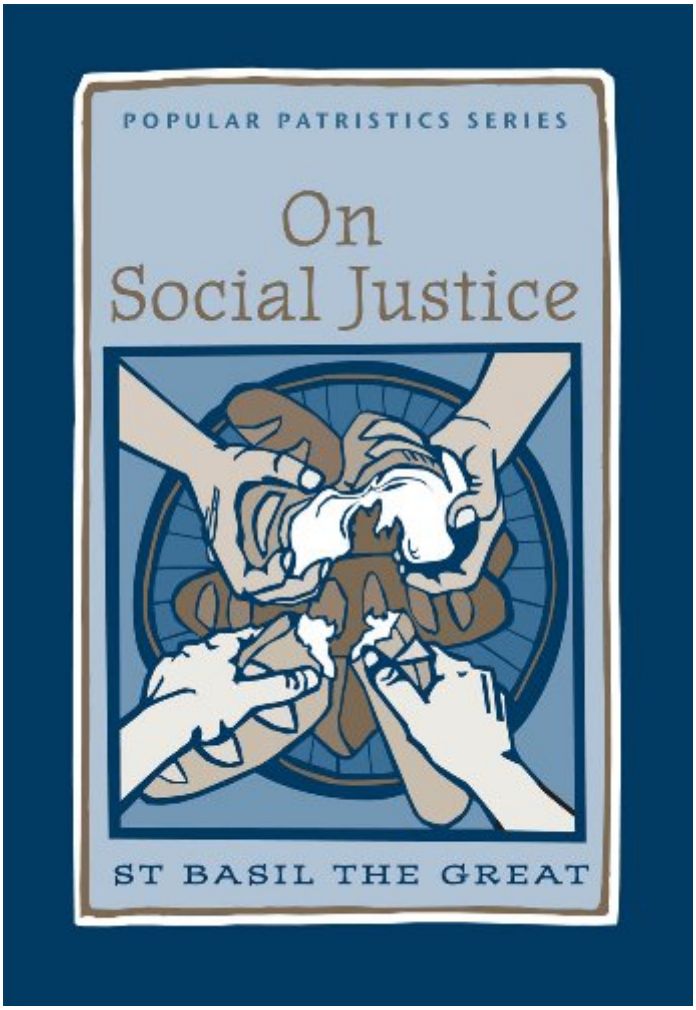
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On Social Justice (Popular Patristics Series Book 38)



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Synopsis

St BasilÃ¢â ¬â„¢s homilies on the subject of wealth and poverty, although delivered in the fourth century, remain utterly fresh and contemporary. Whether you possess great wealth or have modest means, at the heart of BasilÃ¢â ¬â„¢s message stands the maxim: Simplify your life, so you have something to share with others. While some patristic texts relate to obscure and highly philosophical questions, BasilÃ¢â ¬â„¢s teachings on social issues are immediately understood andapplicable. At a time when vast income disparity and overuse of limited environmental resources are becoming matters of increasing concern, BasilÃ¢â ¬â„¢s message is more relevant now than ever before.

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Customer Reviews

Basil's homilia pros tous ploutountas, or ÃƒÂ¢Ã â ¬Ã Å“homily to the rich,ÃƒÂ¢Ã â ¬Ã Â• is a brilliant indictment of the wasteful ways of the wealthy. ÃƒÂ¢Ã â ¬Ã Å“Those who love their neighbor as themselves possess nothing more than their neighbor,ÃƒÂ¢Ã â ¬Ã Â• says Basil. If we value our luxuries more than the survival of our neighbors (and the whole world are now our

