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LIFE BEYOND THE GATES: SEEING OURSELVES IN THE OTHER

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Often we consider that the work of mission is out and beyond the immediate life of our congregation, our community or our country. For the past several generations the following text from the Gospel of Matthew has been used to guide the work of mission:

Go forth, therefore, and make all nations my disciples; baptize men wherever in the name of the Father and the son and the Holy Spirit, and teach them to observe all that I have commanded you. And he assured, I am with you always to the end of time (Matthew 28: 19-20).

Those who followed this admonition have extended the Word of God and the ethos of Christian community into the farthest reaches of the Globe. The work of Philip Jenkins¹ and Andrew Walls² amply documents the contemporary dimensions of this transmission of Christian faith around the world. At “home” in Boston, or in many other areas of the formerly conceived “sending” world, many of those who have come to Christian faith have found new home or refuge from the conflicts of the 20th and now 21st centuries,³ or have come for any number of other reasons that drew earlier populations. If we truly believe that missionary work was driven by the Holy Spirit, we will not be surprised if those who were once reached across the sea now come to dwell among us and we are asked to recall the equally important mandate:

For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home; when naked you clothed me; when I was ill you came to my help, when in prison you visited me.” Then

the righteous will reply, "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" And the king will answer, "I tell you this" anything you did for one of my brothers here, however humble, you did for me (Matthew 25: 34-40).

Each of these texts from the Gospel of Matthew calls Christian followers to mission. Both compel a person to reach out beyond one's immediate circle of understanding and security so as to embrace one who is different. Both share the Word of God in action, in spirit and in word. In each, and with each, the human family is called into a cohesive whole.

Family Systems as a Paradigm for Mission

Family Systems Therapy insists that one go back and reconnect with cut off parts of the family. Those who have done so often find in severed relationships, often with family relatives, parts of themselves they have never felt free to claim. Similarly, as one reaches out to welcome "the stranger" one can experience at the level of the family of humanity a very similar opportunity. Those who have done so often state how much more they have received than they have given. Indeed, mission, in its highest form is always mutual in rewards and benefits. Not only does one reach out to give; but one receives as well and sometimes the gift received is a part of one's self.

The concept of the human family is more than a metaphor as demonstrated by the PBS movie, "The Journey of Man,"⁴ DNA comparison has now documented the journey of how all of us came out of Africa and the physical characteristics that have come to define race evolved as genetic changes allowed human beings to adapt to their environment. In this film the geneticist traces the markers around the world and maps the journeys that took place. Human migration is a response to changes in politics, geography, weather or climate change and economics. This film along with evidence of shared stories, customs, and language demonstrates that there has always been human migration. The Biblical story clearly shows the borrowing between cultures and migration of peoples and it stands with other sacred literature in admonishing followers to "welcome the stranger."

The study of family systems is able to demonstrate how certain characteristics may not be carried directly in the family but are passed from generation to generation even when the third and fourth generations do not know each other.⁵ As humankind has navigated the globe very similar processes have evolved. Why should it surprise anyone to notice that

the rivalries which hold the world on the brink of war are carried out by the descendants of a common ancestor? A multi-generational feud, one might say. So it is little wonder, that those who sponsor newly arriving refugees from countries their own ancestors passed through 20 generations ago will see a part of themselves in these new friends. As each newly discovered paradigm is embraced the host society is enriched.

Other ways that immigration has enriched this culture are apparent in driving down around any mid-size town...the mixture of cuisine: Italian, Vietnamese, Thai, Indian, and Chinese, just to mention a few. Likewise, in other areas of our civic life we have been enriched by the talents of all whom have come here and called this land home. It is a mutually enriching process and it ultimately is not only a necessity but a blessing to welcome the stranger. Tamar Jacoby outlines the many contributions and indeed the prosperity which is made possible by immigrants in history and in the present.⁶

The possibilities which are a part of a new world view that sees a holistic system in place is described by Ervin Laszlo who eloquently calls the religious community to “draw on such ecumenical and humanistic elements (that are components of every great religion) to nurture a creative elaboration of their fundamental doctrines, supporting and promoting the shift to the new holistic consciousness.” His vision is that: “The key unifying concept could be the spiritual assessment of the universe’s progressive self-creation. The vast sweep of system building processes from Big Bang to the emergence of life, mind and consciousness could be recognized and indeed celebrated by the religions.”⁷

In mission, the religious community is thus called to utilize knowledge of systems to bring life and soul to the work of revelation being done by science. It is nothing less than a call for the religious community to come to full membership at the table and to bring all that it has to bear upon a discussion and process which humanity can not afford to ignore in these times...a discussion that can show a way ahead to better times even as these tumultuous times are resolved.

