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GENERAL COUNCIL

MAGNIFICA HUMANITAS: AI SERVES HUMANITY, NOT THE POWER OF A FEW

Sr. Maria Cristina Gavazzi, CSJ

General Council



“**H**umanity, created by God in all its grandeur, is today facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together.” The beginning of the first encyclical of Leo XIV - On safeguarding the human person in the time of artificial

intelligence – summarizes its basic rationale and aim.

What follows is a preliminary reflection on “Magnifica humanitas,” Pope Leo’s encyclical on care of the human person in the age of AI, published by the Vatican on May 25.

AI has been a preoccupation of the Holy Father from the

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beginning of his pontificate, mentioned many times in his talks, homilies and catechesis. Pope Leo also established the Interdicastery Commission on Artificial Intelligence, a new pontifical commission interconnected with various dicasteries, to address this issue; and he also spoke of this in his recent discourse for the World Day of Social Communication.

The personal presentation of the document by the Holy Father on May 25 in the Aula Paul VI (where the synod had gathered) is very unusual. This demonstrated the deep personal interest the Pope has for this topic and the desire to assure himself that the media would fully understand its significance.

Leo XIV warns against the “technocratic paradigm” already denounced by Frances and whereby every decision is dictated exclusively by the criteria of efficiency and profit. He makes it clear that the most powerful technology is not necessarily the best; AI can imitate and mimic human beings, but it lacks a moral conscience, empathy, and emotional, relational and spiritual capacity. Thus it is necessary to approach AI with a balanced and vigilant mindset, maintaining clarity on the responsibilities involved at every stage and focusing on appropriate policies and legal frameworks, independent



oversight and the education of users. Above all there is need for a code of ethics grounded in the shared criteria of social justice.

For years, the Vatican has been providing information on this issue to those working in this field, be it in formal or informal ways. It boasts a surprising number of recognized experts (theological and technical) in its sphere of influence.

The encyclical was signed (and thus formally dated) on the 135th anniversary of *Rerum Novarum*, the revolutionary encyclical of Pope Leo XIII on work, the rights of workers, labor unions and many other social issues, which was the foundation of the modern social justice movement in the Church. Many believe that Cardinal Robert Prevost chose the name “Leo” at the time

of his election as pope (the first decision after accepting the office) as a tribute to this champion of social justice and workers’ rights.

Finally, just as *Laudato Si*, which redefined the question of climate change as not only a scientific and social issue, but also a spiritual one, *Magnifica Humanitas* will do the same for artificial intelligence, helping the Church and the world to consider this urgent issue from a spiritual perspective and, as in *Laudato Si*, in a systematic way.

When it comes to AI, the real alternative is not between enthusiasm and fear, but between two ways of shaping progress: in service to people or to the logic of power. This choice is a call to everyone. Building Babel or Jerusalem, the two “cities” of man and of God as St. Augustine described them, begins with each of us.

THE MANY FACES OF POVERTY IN AMERICA

Sr. Justina Mathew, CSJ

Nagpur/India



Whenver the word 'poverty' is mentioned, our thoughts naturally turn to those who lack food, shelter, or financial security. Yet, during my years of missionary service in the United States, I have come to understand that poverty has many faces. Some people live in beautiful homes yet suffer from loneliness. Others enjoy successful careers but struggle with anxiety, depression, broken relationships, or a loss of purpose. Many are poor in hope, in faith, in confidence, or in the simple assurance that someone genuinely cares for them.

Since beginning my mission in America in 2010,



I have had the privilege of serving people from diverse cultures and backgrounds. As a Catholic nun and a registered nurse, I have encountered

individuals whose deepest need was not financial assistance but compassionate accompaniment. They needed someone to listen without



judgment, to encourage them when they doubted themselves, and to remind them that every human person possesses God-given dignity.

