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CSJournal

Congregation of the Sisters of St. Joseph of Chambéry
September - October • Year 2026 - n . 5

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BONDS, SILENCE, AND SPIRITUAL MATURITY

Sr. Elisa Fátima Zuanazzi, CSJ

General Council



The Personal Encounter with Christ, in Community and at the Heart of the Mission

At the heart of consecrated life, before any mission or service, lies the personal encounter with Jesus Christ. For the Sisters of Saint Joseph of Chambery, this encounter is the permanent source of apostolic fruitfulness. Following Christ is not about adhering to a program, but about allowing oneself to be found by a living Person who calls us by name.

From this encounter arises the bond with Christ, the foundation of all others: with the sisters in community, with the poor, and with the local Church. Without this rootedness, relationships can

become merely functional and the mission may lose its prophetic strength. Spiritual maturity is revealed in the ability to make Christ the centre of life, the comfort of the heart, and the horizon of our gaze.

Our spirituality invites us to unity and incarnation: "the total union of ourselves and others with God, and the union of people with one another and with us." This unity does not come from activism, but from silence inhabited by God.

For a religious woman engaged in a demanding mission, marked by poverty, cultural and linguistic differences, and multiple responsibilities, cultivating silence may seem like a challenge. Yet silence does not mean withdrawing from the world, but inhabiting it with God. It is in silence that we learn to see with Christ's eyes, to listen before speaking, and to love before acting. St. Jane de Chantal said that "a soul that does not find God in silence will hardly find Him in movement." Contemplative prayer is not a luxury, but a condition for a fruitful mission.

In the inner space, maturity is strengthened and learns to distinguish between fears and God's call, to face contradictions without bitterness, and to embrace apostolic failures without losing peace, because identity is rooted in Christ.

Community life in a missionary context is enriched and challenged by cultural diversity, which broadens horizons, transforms perspectives, and invites us to overcome ethnocentrism. Yet it can also generate misunderstandings and relational wounds.

Spiritual maturity does not consist in the absence of conflicts, but in the ability to remain in relationship even when it hurts. It is fidelity to the daily encounter with the sister who challenges us and who lives or prays differently. St. Joseph, model of the hidden life and silent fidelity, reminds us that holiness is built in concrete, imperfect, and beloved relationships.



Our communities need women rooted in the mystery of the Trinity, capable of sustaining fraternal bonds amid the demands of mission. Community is not only support for the apostolate; it is the home that makes it possible and the first proclamation of the Gospel, through the witness of love.

Following Christ requires creative fidelity: remaining faithful to the charism and spirituality received, while finding new ways to live them in today's cultures, needs, and languages. It is not about abandoning our roots, but allowing them to bear new fruit.

Spiritual maturity is not static perfection, but constant availability to be shaped by the Spirit. It is continuing, at any age, to let oneself be surprised by God in daily life, welcoming the mystery of the other, and recognizing in Christ—in the tabernacle, in the face of the poor, and in the gaze of the sister—the reason for everything.

May silence deepen us, bonds purify us, and the encounter with Christ send us forth, renewed, into the heart of the beloved daily mission.

JUSTICE, TRUTH AND LOVE IN POLITICAL DISCUSSIONS



Helga Haass-Männle, Associate

Norway

Each year since 2016, in the month of July, the United Nations in New York holds a meeting to review the progress made on the Sustainable Development Goals (SDGs). This meeting, called the High Level Political Forum on Sustainable Development focuses on 5 of the SDGs each year. The five reviewed in depth this year were: SDG 6. Clean water and sanitation; SDG 7. Affordable and clean energy; SDG 9. Industry, innovation and infrastructure; SDG 11. Sustainable cities and communities; SDG 17. Partnerships for the goals.

All UN member states are invited to present a Voluntary National Review (VNR) to show what they have accomplished, the challenges they face and how they are advancing the SDGs. This year the countries presenting a VNR include several countries where the Sisters of St Joseph are present with Norway being one. The UN desires that the voice of the people on the ground is included in the government's report.