Projection and Scapegoating

Over the past decade American people have looked on in horror as one error after another has been displayed as one politician after another has projected his or her shadow on to others. To call a whole nation an “axis of evil” surely is such a generalization as to be a projection of the shadow of the person who thought up that phrase. The saddest irony is perhaps the

response this nation has had to the most shocking horrific violence ever perpetrated against it by simplistic slogans, projection of the shadow and curtailing the very freedom for which this country stands. In short we have conceded the high ground and joined a school yard brawl out of fear rather than looking for ways to decelerate the tensions. A nation called and positioned for leadership must take the moral high road and resolutely stand on the foundational principles. A nation called and position for leadership must seek to build understanding and alliances that make additional acts of aggression unthinkable. It is not a time for fear to be fanned or one's own dark side to be acted out. As fear is fanned the immigrants have become the target of the fears.⁸ One must ask if any good can come from this response.

If one were to trace the history of scapegoating in this country it is likely the sentences used today were used against other groups in the past. Sentences like: "Why don't they go back?" "They are just here to get the money." "We can not allow them to come here and change our culture." Again this concedes the high ground upon which this country (the United States) was founded to fear and suspicion and is hardly in line with the best theology of our churches. Failure to see how global economics drive people to leave home and come here regardless of the losses blinds us to the good that can come of the global movement of populations..

How could an individual be more scapegoated than with Mexican farmers who are put out of business by American conglomerates which can under sell them and then when they want to come here for the jobs that once were theirs they are called "illegals." Is it the need to have a place to project the shadow that prevents us from having a guest worker program? This would be a win-win situation. People are needed for the work to be done. Mexicans need the jobs. Would not a sensible program be to provide safe, legal and appropriate means for people to come here and work? This coupled with resettlement services and a welcome to our communities would then make the supervision of the U.S. borders a much orderly process.⁹

The other important issue is the treatment of asylum seekers. While there is reluctance for this country to admit it is a country of first asylum, such an acknowledgement could be very healing. It could lead the way to removal of projections and demand a sensible process for immigrants to work, learn English and be housed. Many arriving to seek asylum are accountants, professors, and journalists. The best and brightest are the ones who have stood against totalitarian regimes and have been forced to leave and they are the ones most likely to seek asylum here. Often they are the very people who could help give new vision to our churches so as

to make them fully connected with global realities and thriving local communities of faith, It is a compounded tragedy if the skills of such persons are under utilized; if their voice is now silenced; and if they can not bring their considerable gifts into this culture. The alternative is a process of projecting the shadow onto the newcomers and when this occurs all are dehumanized.

Need for New Paradigms of Social Relationship

Many of the problems facing the United States and this world require new paradigms – that is new ways of thinking. Welcoming the immigrants among us is a major means for a culture to acquire new ways of thinking. Today, thousands of immigrants spend grueling hours at work, spend time in English as a Second Language (ESL) and other classes, and raise families in a foreign environment, sacrificing to survive. Immigrants are often the role models for native born persons that can inspire ambition and point the way to success in professional and business careers.¹⁰ However, beyond the immediate, new populations provide a way to connect to traits lost long ago in the human migration that has circumvented the globe.

Perhaps, one of the most serious matters which results from the use of projection onto others is the neglect of the inward journey. While this is very important for each individual it is vital for a nation. Responding to national or other forms of trauma by projecting the shadow of one's fear will only create more resistance. Then the opportunity is lost to call forth the best from every person and each nation. If this nation can not have the strength to do this, we might then ask whether this nation can continue to provide leadership to the world. The churches and other faith communities have a central role to play in how questions such as these are defined and handled. Without moral authority a nation that considers itself supreme becomes an object of projection and ridicule even if it has a mighty power base.¹¹

The kind of moral authority connected to humane social and foreign policy is revealed in many of the assumptions we make about nations and their population who are referred to as parts of an "axis of evil." For example, with respect to North Korea, a Reuters article on October 26, 2006 discusses how the current North Korean crisis risks a refugee disaster. There was a revealing and stunning comment:

