

Stirrings



Clifford Harper

A Basilian Peace & Justice Newsletter

Fall 2016

The Bible and Social Justice

*The Word is Action: Engaging the Bible and Social Justice
in Memory of Walter Wink.*

Conference at Stony Point Center NY October 2016

By Bob Holmes CSB

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This conference brought together Scripture scholars and peace and justice activists to discuss their shared commitments and understandings. The conference was convened in memory of Walter Wink, who died in 2012, and who was able to combine both the academy and the streets in his life and ministry. Wink's analysis of "Jesus' Third Way" of redemptive reconciliation versus the "Myth of Redemptive Violence" has inspired several of the scholars present at the conference to explore more deeply the religious, social and cultural context of scriptural passages.

Rick Ufford-Chase, Co-Director of the Center, challenged us all by re-interpreting the parable of the talents. Traditionally the message, interpreted by the church of the privileged, has been "Don't bury your God-given talents." But listening with ears from the margins, it is the slave who refuses to invest the talents in furtherance of an unjust system of financial exploitation who is the hero.



And he suffers for his actions as Jesus himself did when he confronts systemic injustice. Like Pope Francis, Rick challenged us all to risk moving to the margins to gain a new understanding of the gospel as good news to the poor.

Jennifer Henry, Director of KAIROS Canada, reminded us that our vision is often obscured by our privilege and our wealth



– we have become churches of monuments instead of movements. She called us to solidarity with, and accompaniment of, our indigenous peoples. Indigenous women especially have led the resistance to militarized resource extraction, and the self-inflicted ecocide of fracking and pipelines. We need to de-colonize our minds and open them to indig-

enous wisdom and spirituality. On the final day Jennifer led a Bible-based workshop on how settlers can become allies of the Indigenous peoples in their struggles against colonization.

Rev. Dr. Rodney Sadler Jr. spoke to us on skype from Charlotte, North Carolina, on the phenom-



enon of "Moral Mondays." Beginning in 2013, in response to the "tea party" policies of the state citizens, in ever growing numbers, march on Mondays to the government buildings demanding change. Each week

they focus on a different issue – schools, environment, unemployment, incarceration, etc. They are "truth tellers" taking the gospel to the streets and putting social justice on the agenda of all the people of North Carolina. By 2014 Moral Mondays had become a national movement.

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Stirring: (adjective) exciting, arousing, awakening, animating, quickening

Bible and Social Justice

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Rev. Dr. Tom Boomershine, seminary professor, author and biblical storyteller, understands the Bible as “performance literature” in that the audiences it was written for were largely illiterate and therefore it was composed primarily to be spoken and remembered. He encouraged us to become biblical story-tellers. His book, “Messiah of Peace,”

presents Jesus as a holy nonviolent messiah whose challenge to the Jews of his day is symbolized by Pilate’s question, “who shall I release? Barabas (the warrior) or Jesus (the nonviolent one).”

Crystal Hall, organizer with United Workers in Baltimore, and **Matthew Coomber**, Episcopal priest, author and Professor of Biblical Studies, combined to demonstrate how contextual bible study brings activists and academics together. They referred to Mark 12 where Jesus is sitting, observing in the temple treasury and comments on the poor widow giving her all while the rich give only of their surplus. They told us of studying this passage in Baltimore with struggling workers and those caught in an ongoing housing crisis. The Bible helped create a safe and sacred space and studied in the context of a struggling community it brought forth a critical consciousness which generated a collective response to act for positive change.



Rabia Harris, founder of the Muslim Peace Fellowship (MPF), reminded us that Islam, like Christianity, has a great diversity of interpretation and a long history of reform, including wars. The key to peace is acceptance of diversity as a gift from God. Mohammed in the Quran was trying to bring together a fragmented people. Islam is trying to walk a fine line between tribalism and empire. The MPF is working nonviolently on issues of patriarchy, gender equality, economic disparity and planetary concerns both within and externally to Islam.