Sister Barbara Bozak, CSJ, who represents the Congregations of St. Joseph at the UN, invited the associates Helga Haass-Männle and Ferdinand Männle in Norway to represent the grassroot voice of the people in that country. As a member of the Justice Coalition of Religious (JCoR), which is a global coalition of 24 Roman Catholic non-governmental organizations (NGO) accredited to the United Nations and representing over 200 congregations across more than 130 countries, we joined an online programme offered by JCoR. This programme, directed by Teresa Blumenstein, prepared and trained interested members of the congregations and associated lay people to contribute to the grassroots voice of their government's VNR.

Helga and Ferdinand took contact with the Norwegian Forum for Development and Environment (ForUM), which is an association of NGOs. The statement for the VNR was discussed and in the end, it contained the same comments as for the VNR in



2021, which shows that the development is stagnant! Norway has achieved a considerable level regarding all SDGs. However not all problems and challenges are worked on. The main reason is the lack of coherence and political will to improve. The NGOs within and in connection with ForUM were invited to indicate a civil society representative who could be in New York and present the statement, which was done by one who was in New York already and so presented the statement.

A second part of the JCoR training was the SDG-lab. Participants were invited to choose one of the SDGs in focus and present their own "VNR" to the other members. Interesting and fruitful discussions followed. In the end the JCoR lab resembled a "small but global HLPF".

The experiences with JCoR were presented during the annual JPIC-seminar of the Norwegian Province on 27th September 2026 in Oslo. About 25 participants were present, of which more than half were sisters together with associates and friends. The JPIC-seminar was scheduled during the Season of Creation and on the World Day of Migrants and Refugees 2026.

At the same time the UN's High-Level-Week in New York was scheduled with many of the world's leading politicians meeting and discussing politics and the SDGs. In this context it is important to remember the words of Pope Francis: "The spiritual is political" (Evangelii Gaudium, 2013). And António Guterres, UN Secretary-General said in the foreword to Laudato Si' Reader: "The political is spiritual". Thus we may say that Religious are competent counsellors for politicians on every level.

There remains a final question: What can the Justice Coalition of Religious contribute to political discussions concerning the situation of the poor and the most marginalized? The philosopher Erich Fromm said: "Living 'religiously,' means the same thing the prophets and Jesus meant by it: doing justice, speaking the truth, and loving your neighbour." Bringing these attitudes into political debates could sometimes be very helpful.

SMALL GESTURES, GREAT CHANGES



Sr. Francisca Dias de Medeiros, CSJ

Bolivia

The St. Joseph Family of the São Ramón community celebrated the Season of Creation with gatherings of prayer, reflection, and commitment, aimed at strengthening our awareness of caring for the environment and our common home.

Participants met every morning in the main square of São Ramón. Surrounded by the abundant vegetation that characterizes this space, they found in nature a privileged place to contemplate the beauty of creation and to recognize the gifts that God offers us.

One of the central themes of reflection was the care of water. São Ramón is blessed with important water resources, including the Machupo River, lagoons, and natural streams that enrich and beautify the region. This abundance is a gift that invites gratitude and, at the same time, calls for responsible attitudes—avoiding waste and promoting the conscious use of this essential resource.

Another aspect that



Joining together to pray for creation



Women of the St. Joseph family using recycled bags for their purchases in the market

prompted deep reflection was the pollution of rivers, lagoons, and public spaces. Although trash bins exist in the square and other areas of the community, waste is still seen on the ground, among plants, and near water sources. In light of this reality, it was emphasized that preserving common spaces is a shared responsibility of the entire community.

The Season of Creation also allowed reflection on the excessive use of plastic bags. Remembering the customs of our ancestors, who used baskets or their own containers to shop at the market, participants committed themselves to recovering these habits and reducing plastic consumption.

Throughout the days, concrete commitments were made for daily life: reducing the use of plastic, separating and recycling waste, saving water and energy, turning off lights and appliances not in use, and disposing of trash properly in designated places.

The reflections also touched on justice and solidarity, recalling that environmental degradation affects vulnerable people and communities in particular. Caring for creation therefore means protecting life, defending human dignity, and assuming responsibility for the future of coming generations.