"The nuclear crisis and North Korean economic reversals threaten to unleash a new tide of refugees. With food shortages threatening to return to famine levels, migrating to different cities or to China will be one of the copy strate-

gies used by hungry North Koreans. The article goes on to say: China may also be preparing for this likelihood. Recently, it has been building a wire fence on its side of the river border. But a lasting solution for North Korea's refugees demands more humane and flexible policies from China and other countries. The plight of North Koreans seeking refuge in China...is likely to get much worse until greater pressure is placed on China to adjust its practices."¹²

The nation that will be able to do that must have the moral authority to suggest that a more humane policy be developed. It must be a nation that cried out to "bring down the Berlin wall"; one that has offered humane treatment to refugees coming to their own doors. Such a nation may be difficult to find. The mandate for mission asks each to: "Welcome the Stranger." "Do justice, love mercy and walk with humility before God." This nation must join hands to welcome the stranger once again, neighborhood by neighborhood, city by city; it must listen to their experiences, address issues of moral imperative. This is not just a political issue—indeed the very soul of the nation is at stake. It is an issue that begins with churches and faith communities and with their understanding of mission.¹³

Religion and Systems Analysis

It is notable that in many current conflicts religiosity, the role played by religion overtly, is paramount and that it is often a fundamentalist perspective that frames the hatred and violence of the other.¹⁴ Fundamentalism of each faith is often the first to call the other evil. It is the first to judge and condemn. It is the first to see judgment as a defining feature of God rather than justice, mercy and humility as a defining measure of humanity's response to God. With this kind of rhetoric at the heart of faith, how can it be concluded that it is any thing but the projection of one's own shadow. Y. Kaufmann has written of the shadow:

The shadow is our "other side," all that we would like not to be; it is the compensatory side to our conscious ego, as seen in the case of Dr. Jekyll and Mr. Hyde. It is all those things we would never recognize in ourselves, and what we are particularly allergic to in others. Since the shadow is unconscious, it is experienced as a projection onto others. Projection is the main mechanism of the psyche; everything unconscious is projected, and projection is recognized by the affectivity involved. The dynamics of projection seen this way are more encompassing than in the customary form; here, they do not necessarily involve an erroneous attribution of feelings or qualities to another person, but a mirror of ourselves. We might very well be correct in our perceptions (e.g., the other person might indeed be angry), but if it stirs strong emotions in us, that person reflects our own anger.¹⁵

How often it is possible to spot the projection of shadow in those who might lead. How telling that is that such leadership is adrift. Rather, there must be a clear effort to withdraw projections of the shadow and begin a cooperative effort. What if leadership gave each culture an opportunity to share gifts, insights and by doing so discovered the hidden gifts of each. What if leadership were to seriously address issues which threaten us all: global warming, poverty in resource rich countries, education and preparation of the next generation, management of diseases for all, an impending water shortage, human migration, and the safe use of nuclear power?

What if the best and brightest of each culture could listen to one another and truly hear the perspectives of each? Could not then the best solutions be found that will allow differences to be sources of enrichment rather than conflict or perspectives from cultural bias become an opportunity to embrace tendencies within ourselves that have not been affirmed? What if each faith could concede that there is only one God and that the differences in religion are cultural? Could not we have a better glimpse of the Holy within our own faith structures? What if we could share the cuisine of each culture and understand how this food is reflective of the relationship each culture has with the earth? This would, I believe tend to allow the seesaw to be balanced. Robert Johnson has stated:

"It is useful to think of the personality as a teeter-totter or seesaw. Our acculturation consists of sorting out our God-given characteristics and putting the acceptable ones on the right side of the seesaw and the ones that do not conform on the left. It is an inexorable law that no characteristic can be discarded; it can only be moved to a different point on the seesaw. An acculturated person is one who has the desired characteristics visible on the right (the righteous side) and the forbidden ones hidden on the left. All of our characteristics must appear somewhere in this inventory. Nothing may be left out.

A terrible law prevails that few people understand and that our culture chooses to ignore completely. That is, the seesaw must be balanced if one is to remain in equilibrium. If one indulges characteristics on the right side, they must be balanced by an equal weight on the left side. The reverse is equally true. If this law is broken, then the seesaw flips and we lose our balance. This is how people flip into the opposite of their usual behavior. The alcoholic who suddenly becomes fanatical in his temperance, or the conservative who suddenly throws all caution to the wind, has made such a flip. He has only substituted one side of his seesaw for the other and made no lasting gain."¹⁶

One can then understand that cultures, which have different balances on their seesaws will begin to respond when one culture is too far off balance.