There were several panels. One was a mix of **Scholars and Activists**. They agreed that they need each other and that they both need to learn from the people in the streets who have the knowledge of the oppression and its causes. Another panel involved three members of the **Community of Living Traditions** – a Jew, a Muslim and a Christian. This community lives together at the Stony Point Center. They work internally to find a common vision which respects one another’s faith, passion and skills; externally on issues of earth care, food justice and peacemaking; and in education of themselves and by offering programs for groups such as ours. Two Biblical Scholars, **Jack Elliot** and **Norman Gottwald** gave a demonstration of how they use social context to bring out the social justice aspects in the book of Deuteronomy.



Our second evening was a celebration of the life, work and legacy of **Walter Wink**. A video of Walter being interviewed on his lifetime work of connecting biblical study to social issues was followed by memories presented by his friend **Bill Wylie-Kellerman** and his wife **June Wink**. Bill recalled Walter’s teaching method of always asking questions – e.g. about the pearl of great price, “what would you be willing to die for?” June recalled that it was after time spent in Peru, Argentina and South Africa that Walter developed his critique of the powers of domination and wrote his trilogy – Naming the Powers, Unmasking the Powers and Engaging the Powers.

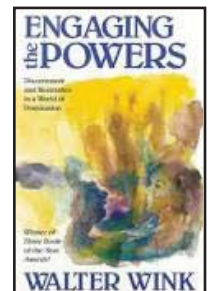
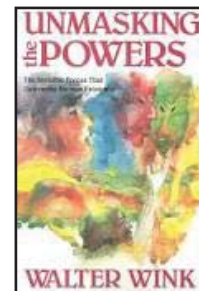
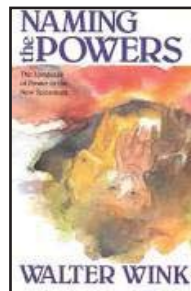


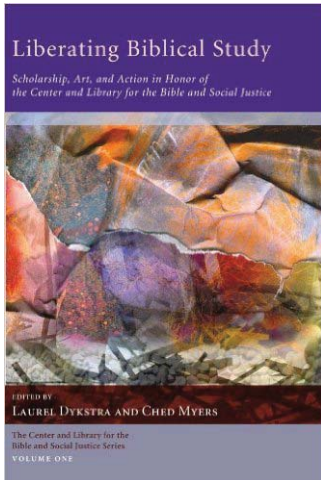
The final morning we were intrigued by talks by **Hillel Arnold** on archives as sites of resistance, liberation and creativity (archivists are never neutral!) and by **Douglas Bendall** on quantum physics and social justice (our decisions do affect the future of the universe).

Stirrings

A Peace & Justice Newsletter
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Liberating Biblical Study

Scholarship, Art, and
Action in Honor of the
Center and Library
for the Bible
and Social Justice

Edited by Laurel Dykstra
and Ched Myers

Laurel Dykstra, ordained in the Anglican Church, is a Bible and Justice educator living in Vancouver's Downtown Eastside, sometimes called Canada's "Poorest Postal Code." She spent 10 years in intentional communities, including L'Arche and the Catholic Worker movement.

Ched Myers has a degree in New Testament Studies and is a popular educator who seeks to animate scripture and issues of faith-based peace and justice. He is the author of half a dozen books including, *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*.

Liberating Biblical Study is a unique collaboration of pioneering biblical scholars, social-change activists, and movement-based artists. Well known and unknown, veterans and newcomers, these diverse practitioners of justice engage in a lively and critical conversation at the intersection of seminary, sanctuary, and street.

The book is divided into eight sections; in each, a scholar, activist, and artist explore the justice issues related to a biblical text or idea, such as exodus, creation, jubilee, and sanctuary.

Beyond the emerging themes (e.g., empire, resistance movements, identity, race, gender, and economics), the book raises essential questions at another level: What is the role of art in social-change movements? How can scholars be accountable beyond the academy, and activists encouraged to study? How are resistance movements nurtured and sustained?

This volume is an accessible invitation to action that will appeal to all who love and strive for justice, whatever their discipline, and whatever their familiarity with the Bible, scholarship, art, and activist communities.

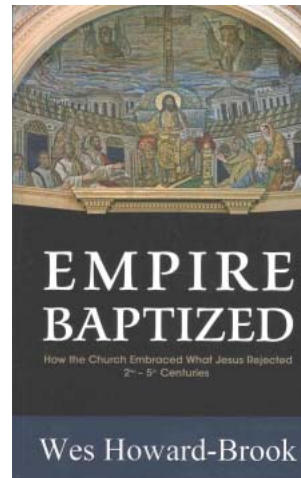
Through a study of the early church, this book shows how Christianity in effect opted for the religion of empire, shifting the emphasis of Jesus's prophetic message from transforming the world to the aim of saving one's soul.