As an expression of this commitment, the St. Joseph Family decided to use the communication channels present in the community's daily life to spread the message. Small educational videos will be produced with practical guidance on caring for water, proper waste disposal, recycling, and reducing plastic use. It will be shared on social networks, with the purpose of reaching more families and encouraging the community to adopt sustainable habits—because great changes begin with small gestures.

This experience reinforced the importance of transforming awareness into concrete, everyday actions, recognizing that each gesture of respect and love for creation contributes to building a more conscious, supportive, and responsible community before God, our brothers and sisters, and future generations.

FINDING HOME ACROSS CULTURES



Sr. Laveena D'Souza, CSJ

Tanmaya - India/Italy

It has been a year since I arrived in the community of Casaletto here in Rome. Leaving behind everything familiar to step into a new country was far from easy. The language, the daily rhythm, the customs, everything felt different, and I often found myself trying to navigate situations I had never experienced before.

About three months ago, I went down to the crypt at Casaletto for a quiet moment of prayer. As I sat there looking at the Tabernacle and the Cross, my mind went entirely still. I was not actively planning or reflecting on anything. But in that stillness, a quiet thought began to take shape in my heart. It was simple, yet it stayed with me: the words of the Our Father, and how deeply they speak to what it means to live in an intercultural



Sisters Anna Maria, Cristina, Stella, Maria Pia, Veronica, Celine, Consolata, Biagina, Dolores, Graziella, Margharita, Cristina, Laveena, Anna Vincenzina gathered in Casaletto

community.

The Our Father is prayed all over the world in countless languages and places. It is a daily invitation to seek unity in a world full of diversity. When lived out in a multicultural house, the prayer becomes a practical guide for how we treat one another. It reminds us that true unity does not come from rules or structures, but from an open heart that is renewed every day.

Praying together brings us before God as one family. It gives us a shared ground that runs deeper than any cultural difference, showing us that community life begins with a real sense of belonging. This realization changes how we look at each other, especially those who come from different backgrounds but share the same spiritual journey. It prompts us to look at people with compassion and care, helping us appreciate the distinct traditions, habits, and gifts that every person brings.

When we approach our differences with this mindset, diversity ceases to be a cause of tension and becomes a reason to rejoice instead. Living across cultures calls for openness, trust, and a willingness to let go of old expectations. It is not always smooth. When you are new to a place, even simple matters—like picking up the language, following a conversation, or adjusting to different foods and habits—take effort and time. It requires patience, kindness, and a steady reliance on God.

When you feel genuinely welcomed, cared for, and accepted in a community, life opens up. People feel respected, every culture finds its space, and relationships grow deeper through real human connection. That is how a community slowly becomes a place where everyone can feel at home.

Looking back today, I am filled with deep gratitude because I truly feel that I belong, loved and cared for by my sisters here. Each sister brings a blessing into my life in ways I often do not expect. Perhaps the most beautiful thing of all is being accepted exactly as I am, without feeling the need to change who I am. Isn't it a beautiful way of living together?

New Saints

Sr. Borsoi Idaliana	90	Brazil	05.09.2026
Sr. Santa Bianchin	86	Brazil	08.09.2026
Sr. Joana Adélia Montemaggiore	94	Brazil	13.09.2026
Sr. Hedy Leonida Herbert	87	Brazil	15.09.2026
Sr. Anne Ida	90	Denmark	23.09.2026
Sr. Marie Denise D'mello	95	Nagpur	01.10.2026
Sr. Agnes David	78	Nirmala	19.10.2026
Sr. Maria Juliana	107	Brazil	21.10.2026
Sr. Vincent Kurishingal	97	Pachmarhi	28.10.2026

VOICES OF HOPE IN THE DIGITAL AGE AND THE AGE OF AI. IN-PERSON MEETING OF THE INTERNATIONAL COMMUNICATION COMMISSION



Sr. Sumaira, CSJ

Pakistan

From 6 to 12 September 2026, the International Communication Commission (ICC) gathered in Rome for an in-person meeting with the theme "Voices of Hope in the Digital Age and the Age of AI." The meeting was a meaningful time of reflection, dialogue and planning, as the Commission sought to deepen its understanding of communication and its role in the mission of the Sisters of



Sisters Rozangela, Celine, Barbara, Sumaira, Laveena, Navya, Ericka and Eliana at the ICC Meeting

St. Joseph of Chambéry.