This especially makes sense if the imbalance is a threat to the balance of others. One might suggest that this type of adjustment is taking place at present. Terrorism has made the whole world reactive. Nuclear threats also bring the attention of all nations to the issue. Is the earth itself with the threats of global warming showing a response to the indulgence and waste of wealthy nations? Following this line of reason we are brought face to face with systems thinking which speaks of interrelatedness and interdependence and the impact that various systems have on one another. Stephen Haines has described this process as follows:

"In viewing our organization in this way—as levels of systems within, and colliding with, other systems—we align ourselves with the principles of openness, interrelation, and interdependence, and so cement the systems concept. When problem-solving, we look for patterns of behavior and events, rather than at isolated events, and we work on understanding how each pattern relates to the whole. We begin to see how problems are connected to other problems and are forced to look at solving those problems in a new light. In fact, the solution to any systems problem is usually found at the next highest system. With this approach we end up with precisely what we need: fully integrated solutions to our systems problems."¹⁷

How would it then look if the three issues cited above were examined by nations from a systems point of view global warming, poverty in resource rich countries, education and preparation of the next generation, management of diseases for all, an impending water shortage, human migration, and the safe use of nuclear power?

With a clear acknowledgment that in the hidden vaults of the shadow is gold to be refined, could not the nations which are currently shouting at one another listen to each other? Would the experience of each major power, as well as smaller countries ambitious for power, be useful in defining solutions for the problems named? Indeed each of these problems has global implications. Could not the solutions emerge from respectful sharing of ideas. Often those who are making the decisions do not see the challenge in time. Unfortunately, the impact at that level is often harshest for the poor and disenfranchised. This causes these issues continue to be ignored by richer nations. But is that not at the peril of all.

Surely such a response will tip the seesaw much too far to the left and spill out all the aggression and an ugly shadow side. In fact it is clear in looking at just these three issues that they are deeply intertwined. Just as family systems are enriched by connection, so the long extended family of the earth will be enriched by looking at these problems together. Such an approach would free resources for the wealthy nations, such as the US,

are spending on aggression and/or containment and it could foster sharing that would ultimately make resources more available for those who need them most. Such a dispersion of wealth might heal some of the frustration making nuclear war a threat and free us up to make medical care available to all. The energy put into human migration that is fed by conflict and poverty would be freed to work on sustainability and to keep the water flowing. This is important not only to quench the thirst of millions but to refresh the soul. as in the story told by Robert Johnson¹⁸ about the water which sprung up from the earth and moved as arrogance stifles it is also reflected in the story of water sprung up in the desert to quench the thirst of Hagar and her young son Ishmael. So special is this story that tradition carries has made this the most holy site of Islam: Mecca. Here Hagar was promised that her son would also become a great nation and we all are shown that there are resources enough for everyone. It is needless to squander the resources in a battle over them or is the battle over the shadow which is out of balance and projected upon others. Johnson has stated as follows:

“This is one of Jung’s greatest insights: that the ego and the shadow come from the same source and exactly balance each other. To make light is to make shadow; one cannot exist without the other. To own one’s own shadow is to reach a holy place—an inner center—not attainable in any other way. To fail this is to fail one’s own sainthood and to miss the purpose of life.”¹⁹

One example given by Johnson in this process is that the mechanical aids which lighten the work within the household may free up enough time to allow the shadow of loneliness and boredom to creep in. He also talks about the international level which has elevated political strife and escalated war to the level of our visions of utopia.²⁰ Johnson then discusses how we can do something beautiful without doing an equal amount of wreckage?

“It is possible to live one’s ideals, do one’s best, be courteous, do well at work, and live a decent civilized life if we ritually acknowledge this other dimension of reality. The unconscious cannot tell the difference between a “real” act and a symbolic act. This means that we can aspire to beauty and goodness—and pay out that darkness in a symbolic way. This enables us to do the upkeep on the left side of the balance.”²¹

Johnson points to the Mass as a masterpiece of balancing our cultural life: “If one has the courage to see, the Mass is full of the darkest things....All this leads to revelation, but not until the dark side has been portrayed as vividly as possible”²²

This insight brings us to the deepest point in bringing cultures into dialogue about ways of facing issues which threaten us all. Each faith has

as it's central ritual something about trauma. The Sedar and Passover are about the escape from generations of slavery and Ramadan is about the death of Mohammed. We have already noted that Hagar's difficult time in the desert became the Holy spot for the faith. Rather than shouting obscenities at one another in the process of justification of ourselves in the wake of terrible trauma perhaps, dialogue among people of faith for insight about ways to move forward as a whole species will be most helpful. Recovery from trauma is enhanced by spirituality and rituals of faith help us balance. A path of redemption and revelation can be found through a symbolic facing of evil.

