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GENERAL COUNCIL

THE JUBILEE OF CONSECRATED PERSONS

Sr. Celine Kalathoor, CSJ

General Council



The Jubilee of Consecrated Persons, entitled: "Pilgrims of Hope, on the Path to Peace," was held in Rome from October 8 -12, 2025. The Jubilee has brought together consecrated women and men from around the world to reflect on the need for peace and to be agents of peace and

witnesses of hope.

The Jubilee is a time of reconciliation and conversion. It is a time of hope and commitment to serve God and God's people in joy and peace. The Jubilee year is called a "Holy Year" because it is intended to promote holiness of life. It is a time to deepen faith, foster harmony and

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communion within the Church and in the world. It calls for an honest and consistent profession of faith in Jesus Christ. We, the members of the CSJ family, could use it as an invitation and opportunity to delve deep into our charism of Unity.

By their way of life, consecrated persons enrich the life and mission of the Church. They manifest to the world that God is their 'enough' and is the source of their hope and joy. Often people approach consecrated persons to share their stories and to find strength and courage. Consecrated persons are an icon and a source of hope to those who experience life as hopeless, burdensome, and meaningless. They are called to be incarnations of God's love, compassion and forgiveness.

Hope is the certainty that God sustains and will never abandon anyone who turns to God in need. Consecrated persons know that they are never alone. Christ walks and works with them and invites them to walk together along with him and with one another in hope building communion.

Pope Francis constantly reminded consecrated persons the importance of encountering and building personal relationship with God by daily prayer, with each other in community and with those whom they serve in mission. "To follow Jesus is not a decision taken once and for all, it is a daily choice." (Pope Francis) It is our relationship with Jesus that gives meaning, joy, hope and peace to our heart and to our life.

The Church calls

Consecrated persons as "Pilgrims of Hope, on the Path to Peace". May this Jubilee year motivate us to make an inward journey, entering deep within, focusing on the purpose of our call, desiring to renew our commitment to live our charism of communion by loving God and God's people without distinction. May God give us the courage and strength to break walls of all kinds that are a threat to living our charism of unity. Let the spirit of Jubilee enable us to build bridges that connect, make the pilgrimage possible and offer hope, peace and unity to our co-travelers. Let us walk with Jesus who is the source of enduring peace, hope and joy and with one another as co-pilgrims to celebrate with gratitude the joy of consecrated life.

THE CANTICLE OF THE CREATURES: A MANIFESTO FOR TODAY

Sr. Maria Cristina Gavazzi, CSJ

General Council



In this year when we remember the eighth centenary of the Cantic of the Creatures of St Francis of Assisi, a reflection on the text and its ability to respond to today's consumerist idolatry is an invitation to rediscover that all is gift. The Cantic is considered to be the first poetic text in the Italian vernacular, but its value goes beyond literature. It is a prayer, a hymn to life, cosmic brotherhood/sisterhood, an act of praising God through the whole of creation, experienced as a gift to be welcomed.





Francis was born and grew up in an environment of merchants and tradespeople, from his youth learned the value of things, the language of trade, the logic of profit. His formation was tied to the world of business and the bourgeois mentality that, in the 13th century, was strongly established in the cities. This cannot be ignored in order to fully understand the radicality of Francis' choice. When he chose poverty, it was not only a spiritual act but a rupture with the mercantile culture of evaluating, bargaining, making a profit.

He removed his clothing and stood nude before the bishop and the city, returning all to his father, renouncing ownership of anything: a symbolic gesture that was a sign of his rejection of the economic logic in the life he was undertaking. His faith and concrete imitation of the poor Christ, not only in words, but in his way of life. Precisely because he knew the value of things, Francis chose to live in total self-giving, withdrawing from every calculation and the logic of trade, power, money.