One of the most rewarding aspects of my ministry has been walking alongside women who were striving to rebuild their lives. Some were new immigrants adjusting to an unfamiliar country. Others had lost confidence after difficult life experiences. Together we worked on practical goals such as learning to drive, preparing résumés, exploring careers, and developing the confidence to live independently.

Watching these women flourish has been one of the greatest blessings of my vocation. Their success has reminded me that authentic

charity is not simply giving to people—it is empowering them to discover the gifts God has already placed within them.

The Gospel continually calls us to broaden our understanding of the poor. Christ is present not only in those who lack material resources but also in those who hunger for love, acceptance, wisdom, friendship, emotional healing, spiritual direction, and hope. Sometimes the greatest act of mercy is offering our time, our presence, our knowledge, and our willingness to accompany another person through life's struggles.

In a world that often measures success by wealth and achievement, Christ invites us to measure our

lives by compassion. Every kind word, every act of encouragement, every lesson shared, every prayer offered, and every person empowered becomes a reflection of God's love. True wealth is not found in what we possess, but in the lives we touch. When we restore hope to another person, we become instruments of God's mercy and living witnesses to the Gospel.

My missionary journey has taught me that the poorest person is often the one who feels forgotten. May we have the courage to see beyond appearances, to recognize Christ in every person we meet, and to respond with hearts filled with faith, compassion, and love.

ITALIAN PROVINCE SAYS “STOP KILLER ROBOTS”

Sr. Mariaelena Aceti, CSJ

Italy



The province of Italy has endorsed the Investor Statement of the international coalition “Stop Killer Robots,” joining with faith-based and mission-oriented organizations

affiliated with the Italian Interreligious Center for Dialogue with Businesses. Through this commitment, the province gives voice to a conviction rooted in the St. Joseph charism: every

human being possesses an unalienable dignity that no technology can measure or condemn.

The so-called “killer robots” – technically known as autonomous weapons



systems – are military devices capable of choosing and striking targets using algorithms, without a human making the final decision. This is not science fiction; these systems already exist and the international community has yet to establish binding regulations. The coalition Stop Killer Robots that unites 270 organizations worldwide calls on governments to establish an international treaty by the end of 2026.

Only six days after our signing the Italian Interreligious Center for

Dialogue with Businesses, Pope Leo XIV published his first encyclical, Magnifica Humanitas, calling all to be careful that the development of artificial intelligence is not without human control. “The moral responsibility for deciding the life of a human being cannot and must not be handed over to an algorithm.” (Alexander Viscovi, Secretary General of CIID). At the global level, the Investor Statement has already been signed by more than 60 international institutional investors, among which is the Euro-Mediterranean province

of the Jesuits. This commitment is part of a responsible investment strategy that the province has been pursuing for several years, in accordance with the Congregation’s guidelines, in the belief that managing our patrimony with awareness is an act of fidelity to the Gospel. We invite all the sisters to become aware of the Stop Killer Robot initiative, to share it with their networks, to make it a focus of reflection and prayer and to take a stand through institutional investments.

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Sr. Maria Elisa	89	Italy	27.06.2026
Sr. Hildegard Doods	87	Denmark	11.07.2026
Sr. Agathe Liebrand	94	Norway	12.07.2026
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Sr. Lydia Goetz	93	Denmark	08.08.2026
Sr. Marian Kalamparambil	89	Nirmala	11.08.2026
Sr. Jesuina Maria Fassini	97	Brazil	19.08.2026

FILTERING OUR WORDS IN A NOISY WORLD

Sr. Laveena D'Souza, CSJ

Tanmaya/India



In an age of instant messaging, emotional reactions, and digital overload, daily communication is becoming increasingly vulnerable to distortion. The call for “communication filters” is emerging as a vital response — not to restrict dialogue, but to purify it.

Today’s communication is shaped by countless influences. Cultural differences, emotional states, language gaps, personal biases, stereotypes, and even physical disruptions like noise or unstable internet connections can alter the

meaning of a message. These invisible filters often lead to misunderstanding, conflict, and fragmentation.