On the first day Fr. Joel Nkongolo, Communications Coordinator of the Claretian Missionaries in Rome, invited us to see the digital world not simply as a tool, but as a space of mission, where real people with their stories, struggles, hopes, and questions are present. He reminded the participants that communication involves seeing, listening, and accompanying, following the example of the Good Samaritan. Our presence, both institutional and personal, online and offline, should reflect our identity, mission, and charism.

The Commission continued its reflection with Sr. Nina Benedikta Krapić and Dr. Natasha Govekar, from the Dicastery for Communication. They encouraged us to become familiar with the Church's documents on communication and to reflect more deeply on the identity and mission of Religious Life. We were encouraged to avoid superficial narratives that reduce Religious Life to activities alone and to communicate the deeper reality of consecrated life—a life of prayer, service and commitment to others, especially the vulnerable and suffering. The Commission was also cautioned regarding



the enormous amount of digital content being produced, including AI-generated content, which can sometimes distort the image of Consecrated Life. Communication requires discernment, intentionality, authenticity, and fidelity to our charism.

An important focus of the meeting was to develop a Strategic Plan for Communication in the next three years. The participants looked at the Congregation as a whole and, through participatory dialogue with the General Council, reflected on how to work collaboratively with the different commissions. The process helped identify pathways for strengthening internal communion and making the identity of the Congregation more visible through communication that is coherent, responsible, creative, and faithful to the charism. Guidelines and practical actions were also identified to guide the communication mission of the Congregation in the coming years.

The group also had opportunities to be together informally, share experiences, and strengthen bonds of communion, enriching the community experience and renewing the missionary spirit of the Commission.

The experience renewed the Commission's commitment to communication that builds communion, respects human dignity, responds to the signs of the times, and faithfully expresses the spirit and charism of the Sisters of St. Joseph of Chambéry.

THE MISSION BLOSSOMS IN TANZANIA: GOOD NEWS THAT RENEWS HOPE



Sr. Josiane Mota Coelho, CSJ

Tanzania

And the tree continues to grow, extending its branches over fertile lands, where the seeds planted begin to sprout.

"Behold, I bring you Good News, a great joy for all the people!" (Lk 2:10). With these words of the angel's announcement to the shepherds of Bethlehem, we highlight this joyful communication. After 23 years of missionary presence in Tanzania, our Congregation welcomes with immense joy the first young African woman to profess religious vows in this mission.

On September 5, 2026, Sr. Rozina Yona Nade offered herself to God as a Sister of St. Joseph of Chambéry, in a celebration marked by joy and gratitude. Present were her family, religious brothers and sisters, members of the local community, the sisters living in the mission and those visiting, as well as representatives of the General Council: Sr. Elisa Zuanazzi, our General Counsellor, who accompanies us closely with support, encouragement, and collaboration, and Sr. Dolores Lahr, our Superior General, who welcomed Sr. Rozina into the Congregation.

At this moment of rejoicing and dreaming of a mission increasingly strengthened by the presence of African sisters, we gratefully remember each missionary who lived in this land and bore witness to our charism of communion and unity, sharing their gifts and placing them at the service of the mission. We recall with special affection our dear Sr. Elenice Buoro, who left her testimony of love and missionary zeal in this land, and from here departed to the Father's house.

Our gratitude extends to every sister who, coming from India, Brazil, the United States, Ireland, Pakistan, Canada, Italy, Norway, and other places, contributed to the flourishing of this mission. No matter how long each one remained what endures is the mark of her presence in this sacred land, where our "Little Design" arrived and, in its smallness, became great in the hearts of so many sisters. Throughout our 376 years of history, we continue to embody the inspiration of our beloved Fr. Médaille: to be signs of unity and of the purest and most perfect love, lived simply and humbly, following the example of Jesus, our Master. in the Eucharist.