If we reread the Cantic of the Creatures

in this light, the distinction between inhabiting and possessing is clear. St Francis does not celebrate nature as something to be used, to be reduced to an object, but rather as a living reality with which we have an interactive relationship: the sun, the moon, fire, water, earth – all creatures are called brother or sister. The language of the Cantic is theological: every creature shares the same origin, is a sign of the presence of the creator and has its own inherent dignity. In this view, inhabiting the world means recognizing one's place in

a network of relationships. Inhabiting is linked to respect, welcome and care.

Contemporary idolatry is made up of consumer goods, the ideology of success and productivity. The Canticle of the Creatures unmasks this idolatry, proposing an alternative logic: the world is not a

supermarket at our disposal, but a mystery to inhabit. In the era of global warming, the ecological crisis that is a sign of the rupture between humanity and nature, the Canticle of the Creatures is more timely than ever. To reread the Canticle today means to rediscover the beauty of what is small,

the power of simplicity. It means to learn how to give thanks rather than demand, to contemplate rather than possess. In short, St. Francis invites us, with the Canticle, to a radical change in perspective, to rediscover that all is gift. And what is gift is not possessed but welcomed.

WHAT ARE YOUR WAYS OF THINKING? GLIMPSES FROM A JPIC-SEMINARY IN NORWAY

Helga Hass-Männle

Norway



On Sunday September 7th, sisters and associates in Oslo, Norway gathered at the sisters' house to learn

about and discuss issues concerning JPIC. We started by examining what JPIC means: Justice, Peace and Integrity of Creation. "What

is 'justice'?", the participants were asked. A wide range of answers followed including balance, the same possibilities for all, based on the needs



of individuals, the law and human rights, taking care of each other, etc.

JPIC is a way of life and a framework for action and is based on the social doctrine of the Catholic Church which began with Pope Leo XIII in 1891. Vatican II broadened social doctrine in its document *Gaudium and Spes*. Then in 1971 the World Synod of Catholic Bishops discussed social justice, with their final document “Justice in the World” (*Iustitia in Mundo*), being a powerful expression of the Church’s responsibility

in the face of global injustice. They affirmed that Christian social morality cannot be isolated from the gospel, grace, and salvation and recognized that the Church must bear witness to justice in her own life in order to be credible in calling for justice in the world. This document responded to the “signs of the times” – with increasing global inequality, the aftermath of colonialism and the struggle for human rights – and prepared the ground for the JPIC-movement.

With his important encyclical *Laudato Si’* (2015),

Pope Francis expanded the perspective of JPIC to include the whole creation. Social justice and environmental protection are linked to poverty, climate, economy and human dignity. After publication of the encyclical arose the *Laudato Si’*-movement. Along with the JPIC movement it is deeply rooted in Catholic social teaching and both movements are closely linked to each other. They emphasize care for creation and human dignity.

After learning about the history of the movement



we examined the JPIC commission's Strategic Plan with its six priority areas: Formation, Efforts on the appeals of Laudato Si' through integral ecology, Migrants/Refugees, Human trafficking, Gender equality and empowerment of women and girls (SDG #5) and Conflict Resolution and development of non-violent strategies.

Some time was used at the end of the first work session to answer two questions which the JPIC commission sent out in July, in preparation for COP30 in Belém, Brazil 10-21

November. Lively discussions arose and a lot of ideas were put on paper.

The last topic of the Strategic Plan was presented in more detail by Sr. Anette Moltubakk, provincial in Norway. She introduced us to the term 'culture' and showed how diverse human cohabitation can be and is. This may lead to conflicts which can be solved in a non-violent way which requires much skill. It starts with awareness of how we think and speak and act. To illustrate the importance of this Sr. Anette gave us a drawing of two people facing

each other. No text, no details of their faces, only gestures. It was amazing how many interpretations of what was going on between the two were produced. We really need to practice noticing the ways in which we think – and eventually widen our ways of thinking, our perceptions and conclusions!

With a lot of new ideas and motivations we concluded our meeting with vespers, where we used the petitions of the ongoing Season of Creation, and an evening meal as is appropriate in our Catholic context.

