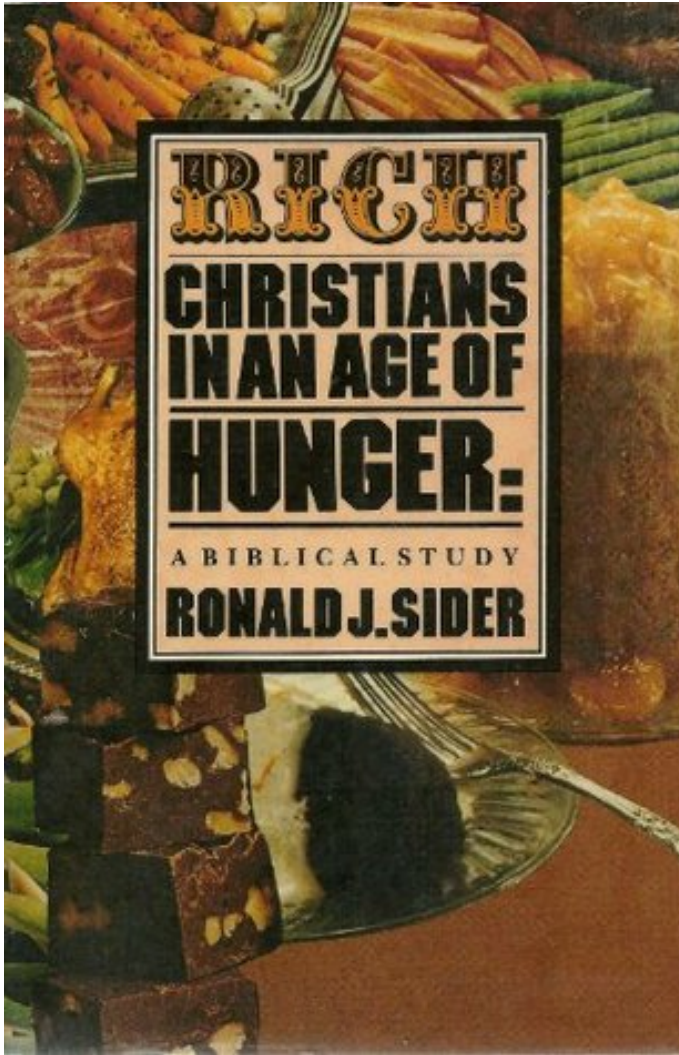


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**Ronald J. Sider**

**Rich Christians in an Age of Hunger**



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Author: Ronald J. Sider

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## Description

Do you want to make a true difference in the world? Dr. Ron Sider does. He has, since before he first published *Rich Christians in an Age of Hunger* in 1978. Despite a dramatic reduction in world hunger since then, 34,000 children still die daily of starvation and preventable disease, and 1.3 billion people, worldwide, remain in abject poverty. So, the professor of theology went back to re-examine the issues by twenty-first century standards. Finding that Conservatives blame morally reprehensible individual choices, and Liberals blame constrictive social and economic policy, Dr. Sider finds himself agreeing with both sides. In this new look at an age-old problem, he offers not only a detailed explanation of the causes, but also a comprehensive series of practical solutions, in the hopes that Christians like him will choose to make a difference.

## Insightful reviews

Robert: A passionate plea for social justice, this book, first published in 1967 but regularly revised and updated, still stirs the conscience. Is still powerful. Unfortunately it can longer be read with the degree of hope that originally greeted it, with the hope that all Christians could unite in changing society - that the hungry would be fed, the wounded healed, the oppressed freed. Reading it today is depressing because it describes a road not taken. The intervening years have destroyed any hope that evangelicals, the "moral majority", the fundamentalist churches, would be convinced by Sider's Biblical arguments and would become a force for social justice. And it is in them that Sider placed his hope. To them, he addressed his argument. Based it completely on the Bible. Filled his book with "proof texts" (at tedious length) to convince them. Used the words of the Old Testament prophets, the words of Christ, to argue that Christianity must be about more than interior spirituality, that there must be a balance in emphasis between personal transformation and the transformation of society - that the faith must be about creating a Christian community of brotherly love, creating a just society for all, creating God's reign on earth. However, the response to Sider's trumpet call has been meager - only a few evangelicals answered it (e.g., Jim Wallis and his Sojourner Group). The majority have not. Have taken a different path. Some are expecting an imminent rapture when they, the elect, will be lifted up into heaven and escape the "time of tribulations" - viewing the suffering of others, at that time as well as now, as inevitable and deserved. Others, not so apocalyptic, are satisfied with current social and economic arrangements, and regard the capitalistic market forces as the invisible hand of God, see economic Darwinism as part of God's inscrutable providence, and believe their own and their nation's wealth and power to be a divine blessing, a reward for their righteousness. Any interest these folks have in changing society is to make it as "righteous" as they are - in improving it only by forcing a general conformity to their own beliefs and practices. None of these folks are ever going to accept Sider's argument, no matter how Biblical it is. They are not going to answer his call for structural change. And so, sadly, Sider's argument is "useless" - "a chasing after the wind" - but although "useless", it is still persuasive. Striving for justice, feeding the hungry, caring for the sick is an integral part of what it means to follow Jesus. It is the narrow path.

Brett: Some say his controversial or communist. Perhaps in earlier editions he was more radical.

