

Sisters of Holy Cross

INTERNATIONALITY

WHERE DO WE STAND AS A CONGREGATION?

January 2014

Fundamental Texts

Louis Porcher. *Pour une identité plurielle [For a Plural Identity] (excerpts)*.

Aline Marie Steuer, csc. *Solidarity and Internationalit : Heritage and Future for Holy Cross* in Joel Giallanza, csc, A Simple Tool; The Mission and Message of Father Basil Moreau, Rome, 1998, pp. 195-210.

Patricia Murray, ibvm. *Intercultural Leadership*. Conference presented at the 2013 UISG.

Pope Francis, *EVANGELII GAUDIUM*, November 24, 2013.

Exercise 1: Alter Ego

Being the Other's Alter

*A subject cannot exist without other subjects, as phenomenology states: there is no subject without intersubjectivity. For me to be able to be an ego, the other has to be an alter ego? Having someone understand that someone else is an alter ego is one thing, but having someone understand that he is someone's alter is more complicated. Piaget proved it for children. When a 3-year old child has a little brother, he is told: "See you have a little brother." He says: "I have a little brother, wonderful!" When he is told "you are his brother", he answers: "Oh no, I am not his brother! He is my brother." The other is the ego and I am an alter for the other! It is never easy to grasp; this is what explains that xenophobia does not lessen, that's the least one can say. Nevertheless, I think things are evolving, that there are more people who understand that every subject is an intersubjectivity, that every subject needs another subject. (Louis Porcher, *Pour une Identité plurielle [For a Plural Identity]*, excerpts, p. 3)*

1. Have you ever being perceived as "the Other of someone", to be identified by a group that sees you as :
 - "the Other and stigmatized"
 - "the Other and dominant"
 - "the Other and peer"
2. Write down your memories.

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Exercise 2: Perception of Holy Cross Internationality

We know that internationality does not only mean a physical presence in different countries of the world. We all have to assume the attitudes and characteristics that define an international and multicultural congregation... (Aline Marie Steuer, c.s.c.)

...being open to internationality is not something spontaneous. It needs to be built, it is a will, it is a definition of common objectives and a solidarity of means put together... (Louis Porcher)

Examples:

International congregations without members in the South – Effective internationality
Congregations with members in different countries and that use “them” and “us”.

1. What is your view on our congregation being open to internationality and interculturality?
2. Do you feel that, as a congregation, we have taken an option in this direction? What evidence do we have of this?

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Exercise 3: A Holy Cross Citizenship?

In the Christian customs of an evangelized people, the Holy Spirit adorns the Church, showing her new aspects of revelation and giving her a new face. Through inculturation, the Church “introduces peoples, together with their cultures, into her own community”, for “every culture offers positive values and forms which can enrich the way the Gospel is preached, understood and lived”. (Pope Francis, Evangelii Gaudium, 116)

Someone building one’s identity, one’s sense of one’s own value, and of what one owes to oneself is related to the intersubjective recognition by the community of the values that are shared and that have been inherited... (Catherine Audard, L’idée de citoyenneté multiculturelle et la politique de la reconnaissance [The Idea of Multicultural Citizenship and the Politics of Recognition], London School of Economics, Collège international de Philosophie, Paris, France)

Can we refer to a Holy Cross “citizenship”?

- If so, what is the basis of the identity of this citizenship?
- If not, how would you define the Holy Cross identity in the context of its openness to internationality and interculturality?

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Exercise 4: Understanding Better to More Effectively Choose Internationality

Let us not limit our interest to the narrow confines of a particular house, a province, or our own country. This would be egoism and self-seeking. Rather let us be one with all our houses, and regard none as a stranger to the one in which we dwell.

(Basil Moreau, Circular Letter 174, 1864)

*One has to understand that simply respecting diversity, as such, will never produce the effects sought after because it remains outside the values at stake and that it does not change the relationship to oneself... (Catherine Audard, *L'idée de citoyenneté multiculturelle et la politique de la reconnaissance [The Idea of Multicultural Citizenship and the Politics of Recognition]*, London School of Economics, Collège international de Philosophie, Paris, France)*

What could help **to better understand** and **to choose** what contributes actively to **internationality** and building a **Holy Cross identity, that is plural, welcoming, inclusive, and open?**

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