PROVINCE OF BRAZIL HOLDS FORMATION ON ETHICS AND COMMUNICATION

Sr. Eliana Aparecida dos Santos, CSJ

Brazil



At the end of August, the Brazilian province of the Sisters of Saint Joseph of Chambéry came together for a morning of formation and reflection on the role of ethics in communication, organized by the province's communication team. The session was led by professor and researcher Luiz Mauro Sá Martino, a national figure in the field of communication and media ethics. The event was held online bringing together communities from various regions of the country and was marked by active

participation and dialogue.

Using accessible and engaging language, Professor Luiz Mauro delivered a talk that combined theory, everyday experiences, and human sensitivity. A journalist with a Master's and PhD in Social Sciences and a scholar of Jungian psychology, he addressed the theme "Ethics and/in Communication," emphasizing that the basis of all communication lies in the awareness that "on the other side of the screen, there is a person." For him, this simple recognition is the starting point of ethical responsibility

in the digital world.

During his presentation, he reminded the audience that the word "communication" comes from the Latin *communicare*, meaning "to make common." To communicate, therefore, is to create community, establish communion, and share what was once individual. "Communication has the power to generate communion, but also to isolate," he noted. "That's why ethical communication is one that respects others and is mindful of the effects it produces."

With humour and gentleness, the professor illustrated his ideas with simple stories, such as a mother scolding her son via a WhatsApp voice message on a bus—an example of the blurred boundaries between public and private. “Communication today has changed the way we relate to one another. What was once intimate has become public. We must remember that every message has a human recipient, with feelings and limits,” he stated.

Throughout the talk, he summed up communication ethics in three key words: respect, response, and responsibility. Respect recognizes the dignity of the other; response expresses listening and dialogue; and responsibility reflects care for the impact of our messages. “When we stop respecting others, we stop respecting ourselves,” he said.

The sisters responded enthusiastically and shared how the professor’s reflections resonated with the charism of the Congregation, which is centered on communion and unity. Many acknowledged the importance of cultivating simple gestures of empathy, like a “good morning” that can transform



the atmosphere, and the need for discernment when sharing messages or images.

When asked about artificial intelligence, the professor emphasized that there’s no need to fear technology, but rather to understand and use it wisely. “Artificial intelligence is neither intelligent nor artificial—it’s the result of human intelligence. The danger lies in delegating to it what is inherently human: encounters, smiles, and care,” he explained.

At the end, Sister Maria da Consolação Rocha Coelho, the Provincial Superior, thanked everyone for their presence and highlighted

the desire to continue the reflection. “We need to keep talking about ethics and communication, because this topic touches the heart of our mission,” she affirmed. The session left participants with the sense that communication is, above all, an act of love and responsibility—an opportunity to rediscover that in words, gestures, and on screens, the essential is to create communion and hope.

My calling card and what authenticates each day, each relationship, each activity, is my charism, which is my “identity card.” It is the mirror that reflects who I am and what I must continue to build.

CELEBRATING A 140TH ANNIVERSARY

Sr. Barbara Mullen, CSJ

USA



The French frigate, *Isère*, arrived in New York Harbor on June 17, 1885, loaded with the disassembled Statue of Liberty in 214 crates. 'Lady Liberty' was not assembled and dedicated until October 28, 1886—a full 16 months later. Our pioneer Sisters (Martha, Mary of Jesus, Honora, Josephine, and Francis Henrietta) sailed on the French ship, *La Normandie*, mooring in the same New York Harbor on October 12, 1885, four months after *Lady Liberty*. Within two weeks, they had traveled 145 miles north by horse and carriage to Lee, Massachusetts, and by the end of October, opened St. Mary's our first school. From that Atlantic Ocean crossing and unheralded landing in 1885, today we stand on the shoulders of these first





five women and hundreds more who answered God's invitation to become Sisters of St. Joseph of Chambéry.

