025 Córdoba, Argentina  
Sr M. Giancarla - Caterina Barale pddm, 94 years old - 11.05.2025 Verduno, Italy  
Br Martino Pierino Perego ssp, 87 years old - 13.05.2025 Rome, Italy  
Sr M. Scholastique - M. Therese Marthe Couture pddm, 88 years old - 25.05.2025 Montréal, Canada  
Sr Margarete - Antônia Mathilde Lopes sjbp, 89 years old - 16.06.2025 São Paulo, Brazil  
Br Joseph Basil Chennamkulath ssp, 89 years old - 26.06.2025 Kerala, India