neighbors), we have lost the love which is God in our hearts. ÃƒÂ¢Ã â ¬Ã Å“You seem to have great possessions,ÃƒÂ¢Ã â ¬Ã Â• exclaims Basil. ÃƒÂ¢Ã â ¬Ã Å“How else can this be, but that you have preferred your own enjoyment to the consolation of the many?ÃƒÂ¢Ã â ¬Ã Â• The wealthy deprive themselves of the true wealth which comes with loving our neighbors. ÃƒÂ¢Ã â ¬Ã Å“For the more you abound in wealth, the more you lack in love.ÃƒÂ¢Ã â ¬Ã Â•Also included is the essay kathelo mou tas apothekas, or ÃƒÂ¢Ã â ¬Ã Å“I will tear down my barns,ÃƒÂ¢Ã â ¬Ã Â• where Basil offers a brilliant exegesis of Luke 12:8. The man in LukeÃƒÂ¢Ã â ¬Ã â„¢s account who put his faith in hoarding rather than in love, saying, ÃƒÂ¢Ã â ¬Ã Å“I will tear down my barns and build bigger ones,ÃƒÂ¢Ã â ¬Ã Â• becomes an exemplar of the rich man who begrudges his fellow human beings what he enjoys. ÃƒÂ¢Ã â ¬Ã Å“Taking wicked counsel in your soul,ÃƒÂ¢Ã â ¬Ã Â• says Basil, ÃƒÂ¢Ã â ¬Ã Å“you consider not how you might distribute to others according to their needs, but rather how, after having received so many good things, you might rob others.ÃƒÂ¢Ã â ¬Ã Â•In an era in which our leaders tell us it is a civic duty to shop, the ideology of heedless consumption deserves to be called up for reexamination. Basil may offer the antidote to the ÃƒÂ¢Ã â ¬Ã Å“greed is goodÃƒÂ¢Ã â ¬Ã Â• economic philosophy that is destroying our culture, our democracy and our planet.C. Paul Schroeder is a brilliant translator and editor. By collecting essays relevant to social justice into this slim volume, Schroeder has done a great service to all his readers.

St. Basil possesses the fiery spirit of St. John Chrysostom, especially in matters relating to mercy for the poor. His words concerning the poor are more important now than ever. In this age of "every man for himself" and materialism, the poor have been portrayed as "lazy" and deserving of their fates, especially if they have made unwise decisions in the past. St. Basil claims that withholding bread from those who have none is deemed as murder if they should pass from starvation. He calls for minimizing personal possessions to give the leftover wealth to the poor. Our society encourages buying food and supplies in bulk, but St. Basil would probably condemn that as breaking the commands of the Bible that tell us not to worry about tomorrow, and to advice us to buy enough for today and give the rest to someone in need.Long story short, this book made me think twice before buying a new pair of shoes that I absolutely did not need. As a shopaholic, I felt that every page convicted me. St. Basil persuaded me to be more conscious of giving tithes. I think this is a great book that every Christian (and non-Christian!) should read because its words are so practical to live by.As a companion book, or perhaps as one to follow-up with "On Social Justice," I suggest "On

Wealth and Poverty" by St. John Chrysostom, also published by SVS.

This is very good book on the topic and is very current despite the fact that it was written centuries ago. But if I have to choose between On social justice (By St. Basil) and on wealth and poverty (By. St. John Chrysostom), I would choose on wealth and poverty. I felt that on wealth and poverty was more convicting, blunt and cries loudly for merciful actions. Having said that this book (on social justice) addresses the topic of lending, borrowing and interest which is titled "Against those who lend at interest", this chapter has no equivalency in "on wealth and poverty". In "Against those who lend at interest" he speaks very clearly and in details not only about the practice of charging the poor interest about even daily money management.So overall, the book is great but there is a better read by St. John Chrysostom.

Excellent compilation of primary source material from Basil on this subject. He is very compelling. The only downside is a relatively small amount of content (only four legitimate sermons) considering the price.

This is another great entry in the Popular Patristics Series: a fresh translation of some of Basil's sermons with a fascinating Introduction which discusses how these ideas took shape in his life and ministry.

This book discuses something that is very pertinent to us in society--how are we to relate to our fellow man? what is our approach to those that are less fortunate than us? and why are some better off than others? St. Basil gives practical answers to this questions in a book that is still relevant to us ~1600 years later.

Perfect Thank you!

Thank you, it could have been written yesterday.

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