

The Christian Radical's Guide to Revolution

Introduction: This book is dangerous.

Of course, the title of this book alone must be responsible for severe indigestion in even the most iron-gutted of Christians. "Alternative Christian" sounds arrogant, exclusive, and possibly heretical...

Yes.

So let us defend a phrase that probably needs some defense. Let's begin with the word "Alternative" What exactly, qualifies as alternative? Someone with a liberal theology? Someone who only believes in a "social gospel?" Democrats? Alternative, to me, means anyone who looks around at the world around him as says, "There is something fundamentally wrong with how we live. I intend to find out what that fundamentally wrong thing is, and do everything that I can to change this world," It requires an individual to change not only who he is, but the world around them. That task, for any person, is not without extraordinary pain and hardship. It requires the openness and resolve to look at the destructive systems in which we live, and say a vehement "fuck you" to those systems (more on the later). It requires the strength and vitality to look at impossible odds, and yet to persevere. It requires the inward will to stand firm in the midst of a world that labels us "young idealists" or "radical and dangerous citizens." Whether you are fifteen or ninety, conservative or liberal, if you contain that sort of resolve, you are "alternative" enough.

The phrase "Christian," is perhaps the most problematic word in the title. I've repeatedly asked myself whether I should even write this pamphlet with a Christian audience in mind. The answer is two-fold: first, I don't necessarily have a Christian audience in mind. This pamphlet will likely resonate deeply with those who do not align themselves with the institutional church. In part, this is written to them. Working and thinking in solitude, there is an entire population of people wondering whether anyone else sees the world the same way they do. This pamphlet, then is to let **them**

Finally, let's explore the word "revolution." It's a word that is often watered down in modern discourse. "Revolution" is not a change, it is not a reform, it is not a progression, and it is not an evolution. Revolution involves the destruction of an old system and the birth of a new system. It is a matter of tearing down and building something entirely different in its stead: "Destroy this temple and I will raise it again in three days"

If you find yourself resonating with the above words, the arguments and discussions of this book, then, are for you. They are for a generation in need of a manifesto. They are for those ready for revolution.

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Chapter 1: Why Alternative Christians should read Nietzsche and say “fuck you” more.

“Few are made for independence – it is the privilege of the strong. And he who attempts it, having the completest right to it but without being compelled to, thereby proves that he is probably not only strong, but also daring to the point of recklessness.” - Nietzsche

Ideological Destruction and Generation

Whether apostles, beat poets, transcendentalists or communists, the most influential movements in history begin in similar places: on the road, in coffee shops, in cabins and in homes. A handful of passionate people with inklings of a new ideology get together and the product of their conversations create such momentum that the face of government, literature, philosophy, or psychology is revolutionized. They have become a revolutionary: they have rejected the status quo and dominant ideology of their day and have struck out on their own. This then, is the first and perhaps most dangerous step of the revolutionary: to transcend the dominant ideology or discourse of his day in order to create an entirely new ideology.

The problem is that we are so entrenched in the destructive systems of our own society and habits, that we are incapable of change, much less revolution. Our ideology is wrong only because we have played such a passive role in creating and living out that ideology. Think of our ideology like building a stone wall. The builder looks at each stone to determine whether it will suit his needs. He considers it carefully, and places it in the wall where it will do the most good. If the stone is not the proper size or shape, he throws it away. Like the man that builds a stone wall one rock at a time, so too do we build our ideology with “stones” of cultural ideas and norms. Instead of deconstructing the beliefs and assumptions of our society and behavior, and rebuilding our ideology with stones *of our own choosing*, we have been dictated our social norms by a variety of dubious sources. *The stones we use to build our ideology are simply the stones that others have put in front of us.*

Strange Prisoners

Another way to approach this problem is to look at an ancient text from a society not entirely different from our own. Take a look at the beginning of Plato's allegory of the cave, examining whether any parallels exist between the typical American citizen and the humans portrayed in the allegory:

[**Socrates**] And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in a underground cave, which has a mouth open towards the light and reaching all along the cave; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

[**Glaucou**] I see.

[**Socrates**] And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

[**Glaucou**] You have shown me a strange image, and they are strange prisoners.

[**Socrates**] Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

[**Glaucou**] True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

[Socrates] And of the objects which are being carried in like manner they would only see the shadows?

[Glaucou] Yes, he said.

[Socrates] And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

[Glaucou] Very true.

[Socrates] And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

Glaucou: No question, he replied.

Socrates: To them ... the truth would be literally nothing but the shadows...