The past 5 years (from 2001 until 2006) has been a time of trauma for the United States. Much of the projection and unhealthy coping is a trauma response. How, then can we heal? If the first casualty in trauma's wake is trust, then the process of healing must begin back at the stage of human development when trust is formed. This will be easier if trust was built solidly in the personality from infancy. However, for those who did not have that opportunity it is an opportunity for the traumatized individual to revisit and be renewed. Would learning to trust, to dialogue and to welcome the other be a pathway for this traumatized nation to regain its strength? Rather than flaunting its power, would not seeking justice rather than revenge and to keeping the balance of shadow and light bring healing from devastating tragedy.

Through this journey and through the process of allowing the shadow to be balanced by faithful participation in ritual and in community it is possible to balance not only the good deeds with a symbolic recognition of evil. It is also possible for people who have been severely traumatized to balance the evil which they have experienced with the goodness of revelation and redemption. The humble sharing of these resources across faiths and the revisiting of one's shadow may be the way of healing not only for individuals but for this severely traumatized nation. Such work is the work of mission within our own communities.

Finding Balance and Hope

Scapegoating immigrants and building fences is not the answer. The resettlement program of Refugee Immigration Ministry works with communities to offer an opportunity to shattered and uprooted people who are among us from around the world because they still see hope in our nation's promise of democracy. A member of our staff who survived, with her family, the genocide in Rwanda has spoken about the importance of the work this

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agency does from her perspective:

I believe the Creator created each one for a purpose. While everyone may not have the chance to fulfill his or her purpose because of conditions around him or her and sometimes it is not easy to fulfill one's purpose alone. We each need one or more persons to hold onto us and to support us so we can realize our dream. Sometimes one even needs an organization such as the one where I work. I can say that the mission of Refugee Immigration Ministry is to give people the opportunity and by giving them hope again. It gives many different people from many different cultures a sense of being human again and it offers them courage, even life itself. Many times refugees feel they have no life, no future. I know because I have been one and I know this is especially true when you are in a refugee camp. As Refugee Immigration Ministry carries out its work by integrating refugees to the new culture, new life, some are happy, others are confused. But sooner or later they start to see their life coming back. This is true especially when some children who had no hope to go to school can now sit in a class. When there was no freedom to live and now they can go out and go to work. When people could not live in a house and there is no hope to get one and they had no where to sleep and now they have a chance to buy their home. When they are wearing clothing for twenty four hours a day and seven days a week and now they can change everyday. I love this work because there is a chance to make a difference or an impact in people's life. Some refugees keep us going by coming back to say thank you. Some times you feel that you do not deserve that thanks because it is part of your job. I always remember that we have a choice to receive God's gifts or to waste them. There are so many gifts in refugees. They just need someone to help them get out from the camp and a chance to use their gifts.²³

Refugee Immigration Ministry (RIM), operating on the observation that community support is important in time of crisis, has created a number of "Clusters" by engaging members of local congregations which collaborate in "Clusters" to share resources and offer basic services to asylum seekers, immigrants and refugees. Some of their stories reveal the far reaching effects of the work. One client has shared his story:

My Cluster gave me the courage to start my own business. I knew they would never let my children go to a shelter so I took the leap. I have been successful and have been able to send money to my brother and sister and they have each been able to start their own business back home in Uganda. Now everyone in my community has a new view of America because of what I have told them about the loving community that helped me when I first got here.

This program offers enrichment not only for clients but for those who serve and are captured by the mission of "Welcoming the Stranger." As one mem-

ber of a cluster said, “We started out to build community for uprooted people and we have built community for ourselves in the process.” Another stated, “This is living out my Baptismal Covenant.” Members of clusters are also inspired by the intelligence, the resilience and the faith of clients who have often lost everything and are starting over.