The call to filter communication resonates deeply with the charism of communion, which emphasizes unity, reconciliation, and the transmission of God’s love through everyday encounters. In this vision, communication is not merely an exchange of information but a sacred act that builds bridges, heals divisions, and strengthens the bonds that hold communities together.

This call echoes the teaching of Pope Francis

who, during his lifetime, consistently warned against gossip, fake news, and the manipulation of communication. In his messages for World Communications Day, he invited people to “listen with the heart,” to seek truth patiently, and to use words that foster encounter rather than hostility.

Pope Leo XIV also stresses that communication must be rooted in integrity, guided by discernment, and always oriented towards building communion. He calls for a “culture of purified speech,” where individuals



filter out anger, prejudice, and haste, allowing truth and charity to shape their words.

Filtering communication means pausing before reacting, checking facts before sharing, and listening attentively before assuming. It means choosing expressions that promote unity rather than division. Just as water requires purification to be safe, communication requires

discernment to remain truthful, respectful, and life giving.

Practical steps include active listening, empathy, cultural sensitivity and clear expression, free from jargon or ambiguity. Regular feedback helps prevent small misunderstandings from becoming larger conflicts. Personal development through formation, reading, or training strengthens communication skills over

time.

In a world where messages can be amplified within seconds and emotions can escalate just as quickly, the call is simple yet profound: filter communication with truth, goodwill, and discernment. In doing so, we honor the deeper vocation of communion, nurturing relationships that reflect unity, respect, and the dignity of every person we encounter.

COMMUNICATION AS AN EVANGELIZING MISSION

Sr. Eliana Aparecida dos Santos CSJ

Brazil



More than 1,500 members of the Pastoral Communication Commission (PASCOM), from all regions of Brazil, participated in the 9th National PASCOM Meeting, held from July 24 to 26, 2026, in Aparecida (SP). Promoted by PASCOM Brazil and the National Conference of Bishops of Brazil, the meeting had as its theme “Evangelization in Motion: the pastoral dimension of communication”, featuring lectures, workshops, and moments of spirituality to reflect on the challenges and possibilities of communication in the mission of the Church.

The program emphasized that communication, for the





Church, goes far beyond mastering technologies and social networks. Inspired by Jesus Christ who is recognized as the great communicator, communication is born from encounter, testimony, listening, and being close to people. It was stressed that Pastoral Communication must be at the service of communion, evangelization, and the building of more fraternal human relationships.

Among the speakers, the Prefect of the Dicastery for Communication, Paolo Ruffino, reflected on the need for communication grounded in truth, love, and responsibility in face of the challenges of digital culture and artificial intelligence. He highlighted that technologies offer important opportunities but can never replace the human ability to create bonds,

cultivate trust, and promote authentic encounters. Christian communication cannot become self-promotion or marketing, but must remain faithful to the Gospel and the mission of the Church.

Participants were invited to understand the digital world as a true space for evangelization, without losing sight that the communicator's identity is born from ecclesial experience. Evangelizing on social media requires spirituality, discernment, fidelity to Christ's message, and presence within communities. The digital is an instrument at the service of mission, never its center.

The climate crisis was also present in the reflections, reinforcing the commitment of communication to active hope, socio-environmental

justice, and the promotion of a culture of care. The Church was presented as a protagonist in building ecological awareness that awakens responsibility, solidarity, and conversion in the face of today's challenges.

One of the workshops explored the concept of PASCOM OnLife, which understands the digital environment as part of human experience itself. The meeting reinforced that to communicate is to care for people, educating them in digital citizenship, fostering dialogue, and forming communities capable of living communion even on social media.