Through a study of the early church fathers – Irenaeus, Justin Martyr, Tertullian, Clement, Origen, Cyprian, Eusebius, Athanasius, Jerome, Ambrose and Augustine – he shows how Christianity in effect opted for the religion of empire.

This was reflected not just in accommodation to the Roman Empire after Constantine, but through the spiritualization of Jesus' prophetic message.

The combined influence of Greek philosophy and Roman imperial social structures shifted the emphasis from fostering egalitarian relationships and transforming the world to the goal of saving one's "soul."

Howard-Brook concludes with a reflection on what it might mean to reject imperial Christianity and to rediscover the transformative power of the Good News of Jesus for followers living amidst empire today.



EMPIRE BAPTIZED

How the Church
Embraced What
Jesus Rejected
2nd-5th Centuries

Wes Howard-Brook

Wes Howard-Brook has been teaching and writing at the intersection of church, society, and academy since 1988. Previously, he was an attorney for the federal and Washington state governments, including a stint as counsel to the US Senate Judiciary Committee (1981-83). He teaches theology and scripture at Seattle University and at churches and gatherings around the Pacific Northwest and the U.S.



Jesuit Peacemaker

Date: October 20,

We had issued an invitation to a vote of conscience, with full respect to those who think differently, to participate in the referendum, making it clear that we would accept and build from the result, whatever it was.

In good conscience, we explained the reasons that led us to fight for a Yes vote, convinced that it was best for the country and that our reasons would convince the majority, and we lost.

We did not fight for the political future of President Santos, nor against the political future of former President Uribe, nor were we fighting for the political future of the FARC, we cared only to be able to live as human beings. This was the reason for our struggle.

We struggled to overcome the spiritual crisis in the country that plunged us into our own destruction as human beings. We dreamt of taking a first step by approving the negotiations with the FARC, but we did not achieve this aim. Probably because we ourselves are part of the crisis, as the Colombians we are.

Thank God, Colombia is a democracy. And democracy, with its call for the people to make decisions, has the virtue of making us all face reality, whether we like it or not. As Machado's couplet says: "The truth is what it is, and remains true though we may think the opposite."

And yet this truth, the result of the referendum, may be the way that leads us to overcome the deepest of our problems – namely, ourselves – people who, as evidenced by this vote, exclude one another, are

The Colombia Peace Referendum Failed! What Happens Next?

by Francisco de Roux SJ

unable to grapple together on deep issues; and with the knowledge that our animosities and aggression – expressed in politics, in the media, in academic and faith-based debates, and within families – have lethal consequences among rural communities, and in the madness of war, where our young lose their lives, while other serious problems of the country remain unresolved.

Fortunately the statement of President Santos has given solace to all, because he has recognized the victory of "No" as a democratic outcome, maintained the bilateral ceasefire, called for a rethinking of the peace agreements incorporating those who won, and ordered government negotiators to resume dialogue with the FARC within the new political reality.

It is also important to emphasize the constructive and conciliatory attitude of former President Uribe, who reiterated his will for peace, invited the FARC to continue in negotiations, and spelled out the legal, institutional, social and economic conditions that those who voted No consider essential for incorporating in the agreements.

We have to accept with realism and humility that we must reexamine ourselves. Perhaps we had not accepted the uncomfortable notion that we are part of the problem, and precisely because we are part of the problem, part of the crisis, our responsibility to be part of the solution becomes more salient.

This is the time to listen to one another, to understand and reconcile with those who, for social, political, institutional and ethical reasons, think differently; to accept our differences; to examine from all viewpoints, what is it that each person must change, so

that all of us may live in dignity and in a peace that brings us well-being to every woman, man and child.

We will maintain and intensify the enthusiasm with which we give ourselves to the cause of peace, but we will do so by incorporating others, accepting their different understandings, listening to their arguments, fears and angers, and embodying the human being that we all are.