That the influx of persons from different cultures is good for individuals engaged in the mission of assisting is also seen at a national level. This is eloquently described by Tamar Jacoby who argues that immigration continues to strengthen this country and that; therefore, it is essential that a balanced immigration reform program be developed. Jacoby outlines three essential issues which need to be a part of any last solutions: 1) that the need for workers be matched with the flow of immigration; 2) that the best way to improve border security is to focus on criminals and not on engineers and bus boys who want to work 3) that those who are already here have an opportunity for legalization. Jacoby’s carefully laid out article demonstrates that immigration continues to be good for this nation and while it is the humanitarian course to take that it also makes good economic sense.²⁴ In fact it has always been so.

The challenge, the hope and the balance is eloquently captured by Emma Lazarus on behalf of the Lady at the Harbor. Perhaps, it also balances both the wretchedness of life and the welcome; the journey and the coming home, the tired and poor with opportunity. Can we overcome the darkness and rise again to a gracious welcoming; to a process of collaboration, and to a witness for democracy so that we continue to hold the light, continue to offer welcome, and continue to benefit from the gifts of those who migrate to this country? This is not only an important endeavor at this moment in history, it has been so since our own ancestors arrive. Over and over those who embrace this mission not only see the wretchedness and the hunger of others, but the hunger in themselves. This invitation invites each one to drink from the spring and lift the light of freedom.

Give me your tired, your poor.

Your huddled masses yearning to breathe free,

The wretched refuse from your teeming shores,

Send these the homeless tempest tossed to me,

I lift my lamp beside the Golden Door.²⁵

When the light is lifted to those who are tossed by tempest it shines on all. When other breathe more freely, the air is purified for all. When immigrants join new communities, the communities are enriched. This is mission. It is mission to the world, to the communities of this country and to each individual who is affected. Indeed, as the church is called into this mission, the church is strengthened.

As new immigrant congregations are formed, they shed light on new possibilities to enliven and enrich the community of faith.

End Notes

- ¹ Philip Jenkins. *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2003) and *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2006).
- ² Andrew Walls, *The Missionary Movement in Christian History: Studies in Transmission of Faith* (Maryknoll: Orbis Books, 1996) and *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll: Orbis Books, 2002).
- ³ United Nations High Commissioner for Refugees, *The State of the World's Refugees 2000: Fifty Years of Humanitarian Action* (New York: Oxford University Press, 2001); for history on the topic, Gil Loescher, *Beyond Charity. International Cooperation and the Global Refugee Crisis* (New York: Oxford University Press, 1993). The Refugee Immigration Ministry (RIM) is one of a number of organizations that have taken up the work of immigrants and refugees to the United States, see their website: <http://www.r-i-m.net>; in the Boston areas, see also the Emmanuel Gospel Center: <http://www.egc.org>.
- ⁴ Journey of Man: The Story of the Human Species, Hosted by Dr. Spencer Wells. PBS, Tigress Productions, 2003. Journey of Man answers the question, "Where do we all come from?" Today, some six billion people are spread across the planet. But there was a time—not so long ago—when the human species numbered only a few thousand and their world was a single continent: Africa. Then something happened. A small group left their African homeland on a journey into an unknown, hostile world. Against impossible odds, these extraordinary explorers not only survived but went on to conquer the earth. That story can finally be told through the science of genetics. Dr. Wells, a 33 year old geneticist, is part of a team that has been rewriting history. He has been disentangling the epic story from evidence all people carry with them—in their DNA—inherited from those ancient travelers. Wells travels to every continent in search of the people whose DNA holds humanity's secret history, The Namibian Bushmen, the Chukchi reindeer herders of the Russian Arctic, native Americans and Australian

Aborigines. (From promotion blurb on the back of the PBS distributed version of this film.