And the Good News continues! On September 6, right after the celebration of Sr. Rozina's first vows, three young



S. Dolores and S. Rozina

women entered the novitiate, also expressing their desire to live our charism. They are Rosemary Kastulli Gwarehhi, Onorather Asiimwe Chrizostom, and Lidya Bosco Msigala, our Tanzanian novices, with whom we begin a new stage of formation and accompaniment.

We continue this journey confident that the One who calls is also the Master who guides and sustains us. Therefore, we rely on the prayerful presence of each sister and on every possible form of support for our mission, for the young women walking with us, and for those who may yet join us.

PILGRIMS OF HOPE, WITNESSING TO UNITY



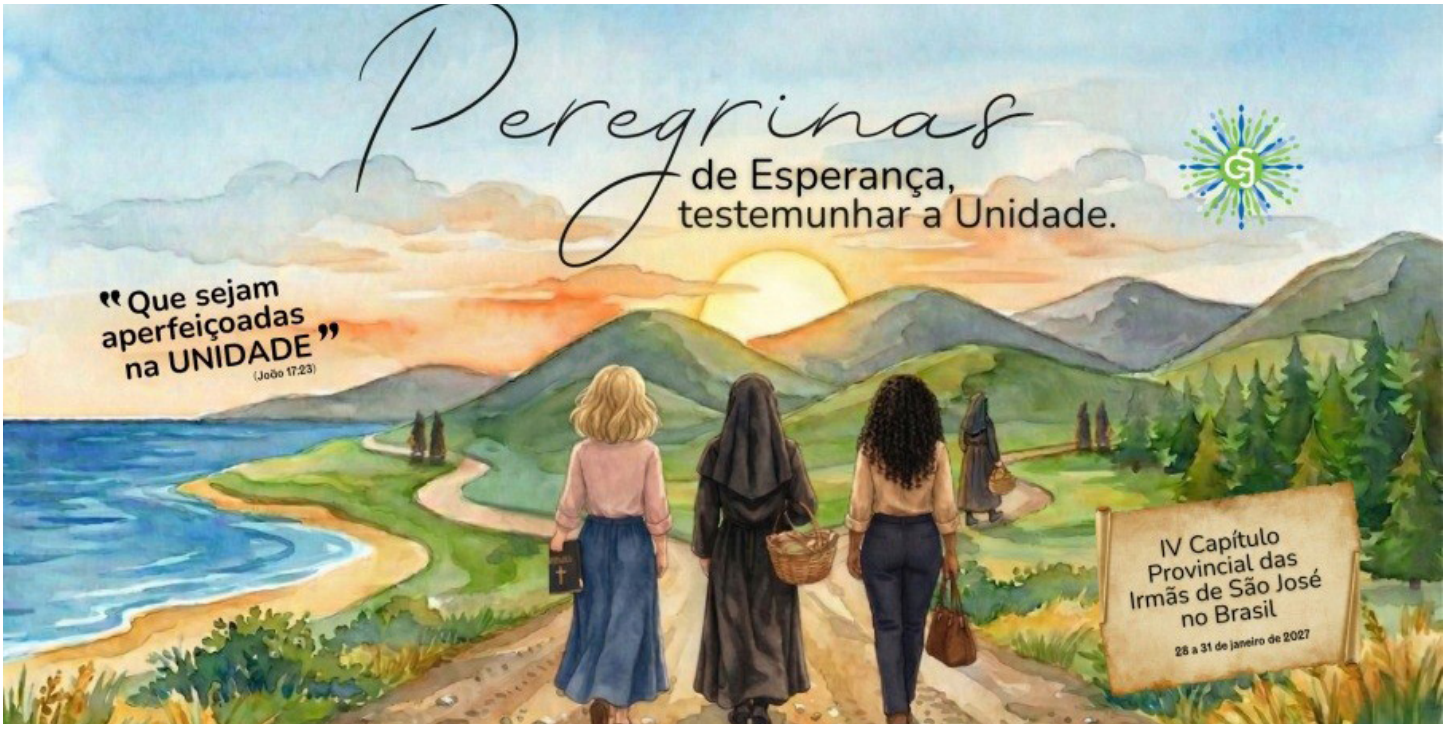
Sr. Eliana Aparecida dos Santos, CSJ

Brazil

On August 22, we held the second session of the Provincial Chapter of the Sisters of Saint Joseph of Chambéry in Brazil. It was a time of encounter, listening, and reflection that brought together all the Sisters of the province online, and also included the presence of about 40 invited lay associates. More than just a part of our Chapter, it was an opportunity to look together at the path we are walking and at the future we want to build as a Province.

The reflection, guided by Sister Zuleica Silvano (Daughters of St. Paul), helped us to enter more deeply into the theme of our Chapter: "Pilgrims of hope, witnessing to unity", and into the motto: "That they may be perfected in unity" (Jn 17:23). Gradually, we realized that these words are not only a theme for this moment. They can become a way of living our vocation, our charism, and our mission.

To be a pilgrim means to be on the way. In the Bible, to make a pilgrimage is not simply



to leave one place and arrive at another. It is to undergo a transformative experience. Whoever sets out leaves behind certain securities, encounters difference, faces limits, and learns to trust more in God. We too, as a Province, are living a time of passage. There are changes, fragilities, and challenges, but also new possibilities and the certainty that God continues to walk with us.

Christian hope is not passive waiting. It sets us in motion. It is a hope born of faith and expressed in charity, in relationships, and in the choices, we make in the present. We are called to build today what we hope for in the future.

And along this path, we encounter the word that holds a central place in our Chapter: unity. Jesus asks the Father that his disciples may be one. It is significant that this prayer happens precisely when the disciples are fragile, insecure, and divided. This shows us that unity does not mean thinking in the same way or being free of conflicts. Unity means learning to remain together, to listen, to dialogue, to forgive, to care for bonds, and to seek together what God desires.