We believe that the central elements of the agreements of Havana and the method of the peace process remain valid. Six years of work were invested by people of extraordinary courage and the most serious dedication, men and women, civilian and military who are true human treasures of Colombia, and at their side, insurgents willing to put a stop to the war who were transformed in that very process. They deserved the admiration and support of the international community. But the result of the vote shows that the agreements have to be reformed to be politically and institutionally viable in Colombia today. And what matters in the end is peace, which requires moments of heroic generosity, so that we can overcome the barbarity of political violence in an effective way in a reconciled country.

I am confident that God is accompanying us on this path. Jesus' claim that, "the truth will set us free" is more valid today than ever. May the truth of the result of the referendum, with all its mix of human and political realism, purify and refine this process. May we today set out to become humanly greater.

De Roux has played an important role in the Colombian peace process, including persuading both sides to allow victims a voice at the negotiating table.



Ben Salmon

Imprisoned War Resister rooted in Catholic Faith

By Jack Gilroy

National Catholic Reporter
14 July 2016

In less than one year, we will observe the 100th anniversary of the United States' decision to enter the Great War, later referred to as World War I. Our government leaders said that it would be the "war to end all wars." To Catholic church leaders, it was a "just war." Few Catholics had the courage to dispute this claim. Ben Salmon, a devout Catholic of Denver, did.

Ben refused to cooperate with the U.S. government when he was given a questionnaire to determine his draft status for induction into the Army in 1917. Salmon opposed the war as immoral, as an abuse of political power, and he firmly opposed the Catholic-held theory of just war. The war was not in conformity with his belief in the nonviolent Christ. Salmon saw no morality or justice in killing -- only power and greed. Salmon told the media and the government, "The Germans are my brothers. I will not train to kill them."

He was arrested, tried in a military court and convicted of treason, even though he was not in the military. Sentenced first to death and then to a reduced sentence of 25 years of hard labor, Salmon was forced to leave his wife and widowed mother in Denver.

The front-page story of The Denver Post on May 20, 1918, read: "Salmon refuses to leave in draft." On the same page is a story noting: "Cheering crowds bid farewell to 437 men in draft."

Other editions of The Denver Post referred to Salmon as "a man with a yellow streak down his spine as broad as a country highway." The Denver Knights of Columbus ejected him as one of their members.

Salmon was sent to seven different federal prisons during his journey of mistreatment. Often paraded in chains and kept in tight solitary confinement quarters, including over a sewer with crawling rats, he refused to cave in to offers for military jobs. His physical condition deteriorated as he went on a hunger strike to protest his conditions. For 135 days, prison staff shoved a pipe down his throat, pouring in liquids to keep him alive. The military feared bad publicity and did not want him to die.

In prison, he asked for a priest and confession. He was refused. He asked for Communion and was refused. He was a traitor to his country and did not deserve the sacraments.

Baltimore Cardinal James Gibbons, the most esteemed Catholic leader of the time, encouraged Catholic young men to take up arms and fight the enemies in Europe. New York Cardinal John Farley said in 1918, "Criticism of the government irritates me. I consider it little short of treason. ... Every citizen of this nation, no matter what his private opinion, or his political leanings, should support the president and his advisers to the limit of his ability."

World War I ended Nov. 11, 1918. By 1920, Salmon was in a Fort Douglas, Utah, federal prison. From prison, he wrote a letter to Newton Baker, U.S. secretary of war.

"I have been illegally imprisoned because I refused to kill or help to kill," Salmon wrote. "Because I am opposed to militarism -- wholesale

murder -- you have tortured me in diverse ways for twenty-six months. ... I have missed my meals for four days, and I will continue to starve until released by a discharge from prison or by death."