Closing the meeting, the reflection on the "gestures of encounter" recalled that the greatest crisis of our time is not technological, but relational. Inspired by the way Jesus communicated, participants were invited to cultivate communication marked by presence, listening, and care. More than producing content or seeking metrics, PASCOM's mission is to promote encounters that lead to the experience of God and strengthen the life of communities. After all, as was recalled during the event, Jesus did not promote engagement; He promoted conversion.

SERVANT LEADERSHIP: A PATH OF CARE, AWARENESS, AND TRANSFORMATION

Sr. Ignes Cristina Malinoski, CSJ

Brazil



In a context marked by rapid transformations and new challenges for the mission, the Formative Meeting of Sisters up to 60 years old, held from July 17 to 19, 2026, in Itu (SP), reflected on the theme “Prophetic and Servant Leadership,” offering an understanding of leadership inspired by Jesus, whose authority is manifested in service, care, and the promotion of life.

The program emphasized that servant leadership does not arise from the desire to exercise power, but from the willingness to place one’s gifts at the service of the mission and of people. It is

an inner attitude that can be developed throughout life, regardless of positions or function. To lead is to assume responsibility for the common good, cultivating creativity, strengthening

bonds, and inspiring each person to take an active role.

Facilitator Ana Reis highlighted that no one truly cares for another without first learning to care for themselves. Therefore,





self-knowledge, emotional balance, and recognition of one's own limits are essential conditions for healthy leadership. Those who embrace their fragilities become better able to establish relationships that foster empathy and promote the growth of communities.

Another important point was the reflection on experiences of suffering, loss, and abusive relationships, which can compromise one's ability to lead. Strengthening leadership also means creating spaces of healing, where it is possible to reframe one's own story, recover inner freedom, and renew the willingness to

serve.

Inspired by the Gospel account of the healing of the paralytic, the formation recalled that the leader is called to "open roofs," removing obstacles, unreasonable demands, and structures that prevent people from flourishing. To lead is to create conditions for each person to discover their gifts, rise, and walk with autonomy and hope.

Listening emerged as one of the pillars of servant leadership. Listening before deciding, understanding before judging, and welcoming before responding strengthens trust, generates co-responsibility, and

transforms communities into spaces of communion. Thus, leadership ceases to be centered only on results and instead promotes healthy relationships, sustained by tenderness, care, and mutual commitment.

The formation also deconstructed myths about leadership, showing that it does not depend on a strong personality, influence, or institutional power, but on a permanent willingness to learn, discern, and walk with others. From a Christian perspective, its foundation lies in the attitudes of Jesus: to love, to serve, to share, and to promote the dignity of each person.

COCKROACH JANATA PARTY: INDIA'S VIRAL YOUTH MOVEMENT

Sr. Navya Neelamvilail, CSJ

Pachmarhi/India



The Cockroach Janata Party (CJP) – “Janata” meaning “people” – began as a youth-led satirical political movement that emerged on Social Media in May 2026, founded by Abhijeet Dipke. The spark

behind the Cockroach Janata Party came from a courtroom comment made on 15 May 2026.

During a hearing, Chief Justice Surya Kant stated: “There are youngsters like cockroaches, who don’t get

any employment or have any place in a profession.” With the statement having gone viral, many young Indians felt insulted, especially at a time when unemployment, exam paper leaks, and rising living costs were already causing





frustration.

The very next day, Abhijeet Dipke launched the Cockroach Janata Party online with the tagline: “Voice of the Lazy & Unemployed”. The movement spread across Instagram, X, and YouTube almost instantly. The rapid rise of the Cockroach Janata Party surprised everyone. Within just a few days: millions followed the Instagram page, thousands signed up as members, memes and parody videos flooded social media and political influencers started discussing the movement. The young people reclaimed the insulting label that had been used against them. Instead of being discouraged, they transformed it into a

symbol of resilience, unity, and resistance. Through social media, peaceful demonstrations, hunger strikes, and marches across the country, students mobilized unprecedented public support.