This year marks the 140th Anniversary of the North American Province. In the first 80 years, we opened and taught in 35 grammar schools and one high school for girls as well as two diocesan high schools. We founded and administered three Catholic hospitals, two of which had nursing schools. Energy and growth marked the early days of the Province as we said 'yes' to Mission in education and healthcare. Over the years many of our sisters left the USA for other countries, responding to

Congregational calls to Brazil, the Czech Republic, Denmark, India, Ireland, Italy, Liberia, Mexico, Pakistan, Sweden, and Wales. After Vatican II mission called us forward as we educated ourselves for new ministries.

We became social workers, lawyers, parish administrators, theologians, spiritual and retreat directors, prison pastoral ministers, advocates for refugees and immigrants, and so much more. The unsheltered and food-deprived voices called us to serve in the inner cities. In the early 1980s, the AIDS/HIV crisis caught our attention, and we opened a 'home' for men and women

afflicted with the disease. Collaboration with religious communities and with lay associates and partners grew. No call went unanswered as sisters stepped out in faith to serve.

Our three 140th Anniversary celebrations held this year were simple, yet profound in meaning. Our local Archbishop, Christopher Coyne, presided at our Provincial House on March 19, at our St. Joseph Feast Day Mass attended by Sisters and CSJ Associates, during which vows by Sisters and promises by CSJ Associates were renewed.

In June, we invited our lay staff in the Provincial

House (dietary and healthcare), our Partners in Mission, and Family of St. Joseph members to gather for a festive dinner. During the dinner, we expressed gratitude for their service to and with us as we reached out to our world and her needy people. Collaboration is a way of life that expands opportunities to be on

Mission.

Our closing celebration brought family, benefactors, and friends together at Holy Family Retreat and Conference Center, a ministry of the Passionist Fathers, for an evening of tasty pasta, much conversation, and the chance to reminisce on years of friendship and support

these good women and men provided to the Province.

While the actual 140th Anniversary Year draws to a close, Sisters and CSJ Associates, Mission Partners and Companions of St. Joseph eagerly look forward with great expectation to the plans God has in mind for the Province in the coming years.

DIGITAL RESPONSIBILITY, ARTIFICIAL INTELLIGENCE, AND STRATEGIC EVANGELIZATION

**Sr. Eliana Aparecida dos Santos CSJ &
Alexsandro Alves da Silva, LPP**

Brazil



Religious communicators, specialists, and leaders of Consecrated Life gathered in São Paulo for two days in September to reflect on the direction of Church communication in the face of contemporary technological and social challenges. The 2nd

Communication Congress of the National Conference of Religious in Brazil, held at Santa Marcelina College, had as theme “Innovation, Artificial Intelligence, and Institutional Strategies” and brought together over 300 participants from across the country.

Among the attendees

were Sisters of Saint Joseph of Chambéry — Eliana Aparecida dos Santos, Rosane Steffenon, and Rozângela Steffenon — along with Alexsandro Alves da Silva, an associate of the sisters. The congress highlighted the urgent need for strategic, ethical, and sensitive ecclesial



communication, grounded in active listening and commitment to the common good.

The opening keynote was delivered by Dr. Nataša Govekar, Director of Pastoral Theology at the Vatican's Dicastery for Communication. Drawing inspiration from the Eucharist, she proposed a new way of communicating: welcoming what is new in the world and becoming new for the world. "When we share the bread and say 'Amen,' we recognize the Body of Christ – not only on the altar but in every person," she stated. She also warned of the dangers of misinformation and "digital bubbles," advocating for source verification and the cultivation of empathy and fruitful silence as essential communication practices. Dr. Kleber M. Rodrigues addressed the impact

of Artificial Intelligence and algorithms on human behaviours, emphasizing the importance of ethical and collaborative leadership, capable of using technology consciously and in service of the common good. Sr. Nina Krapić, also from the Vatican's Dicastery for Communication, reflected on the digital presence of Religious Life, stressing that social media should be a space for communion and listening, not self-

promotion. According to her, the online identity of religious individuals should not follow the logic of celebrity, but rather witness authentically and engage in dialogue. Other experts covered key topics such as: the importance of strategic communication in religious institutions; the role of institutional narratives in shaping the Church's identity – communication goes beyond words; communication in times of crisis – to communicate is to care. Institutional responses must be ethical, transparent, and empathetic, aiming to restore trust and relationships.