The government decided Salmon's determination to follow his faith, mind and heart to not cooperate with his government was a sign of mental illness. Catholics did not oppose war once war was declared. Salmon was considered insane. He was transported by train (with four guards alongside his frail body) from Utah to Washington, D.C., and placed in a Catholic hospital for the insane, St. Elizabeths. However, life at St. Elizabeths was not harsh. Salmon

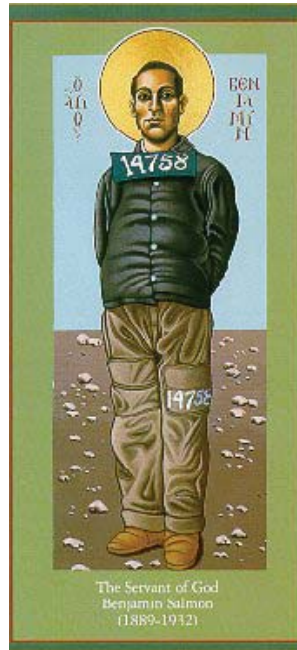
requested and received a typewriter. He wrote his story in 260 single-space pages.

In 1920, the American Civil Liberties Union was inaugurated in Washington, D.C. Through the work of the ACLU and Fr. John Ryan, a professor at The Catholic University of America, the secretary of war was pressured to release Salmon. On Thanksgiving Day, 1920, he was freed.

"My father knew the truth of the New Testament and the

Sermon on the Mount," said Sr. Elizabeth Salmon, Ben's daughter and a Maryknoll Sister, "My father believed and was willing to die for his belief that no war is just. He knew the lie of war had devoured our culture, including Christianity, during World War I. My father was a brave and good person. I only wish he lived longer for me to really get to know him. I believe he's a saint."

A movement is developing in the Denver archdiocese to promote Salmon for beatification.





Labels

I can pin a lot of labels on myself or tell you the ones that other people like to pin on me.

Radical Jew? I don't feel like a radical and I think my idea of what it is to be Jewish and what Judaism should teach is remarkably mainstream.

Jew of Conscience? That sounds a bit too grand and self-righteous for my liking.

Disloyal Jew? I certainly don't feel disloyal to the values I was shown how to love growing up in a Reform Synagogue'

Post Zionist Jew? Well, I do think as a response to 2,000 years of European oppression of Jews, Zionism has proved itself to be, at the very least, disappointing. It's created more problems than the one it set out to resolve. For the future of Jews and Judaism we could do with a new big idea. Luckily, I've got one. And it turns out to be a very old idea.

Anti-Zionist Jew? Yes, certainly. When Zionism becomes an ideology that's used to justify atrocities against another people, then I'm anti-Zionist.

Self-hating Jew? That's a very tiresome label. And you only have to look at my bookshelves at home to know how stupid that description would be for me.

Dissident Jew? I quite like that. I'm certainly dissenting from what's become the expected and accepted opinion on what "being Jewish" in the 21st century should look like.

Angry Jew? That fits too. Sometimes it's good to be angry. It's good to get worked up about things that matter

Birth of a Kairos Jew

by Robert A. H. Cohen

*Excerpted from a talk given on 30 September 2016
at Victoria Methodist Church in Sheffield, UK.*

to you. I'm angry at what's been done in the name of Jews and Jewish history, and Jewish security.

BDS Jew? I do support boycotts and divestment and sanctions, as a way to show Israel there is a cost and a consequence to its actions. For nearly 50 years Israel is in breach of International Law and the West Bank Settlements are an obstacle to peace. I have no wish to destroy Israel. But I want to make it better and stronger and fairer place for everyone.

Edgy Jew? I like to try and embrace my 'marginality' by describing myself as an Edgy Jew. On Israel/Palestine, my Jewish edginess allows me to understand the collective Jewish narrative that sees Israel not as a normal country but as a "just answer," a "messianic redemption", for a people who have suffered thousands of years of discrimination, oppression and genocide. But my Jewish edginess also allows me to step outside of this narrative and to enter the narrative of the Palestinian people and be changed by that experience and understanding.

I'm still not sure any of these labels quite captures what I want to say about Israel/Palestine or myself. I think I need a new label, a new description of my situation and outlook.

The Jewish Kairos

My particular hope rests on the belief that there is the possibility of a Jewish Kairos. A Jewish "moment of truth" when we see that the cost of our Jewish redemption has been the enslavement of another people. A moment of radical self-awareness. A realisation of the loss of our innocence.

What is abundantly clear is that a

Kairos moment will never come from the Jewish establishment. In the last 70 years, Zionism has become the dominant ideology within the Jewish community. Indeed it has become the new Jewish theology as well, which is what allows accusations of antisemitism to be made against anyone who calls into question the behaviour of the State of Israel.