This reflection also made me think of our synodal journey. It is not enough to create spaces for participation. We must truly listen, to value each person's contribution, and to assume together the responsibility for the paths we choose. Synodality invites us to move from "I" to "we," from individual decisions to communal discernment.

We are also called to look at the exercise of authority. We need to move from control to service, from imposition to listening, from isolated decision-making to dialogue. Leadership, when lived as service, helps the community to discern and to walk forward. Likewise, our communities need to be more than places where we carry out tasks. They must be spaces of fraternity, care, belonging, and communion.

At the conclusion of the Chapter session's reflection, the question resounds: what Province/Congregation are we called to build together? Perhaps the Chapter invites us to not only decide, but to let God transform our way of journeying.

We are called to continue walking together, with our feet on the ground, our hearts open, and our eyes fixed on Jesus. And our unity must not be only a word, but a concrete experience of communion so that others recognize through it that the love of Christ remains alive among us.

CARE AND PROTECTION OF VULNERABLE PEOPLE IN ECCLESIAL ENVIRONMENTS



Alexsandro Alves da Silva, Associate

Brazil

On September 26, 2026, the Sisters and lay associates of the Brazilian Province of the Sisters of Saint Joseph of Chambery participated in a training session on the Policy for the Protection of Children and Vulnerable Adults, conducted by Friar João Ferreira Júnior, OFM Cap. The meeting offered a reflection on the prevention of abuse and the strengthening of a culture of care within ecclesial environments.

Drawing on five key aspects, Friar João emphasized that although the debate on care and protection has gained greater visibility in recent years, abuses in religious institutions are not new. Historical records from the 19th century in Ireland, Canada, and France already reveal this reality, which today is leading to greater awareness and a growing intolerance toward abusive practices.

The facilitator highlighted the need for a critical and attentive look at history, institutional structures, and relationships established within ecclesial spaces. Preventing abuse requires more than individual attitudes; it demands a review of practices, power relations, and institutional cultures.