Closing the congress, communication specialist Maria Cristina Machado Domingues explored the possibilities and limits of Artificial Intelligence in the Church. According



to her, technology can support evangelization, catechesis, and inclusion — but it can never replace human witness and friendly welcome. The Church, she emphasized, must take an active role in the ethical debate surrounding AI to ensure that its use always upholds human dignity and justice.

Throughout the event, it became clear that communication is more than just a technique — it is a vocation and mission. To communicate is to share life, to bring hearts closer, and to make faith



and hope visible. In times of rapid change and global challenges, the Church is called to communicate with responsibility, creativity,

attentive listening, and truth — as a concrete expression of its evangelizing mission and its commitment to the dignity of life.

NEW SAINTS

Sr. Ann Joseph Ryan	83	Pachmarhi	01.09.2025
Sr. Maria Tereza Somavilla	85	Brazil	05.09.2025
Sr. Rita McNally	101	USA	06.09.2025
Sr. Gemma Vittone	92	Italy	09.09.2025
Sr. Alda Maria Pasticeli	91	Brazil	15.09.2025
Sr. Marie Du Sacré Coeur Bonnert	95	France	07.10.2025
Sr. Gunhild Abeln	84	Norway	07.10.2025
Sr. Adelaide Pomatti	88	Brazil	16.10.2025

PILGRIMAGE TO ROME: FOR AND WITH YOUNG PEOPLE

Sr. Rosalba Scaturro, CSJ

Italy



From July 28 to August 3 the city of Rome welcomed more than one million young people who joyfully invaded the streets of the city. On the 30 and 31 of July, in preparation for the intense triduum of their jubilee, the diocese, Caritas and religious congregations organized a great number of events for the pilgrims. Our congregation, as well, offered a dynamic workshop entitled “My way of walking. Laboratory to discover my unique way of being in the world”.

This workshop was included in the list of events of the Jesuits who had asked for and received the participation of some communities of women religious who have Ignatian spirituality. One page of the

site Magis EUM was home to all the initiatives, grouped according to: music and theatre; conferences and debates; visits to Ignatian sites; prayers and liturgies; where groups could register ahead of time.

“My way of walking. Laboratory to discover my unique way of being in the world” sought to bring out the *modus vivendi* of each participant through a series of exercises, games and dynamics – a way in which each individual can be themselves without the mask of words. But at the end of the meeting there was time to discuss the experience they just had, helping them to understand their own ways of acting and/or reacting, the attitudes with which they looked to the future and,

at the same time, the way in which they deal with the present and the unforeseen things that life places in their path. The whole was mixed with the word of God.

When the group arrived in the room of the Assumption in the Gesu Church, they heard a reading from the book of Jeremiah, chapter 18: “Go down to the potter’s shop where I will speak to your heart” to help the participants enter into the good disposition of generosity and trust, and to rest in the hands of the potter. Other passages recalled the way Mary of Nazareth was in the world, filled with gratitude, the deluded disciples of Emmaus, Abraham the faithful pilgrim, unaware of his destination. The gathering ended with the

story of the Good Samaritan, a man who lived in in the world with his convictions and priorities and who allowed Life to disrupt his plans, infecting others with hope.

The experience of July 30 and 31 in Rome was an intense and meaningful experience, that from its inception was already marked with openness to new ideas. The workshop, in fact, came to light in within the group of "Ignatian women religious", a small nucleus of sisters of different congregations who have been meeting for more than three

years, organizing online prayers for young people. Congregations that are part of the Ignatian women religious are: Sisters of the Cenacle, Auxiliaries of Purgatory, Daughters of the Heart of Mary and the Sisters of St Joseph of

Chambéry. For the group, the jubilee of young people was a propitious moment to experiment in a different way and to allow the members to better know one another and strengthen bonds of collaboration and human and spiritual support.



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