The Jewish Kairos moment will begin on the margins of the Jewish community. Often it will be the Jews who don't express themselves in a religious language at all.

The Jewish Kairos will only come when we see the Zionist understanding of Jewish history and the nationalist solution to Jewish woes as an aberration rather than a continuum of Jewish values. For many Jews, the Jewish Kairos will be a painful moment and require a new construction of the Jewish narrative, one that can incorporate the Palestinian narrative too.

Meanwhile, Palestinians will need to understand our pain and our trauma, as well as their own, if open hearted dialogue is to be possible. But remember, this is not a conflict of equals. We Jews hold the power. We have the superpower backing. The onus is on us.

In the meantime, Jews who wish to stand in the Jewish tradition of universal justice will find their friends outside of the Jewish community.

So finally, let me have another go at introducing myself. Dissident Jew, Edgy Jew, Angry Jew. Yes to all that. But above all else let me be –
a Kairos Jew.

Robert is the author of Micah's Paradigm Shift: Writing from the Edge. He lives in the Lake District of the UK.

What Is Radical Discipleship?

By Ched Myers

Excerpted from Ched's opening comments at the Bartimaeus Kinsler Institute Festival of Radical Discipleship in Oak View, California on 16 February 2015.

“Radical” is a term as unfashionable today as it was trendy in the 1960s. The notion of “discipleship,” meanwhile, is entirely shrugged off in liberal church circles, and trivialized in conservative ones. The etymology of the term radical (from the Latin *radix*, “root”) is the best reason not to concede it to nostalgia. If we want to get to the root of anything we must be radical.

It is both curious and revealing that the notion of discipleship, in turn, is so marginal in our churches. Curious, because discipleship is so unarguably the central theme of the gospels. Revealing, because it shows how wide the gulf between the seminaries, the sanctuaries and the streets has become in North America. Faith as discipleship remains the “road rarely taken” here at the heart of empire.

This Way was birthed when Creator scattered humans from centripetal Babel in centrifugal liberation, and continued when Abram and Sarai bailed out of Ur and Moses and Myriam busted out of Egypt, Though often beat down and always marginalized, this vision of truth-telling and reconciliation-dreaming was remembered when Elijah read the riot act to Ahab, and Isaiah sang a lovesong lament to the vineyard, and Jeremiah bought a field in the bear market of occupation.

It was this tradition that animated John the Baptist to go feral, troubling Jordan's waters to re-birth a certain Nazarene upon whom the Spirit came to rest like a condor. He rebooted the old movement afresh, accompanied only by clueless fishermen and faithful women of ill repute,

The Nazarene's movement ground to a halt on a Roman cross, on which

the imperial bill for the cost of discipleship came due; only to be rebooted again at an empty tomb from which the stone of impediment had been rolled away.

Which spawned a Pentecost insurrection of multicultural restoration and economic redistribution, a strange unleashing of tongues and pocketbooks that spilled out of a safe house attic into the streets in a popular theater of protest and proclamation just a few blocks from where Jesus had been lynched. These shenanigans of course earned official backlash, a smackdown in which the murderous chief head of security broke down in the middle lane of the Damascus Road, struck blind with visions of his victims. This chief prosecutor ended up defecting to the movement he sought to destroy.

This unlikely turnabout spawned little ecclesial communities of nonconformity, bread breaking and discipleship to Jesus throughout the empire, which we know about only through the tattered fragments of correspondence and liturgy and catechism that survive in what we call the Second Testament, today every bit as misunderstood and abused as the First.

These little communities spawned martyrs who rendered to God everything and to Caesar not much at all; and monastics who returned to the wilderness in the waning days of a decadent Roman empire in order to rediscover the evangelical disciplines of fidelity and poverty. The movement was remembered by Franciscan nuns and friars, who bound themselves to nature and to the poorest of medieval society; and by 16th century radical Anabaptists who refused to participate in the bloody religious wars of Chris-



tendom. It was invoked by Quaker abolitionists and Anglican visionaries in Europe and the New World, against the grain of colonial plunder and genocide

Above all, this tradition was preserved for us all by 19th century African slaves under American apartheid, who knew who Pharaoh was and where the Promised Land was, and who journeyed there on an underground railroad, singing, “Oh freedom, Oh freedom over me...”