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This seemed to me to be balanced and sensible. I may contend with some of his interpretations, but the general tenor, I don't contend with. If anything, I would say the Scriptures are more radical. His call for Christians to move past their mass consumption to concern and sacrificial generosity for the poor is biblical. But he doesn't even ask us to sacrifice all that much. He is asking for the biblical minimum.

Liz: this is an important book for everyone. makes a very good case for how helping the poor is central to a christian life. the book was very informative, with a lot of info/current statistics on poverty and will open your eyes to how people are living around the world. at times it was a bit overwhelming as sider gives so many different examples of things we could be doing as a government and as individuals to alleviate poverty, but it's definitely a source i'll be going back to from time to time to remind myself of the responsibility that comes with the great blessings we have as americans.

Nancy Rodriguez: Stirs your sense of right and wrong yet in spite of everything the years numerous humans have learn this, poverty continues. The theological reasons of poverty and the particular reasons overlap, and Sider isn't really consistent. I loved chapters 1 to eight yet final 3 chapters is simply name to action.

Kristi: "God desires everyone and relatives to have equality of monetary opportunity, at the very least to the purpose of getting entry to assets useful (land, money, education), in order that via operating responsibly they could earn a good residing and take part as dignified individuals in their community." –Sider xiv Ron Sider provides a number of complicated arguments. Early in his book, he speaks approximately international hunger, unfastened alternate and the rich elites. after all of his book, he speaks extra approximately coverage and change. regardless of one's political stance or non secular affiliation, as Christians we're given through biblical textual content an ethical accountability to stay humbly and express charity to our brothers and sisters, willingly. Sider speaks of pivotal issues of revelations in heritage and the way he relates it to biblical text. "Yahweh is the person who frees from bondage. The God of the Bible desires to be often called the liberator of the oppressed." I grew up in a iteration the place exertions paid off and also you lived inside your means. To this day, I pull out a certain quantity of cash for charity, whether I don't make much. I accomplish that willingly and from my heart. The belief that the richest humans needs to offer funds to them is inaccurate at such a lot of levels. In 1 John 3:16-18 the prophet warns us that, "This is how we all know what love is: Jesus Christ laid down his existence for us. And we should lay down our lives for our brothers and sisters. If somebody has fabric possessions and sees a brother or sister in desire yet has no pity on them, how can the affection of God be in that person? pricey children, allow us to no longer love with phrases or speech yet with activities and in truth." this is often telling us to not hope fabric goods and to reside inside of our means, however, it additionally warns us that we're to like each other adequate to willingly supply to aid the least of these. through forcing the wealthy to provide extra of what they've got is going opposed to the teachings, since it has to be given willingly. i think the grasping might be held chargeable for their selfishness. We needs to imagine other ways to arrive the bad at one other level. it truly is difficult to feed the poorest in our global with genocide being dedicated in lots of of the opposite countries. Are we denying destiny Newton, Martin Luther Kings, Marie Curie etc simply because we're not instructing our poorest? the place I felt the fabulous connection and revelation with Sider used to be whilst he

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said, "The Liberty Bell hanging in ancient Philadelphia may possibly turn into a robust image for voters operating to proportion assets with the negative of the world." Sider attributed this to the biblical verse in Lev. 25:10 which promised freedom and the land essential to earn a living. I think that Sider is announcing that we as Christians usually are not doing sufficient to assist the poor. Loving each other will be attaining out to assist one another as precise brothers and sisters; God tells us the best way to be liberated through aiding one another in acts of love. Sider can be attempting to make us conscious that, "Regardless of what we do or say at 11:00 AM on Sunday morning wealthy Christians who overlook the terrible aren't the folks of God." I feel he's prompting us to figure as Christians that we're accountable for and to be to be had to our brothers and sisters. We're not simply to appear and glance reliable at Church, yet positioned acts of affection in the back of our word. One other solid aspect Sider makes is, "God's note teaches a truly hard, annoying truth. Those that forget the negative and oppressed are quite no longer God's humans at all-no subject how usually they perform their non secular rituals nor how orthodox are their creeds and confessions." I thoroughly accept as true with that statement, however, the bulk can't appear to come to a consensus on that is the right kind approach to support the poor. Might be every one folks separately may still take it upon ourselves to arrive out and make an effort to assist these in need. I used to be challenged with this learn simply because Sider caused me to examine one other point of view and realizing that time of view, which I'd now not have considered ahead of examining this book; the reason is, I acknowledged it was once so complex. If I had a magic wand having the ability to finish poverty, it'd be to all American citizens to have entry to a better education. This may comprise a greater public schooling beginning with grade K. If my theoretical magic wand may well expand into the world, I might finish warlords and everybody may have water and entry to farming, accordingly permitting them the facility to provide their very own food. This can be what Sider intended by, "so that through operating they could earn an honest dwelling and take part as dignified individuals in their community." by means of teaching these within the such a lot impoverished nations we're releasing them and an act of love. Loving the terrible whereas taking motion is social justice and discovering how to achieve the darkest corners restores hope. Isn't this what Sider skill through the freedom Bell and its significance? Sider strikes us to suppose anything then maybe for us to do something.

Liz: wealthy Christians is a vintage within the social justice Christian world. Heavy on statistics, Sider takes the reader via a wealth of facts exhibiting that 1) there are sufficient assets on this planet to take care of each person 2) the west consumes much, even more than it may 3) American Christians might be even more occupied with their faithfulness of their monetary life.

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