During the 20 July peaceful ‘Cockroach’ March to Parliament, police used violence in their attempt to stop the march. Images of students being subjected to police action while marching peacefully spread widely across social media, strengthening public support for the movement. The young people were not intimidated by police brutality. When the police dismantled the protest site, they rebuilt it and returned

in even greater numbers, drawing supporters from across India. Despite obstacles, they persisted with their protest, holding firm to their demands until 25th July 2026, when the government agreed to several of the demands while promising broader reforms. Political analysts describe the episode as one of the most significant victories for a youth-led movement in India in recent years. Whether the promised reforms are implemented remains to be seen, but the movement has already demonstrated the power of organized, peaceful civic action in the world’s largest democracy.

The cockroach is merely a symbol; the real story is the growing frustration of India’s youth over jobs, education, and accountability of the government. The “cockroach” metaphor reflects their resilient, decentralized nature that makes them difficult to suppress. The movement has demonstrated the power of Gen Z activism in India, achieving what established opposition parties have struggled to accomplish—forcing significant government concessions.

IN COMMUNION WITH THE COCKROACHES

Sr. Navya Neelamvilail, CSJ

Pachmarhi/India



On 22nd June 2026 I was flying home through Delhi and had approximately three to four hours between flights. Quite unexpectedly, it occurred to me that Jantar Mantar—the site of the Cockroach Janata students’ protest—was only 14 kilometres from the airport. It was the third day of their protest. Without a second thought, I hired a taxi, placed my trolley bag beside me, and headed there. It was 09:00 am. I wanted to see those young Cockroaches and congratulate them for this bold move to change the education system.

Having followed the movement online day after day since May 2026, I wanted to witness firsthand how these young people were peacefully carrying forward their protest. More than

anything, I wanted to meet Abhijeet Dipke, the founder of the movement, congratulate him for his courage and perseverance, and thank him for inspiring thousands of young people to believe that peaceful democratic action can bring about change.

As I reached Jantar Mantar, I saw police everywhere. Without any fear or hesitation, I proceeded, scanned my bag, and made my way towards the stage where Abhijeet Dipke was seated. I asked a young man, Kunal, to help me meet



Kunal who interviewed S. Navya

Abhijeet. While waiting for the crowd around Abhijeet to disperse, Kunal interviewed me about how I viewed the Cockroach Janata Party's movement and my experience of India's education system.

What I saw in Abhijeet was nothing short of a prophet of our times — a young man standing fearlessly at the eye of a storm, boldly confronting police, media personnel, and onlookers who had come merely to collect headlines, but had little interest in the soul of the movement itself. There was a quiet fire in his eyes, an unshakeable resolve that no camera could fully capture and no authority could easily extinguish.

When I finally shook hands with Abhijeet, I felt the weight of everything he was carrying — not just for himself, but for an entire

generation. I wished him God's blessings, held his hand for a moment longer than a casual greeting, and told him that he was not alone. In that brief encounter, I wanted him to know that the struggles of these young people had touched hearts far beyond Jantar Mantar, and stirred the conscience of those who still dared to hope for a better India.

I had also hoped to meet Sonam Wangchuk, whose support for the movement had encouraged many young people. Unfortunately, I learned that he had already left for an international engagement and would return to the protest site in two days. I was disappointed to miss him, but I was grateful for the opportunity to meet Abhijeet and the other young protesters who were

present that morning. Their commitment to the cause was evident, and it was clear that the movement extended well beyond any single individual.

There was nothing dramatic about my visit. I was simply another citizen standing among young people who believed in justice. I congratulated them, wished them strength, and expressed my solidarity. They were ordinary young men and women, yet their commitment to reforming India's education system was extraordinary.

As I left Jantar Mantar and returned to the airport with my trolley bag, I carried with me something far more valuable than what I had brought. I carried hope—hope that when young people refuse to give up, and when ordinary citizens choose to stand with them, meaningful change is still possible.

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