These old Jubilee anthems came alive again in the 20th century Civil Rights movements that reached from Selma to Soweto. This vision animated as diverse a band of practitioners as Lutheran theologian Dietrich Bonhoeffer and Catholic laywoman Dorothy Day, Baptist preachers Martin Luther King Jr. and Clarence Jordan, Archbishop Oscar Romero and missionary nun Dorothy Stang.

It lives among Christian Peacemaker Teams accompanying those under Occupation in Hebron; Catholic Workers sharing life with the homeless; immigrant rights organizers on the US Mexico border; and tree sitters defying pipelines and by every activist who seeks to bring comfort to the afflicted with gospel compassion, and to afflict the comfortable with gospel justice. For only those who know their captivity can carry on this Freedom story.

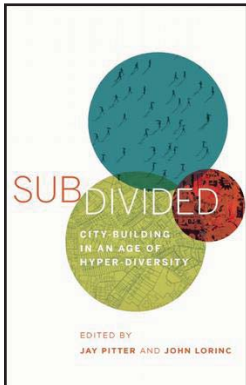
For us—most of us persons of relative privilege and mobility—Radical Discipleship is a call on our lives, one that disrupts the chronos timetables of empire with a divine kairos moment for transformation.

Ched is a social justice educator, biblical animator and author based in Southern California.

Book Review**Subdivided: *City Building in an Age of Hyper-Diversity***

ed. Jay Pitter and John Lorinc
 Toronto, Coach House Books, 2016

By Leo Reilly CSB



Jay Pitter, a bright, black product of social housing, whose gay grade two teacher mentored her to maturity, and her co-editor John Lorinc, who discusses cities, where 80% of Canadians now live in his book, *New City* (2008), have gathered twenty-three urban writers to discuss Toronto's current state of development.

Doug Sanders (pp. 31-45) lists the eleven conditions which made Toronto, by sheer good fortune, a perfect place for welcoming newcomers in the 1970s, conditions which allowed them to migrate to the middle class in one generation, conditions which have not been followed up by the major planning and political savvy that were needed to maintain them.

Pitter (p. 12) lists the current issues: "hostile police and public relations, transit equity, new approaches to social housing, the emergence of digital gated communities, the complexity of culture and mental health, the shortcomings of youth arts funding, the lack of representation in municipal government, fights over the development of non-traditional religious institutions and the way Indigenous communities experience urban places."

The writers, despite the difficulties they describe and the greater difficulties to come, are committed to remaining in the city. Many even with good traditional jobs must live on the periphery. The title, *Subdivided*, refers to the multiplicity of individual interests, the hyper-diversity or intersectionality that must be taken into account to provide each citizen's need for home, family and friends, for the dignified housing, mixing of peoples and opportunities for advancement that each person needs.



Pitter's case of a disadvantaged person getting an excellent education is now an almost unrepeatable experience as the gaps between the 600,000 urban poor in the Greater Toronto Area (GTA) and the rich continue to widen. Resource providers naturally cater to the rich unless the majority can prevail upon the legislators to treat all citizens alike. Education, transportation, and basic assistance all fall short for those most at risk.

Mariana Valverde (pp.199-207) describes how, despite community consultation, long-time residents were displaced by the gentrification process. Sandra Costain (pp. 176-184) reports instances where Regent Park planners made things worse for the residents by failing to recognize the good things that were already present.

Marshall McLuhan, the media theorist, wondered why people continued to commute long distances when electronic technology made it possible for them to work at home. Machine technology required people to travel to factories and offices whereas electronic technology makes each person a center from which all business can be conducted. Change comes slowly.

The rich themselves, who have profited from the old technology, are admitting that the current mismatch between resources and opportunities is threatening their own survival and prosperity, not to mention that of newcomers to the economic process. Young people are combining next-door neighbors with online friends to make up the social network that ensures their home, family and friendship needs.

The contributors to *Subdivided* are "netizens" of this kind. The tsunami of young people coming to the cities on a world-wide basis, 100,000 a year coming to Toronto, can only be answered by an electronic solution that lets each voice be heard. The authors of *Subdivided* have made a unified presentation that the Toronto planners ignore at their peril.