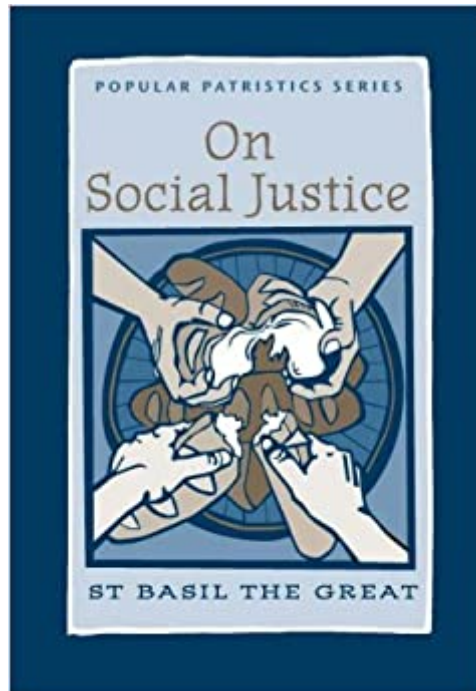




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On Social Justice: St. Basil The Great (Popular Patristics)



Synopsis

St Basil'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 St Basil'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, St Basil's teachings on social issues are immediately understood and applicable. At a time when vast income disparity and overuse of limited environmental resources are becoming matters of increasing concern, St Basil's message is more relevant now than ever before.

Book Information

Series: Popular Patristics

Paperback: 112 pages

Publisher: St Vladimirs Seminary Pr (November 1, 2009)

Language: English

ISBN-10: 0881410535

ISBN-13: 978-0881410532

Product Dimensions: 0.2 x 5 x 7.2 inches

Shipping Weight: 3.2 ounces (View shipping rates and policies)

Average Customer Review: 4.8 out of 5 stars 16 customer reviews

Best Sellers Rank: #54,245 in Books (See Top 100 in Books) #9 in [Books > Christian Books & Bibles > Christian Denominations & Sects > Orthodoxy](#) #880 in [Books > Christian Books & Bibles > Theology](#) #959 in [Books > Religion & Spirituality > Religious Studies > Theology](#)

Customer Reviews

There is no way to describe the power, simplicity, wisdom, and freedom of his words...you will think they were written yesterday not 1600 years ago! ... precisely he describes our modern struggle with material wealth, our responsibility to our fellow man, and how to live a life in balance. --Gregory P. Yova - Founder of Project Mexico and St Innocent Orthodox Orphanage

C. Paul Schroeder is an independent scholar and translator of early patristic texts. He resides in Portland, Oregon.

Basil's homilia pros tous ploutountas, or *Homily to the rich*, is a brilliant indictment of the wasteful ways of the wealthy. "Those who love their

neighbor as themselves possess nothing more than their neighbor, *ἡμεῖς ὡς ὁ πλησίον* 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. *ἡ ἀγάπη* “You seem to have great possessions,” *ἡμεῖς ὡς ὁ πλησίον* exclaims Basil. *ἡμεῖς ὡς ὁ πλησίον* “How else can this be, but that you have preferred your own enjoyment to the consolation of the many?” *ἡμεῖς ὡς ὁ πλησίον* The wealthy deprive themselves of the true wealth which comes with loving our neighbors. *ἡμεῖς ὡς ὁ πλησίον* “For the more you abound in wealth, the more you lack in love.” *ἡμεῖς ὡς ὁ πλησίον* Also included is the essay *kathelo mou tas apothekas*, or *ἡμεῖς ὡς ὁ πλησίον* “I will tear down my barns,” *ἡμεῖς ὡς ὁ πλησίον* where Basil offers a brilliant exegesis of Luke 12:8. The man in Luke *ἡμεῖς ὡς ὁ πλησίον* “I will tear down my barns and build bigger ones,” *ἡμεῖς ὡς ὁ πλησίον* becomes an exemplar of the rich man who begrudges his fellow human beings what he enjoys. *ἡμεῖς ὡς ὁ πλησίον* “Taking wicked counsel in your soul,” *ἡμεῖς ὡς ὁ πλησίον* says Basil, *ἡμεῖς ὡς ὁ πλησίον* “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.” *ἡμεῖς ὡς ὁ πλησίον* 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 *ἡμεῖς ὡς ὁ πλησίον* “greed is good,” *ἡμεῖς ὡς ὁ πλησίον* 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 advise 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 discusses 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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