In this context, he addressed the relationship between abuse and clericalism, noting that although clericalism is not the sole cause, it can foster abusive situations when linked to the concentration of power and the absence of transparency, participation, and accountability. Differences in authority, in themselves, do not constitute abuse, but they require responsibility and protective mechanisms.

Another significant point was the specificity of abuses in religious environments, where the trust placed in leadership is deeply tied to faith and hope. When this trust is violated—through sexual, financial, or spiritual manipulation—the consequences affect not only the victims but also the credibility of the institutions and community bonds.

The reflection also raised an essential question: to what extent might a culture of abuse be related to the way one learns to be a religious? This inquiry invites a review of formative processes and daily practices, with the aim of building more humane, respectful, and responsible relationships. As concrete paths to consolidate a culture of care and protection, Friar João presented four fundamental dimensions: safe spaces, safe relationships, safe processes, and safe structures.

These dimensions serve as guidelines for promoting welcoming, transparent environments committed to the dignity of every person.

During the meeting, the Protection Service and the

Statement of Commitment of the Brazilian Province of the Sisters of Saint Joseph of Chambery were also presented, reaffirming institutional responsibility in preventing and confronting abuse.

At the conclusion, participants were invited to reflect on their environments, relationships, processes, and structures, identifying proposals to be submitted to the Provincial Chapter. The goal is to strengthen, over the next four years, an institutional culture grounded in care, co-responsibility, and the protection of life.



Protection Team of the Brazilian Province

This training reaffirmed that caring and protecting are essential commitments of the ecclesial mission and of consecrated religious life, requiring personal conversion, community commitment, and structural transformation.

MECÚFI: A PATH THAT TRANSFORMS ME

Sr. Rita Tessaro, CSJ

Brazil



There are paths that lead us to places, and there are paths that lead us to encounters. The visit to the Santa Marta community in Mecúfi, Diocese of Pemba, Mozambique, was for me a true time of grace, prayer, listening, and learning. Sent by the Provincial Superior, Sister Maria da Consolação Rocha Coelho, and her Council, in communion with the entire Province and Congregation, I arrived with the desire to know, support, and share the life and mission of the Sisters. Yet I went with awareness that a missionary visit does not consist only in bringing something, but also in being available to receive.

Mecúfi is a reality that challenges. There I learned once again that it is necessary to arrive with humility, to look attentively, to listen with the heart, and to allow oneself to be touched by the life of the people. Amid needs and challenges, I encountered faces, stories, faith, dignity, culture, and hope. I found a people who, even in the face of difficulties,

continue walking and finding reasons to hope.

The presence of the Sisters of Saint Joseph of Chambéry in that place took on an even deeper meaning for me. I realized that mission is not limited to the activities we carry out. It begins with presence: being there, listening, welcoming, caring, walking together, and staying. It is a simple and perservering presence that, through life itself, can say: "You are not alone."

This experience also helped me to understand that mission is not just about going to give. It is arriving with an open heart to learn. To learn from the wisdom of the people, from their faith, from their culture, from their way of facing life, and from what God wishes to reveal to us through encounter.

Mecúfi taught me that hope is also built in small gestures: in attentive listening, in a hand that cares, in a heart that welcomes, in a word that encourages, and in the decision to remain beside those in need.



S. Rita Tessaro with children in Mecufi

Often, what seems small to our eyes can be a great expression of God's love.

I return from this experience with the certainty that mission transforms both those who are sent and those who welcome them. When we truly open ourselves to this encounter, we stop looking only at what we can do for the other and begin to recognize how much others also evangelize us.

Mecúfi reminds me that mission is a path of communion, interculturality, and hope. We are called to recognize God present in every people, every culture and every story. We are sent to serve, but also to learn, to welcome, and to allow reality to transform our way of living the Gospel.

I hope to keep in my heart what this path has taught me: there are paths that lead us to places, but there are those that lead us to encountering others. Mecúfi was, for me, one of these paths—a path that brought me closer to the people, to the mission, and, in a very special way, to the heart of God.

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