- ⁵ When I studied Family Systems Theory I was encouraged to visit relatives and re-establish links where family had been “cut off.” There had been only a modestly polite relationship between my father’s family and my mother’s family with whom our nuclear family was much more “in touch .” When my father died I went to see some of his brothers and sisters. In this trip I found parts of myself that had not been affirmed. Yes, I found in these relatives my own grit and resiliency.
- ⁶ Jacoby, Tamar, “Immigration Nation.” *Foreign Affairs*, Nov-Dec, 2006, p. 50-65. Tamar Jacoby is a Senior Fellow at the Manhattan Institute and the editor of *Reinventing the Melting Pot: The New Immigrants and What It Means to be American*. In this article Jacoby outlines the reasons that immigration is good for America.
- ⁷ Laszlo, Ervin, *The Systems View of the World: A Holistic Vision for Our Time* (Cresskill, NJ: Hampton Press, 1996): 88-93.
- ⁸ This blasphemous rhetoric has fanned political fervor and clouded reason. See such literature as was published in 2006: Lawrence Wright’s analysis of what led up to September 11, 2001, *The Looming Tower: Al-Qaeda and the Road to 9/11*; *State of Denial: Bush at War, Part III* by Bob Woodward, *The One Percent Doctrine* by Ron Suskind, *Cobra II: The Inside Story of the Invasion and Occupation of Iraq* by Michael R. Gordon, and *Hubris: The Inside Story of Spin, Scandal, and the Selling of the Iraq War* by Michael Isikoff. Is this all disillusionment and electioneering – or is there a word for us?
- ⁹ “Sharing The Journey,” a film produced by John Denaro for Episcopal Migration Ministries, 2006, depicts the Christian witness at the border of Arizona.
- ¹⁰ Olivia Kennedy Lab. *Immigrants Making It In America Getting and Giving* (New York: Xlibris, 2000)
- ¹¹ Earlier, Sidney Mead wrote, *The Nation with the Soul of a Church* (New York: Harper & Row, 1975); see also Rodney Petersen, ed. *Christianity and Civil Society: Theological Education for Public Life* (Maryknoll: Orbis Books, 1995).
- ¹² Reuters News Service, October 26, 2006.
- ¹³ Organizations of the churches like Church World Service, Episcopal Migration Services, Lutheran Refugee Services, Presbyterian Disaster Assistance, Catholic Relief, Mennonite Central Committee and others have led the way in progressive thinking about refugees and immigrants to the United States, their needs, and their potential and actual contribution to civic life in the United States. See their websites for various reports.
- ¹⁴ R. Scott Appleby. *The Ambivalence of the Sacred. Religion, Violence, and Reconciliation* (New York: Rowman & Littlefield Publishers, 2000); and see: Raymond Helmick, S. J. and Rodney Petersen, eds., *Forgiveness and Reconciliation: Religion, Public Policy and Conflict Transformation* (Phila-

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delphia: Templeton Press, 2002).

- ¹⁵ Kaufmann, Y. "Analytical Psychotherapy," in R. J. Corsini, ed., *Current Psychotherapies* (Itasca, IL: F. E. Peacock Publishers, Inc., 1984): 104.
- ¹⁶ Johnson, p. 11.
- ¹⁷ Haines, Stephen G. *Systems Thinking & Learning* (Amherst, MA: HRD Press, 1998): 14.
- ¹⁸ Robert A. Johnson in his book "Owning Your Own Shadow: retells a favorite story of Jung: *"The water of life, wishing to make itself known on the face of the earth, bubbled up in an artesian well and flowed without effort or limit. People came to drink of the magic water and were nourished by it, since it was so clean and pure and invigorating. But humankind was not content to leave things in this Edenic state. Gradually they began to fence the well, charge admission, claim ownership of the property around it, make elaborate laws as to who could come to the well, put locks on the gates. Soon the well was the property of the powerful and the elite. The water was angry and offended: it stopped flowing and began to bubble up in another place. The people who owned the property around the first well were so engrossed in their power systems and ownership that they did not notice that the water had vanished. They continued selling the nonexistent water, and few people noticed that the true power was gone. But some dissatisfied people searched with great courage and found the new artesian well. Soon that well was under the control of the property owners, and the same fate overtook it. The spring took itself to yet another place" and so forth.*" Johnson goes on to say that: *"Carl Jung was particularly touched by this story, since he saw how a basic truth can be misused and subverted into an egocentric plaything. Science, art, and particularly psychology have suffered from this dark process."* Today we see this phenomena in politics and in religion.
- ¹⁹ Johnson, p. 17
- ²⁰ Johnson, p. 21.
- ²¹ Johnson, p. 21 f
- ²² Johnson, p. 23.
- ²³ Christine Karangwa, Case Management Supervisor for Refugee Immigration Ministry in Malden, MA
- ²⁴ Jacoby, Tamar. *Immigration Nation: Foreign Affairs*, November/December 2006, p. 50-65.
- ²⁵ Poem by Emma Lazarus to be found at the foot of The Statue of Liberty in NY Harbor.