Various sources place the number of advertisements the typical American is exposed to somewhere between 250 and 3000 a day. Even taking the conservative number, *we are exposed to 91,250 advertisements in a year*. Are we not, then, much like the inhabitants of Plato's cave, chained to a society of our own choosing that parades shadows in front of us?

Several postmodernist writersⁱ have taken up this very topic. They have termed our culture as "hyper-real," meaning that unreal things are of higher importance than real things. For example, a viewer watching pornography begins to live in the non-existent world of the pornography, and even though the pornography is not an accurate depiction of sex, for the viewer, the reality of "sex" becomes something non-existent.

Another example is a popular rainforest-themed restaurant chain. The walls and ceilings are covered in plastic vines, mechanical snakes and elephants, and hidden speakers and lights that occasionally mimic a rain shower. To many people, especially children, this environment *becomes* the reality of a rainforest. As most children have never seen a tropical rainforest, the mechanical animals and the plastic vines become the reality. The actual rainforest would probably be a disappointment to many children over the lights, sounds, and perfectly designed aura of the restaurant. The imitation has supplanted the reality. And our culture is rife with such examples.

Plato hinted at this 2500 years ago. We live in world of shadows. We have from our childhood had our legs and necks chained so that we cannot see anything but what is in front of us: shadows that *others* are placing before us. We are indeed "strange prisoners."

It's no wonder then, that our ideology is so skewed. And while our lack of solid ideology undoubtedly has many causes, the root of much of our complacency is due to what might be called a "culture of passivity." *At the root, this "culture of passivity" is the promise of maximum stimulation with minimum effort*. Perhaps my favorite example of this is a popular bookselling website. It uses my past history of purchasing to recommend books, CDs, or other items that I might be interested in. Without even having to touch a button, I have a custom-picked list of products to purchase. But what the website is implying is: "Have more of the same. Please. Have more of the same." This might sound dramatic, but one doesn't have to look far to see that this message plays out in most of our interaction with our digital society's ideology. TV *offers us* programs, advertisements, and political messages. Radio stations *offer us* the top-twenty: "the music we ought to be listening to". The internet *offers us* entertainment, pleasure, and community. All of these "offers" only reinforce the status quo: "please, have more of the same."

The fact is, we are offered so much of society and it's ideology that we often just sit back like an emperor who has been offered the riches of a conquered land, allowing the spoils to be paraded in front of us. In giving ourselves over to this passivity, albeit of our own choosing, we allow what is passed in front of us, instead of what resides in our soul, to determine our reality and beliefs. It's as though we have chained *ourselves* to the cave.

Don't be fooled: this state of passivity is good for the economy and good for the businessman. We've realized this for a long time. An advertising journal from the 1930's reads: "Advertising helps to keep the masses dissatisfied with their mode of life, discontented with *ugly things* around them. Satisfied customers are not as profitable as discontented ones."ⁱⁱ

These messages, and they come from many other sources than advertisers, are the basis of much of our destructive ideology. From our birth we are passively brought up to accept many, many messages that shape our reality:

“The things around you are ugly. You live in ugliness”

“See these people? They are happy and you are not.”

“Please, have more of the same. Please”

How does the Christian Radical, therefore, escape from a discourse that is so inescapable? The only solution is to create a new discourse to replace the old; in short to destroy all conceptions and notions we have of “the good life” and to build, from the foundation upward, a new ideology.

That is the purpose of this book: to look at the unrecognized and destructive systems in which we live, and correct those mistakes with a new and steadfast ideology based on virtues and ideals that reflect our spirituality.

And this is the first step towards revolution. Thomas Jefferson sounds the battle cry when he declares, “rebellion to tyrants is obedience to God.” But the tyrants we face are not the figureheads of other countries or even of our own. They are the tyrants inside of us: the desire for recognition, fame, affluence, possessions, and for a “privileged life.”

“What we are accustomed to decry as the great social evils will, for the most part, be found to be only the outgrowth of our own perverted life, and though we may endeavor to cut them down and extirpate them by means of law, they will only spring up again with fresh luxuriance in some other form, unless the individual conditions of human life and the character are radically improved. If this view be correct, then it follows that the highest patriotism and philanthropy consist, not so much in altering laws and modifying institutions, as in helping and stimulating men to elevate and improve themselves by their own free and independent action as individuals... *The greatest slave is not he who is ruled by a despot, great though the evil be, but he who is in the thrall of his own moral ignorance, selfishness, and vice.*” -- Samuel Smiles (italics added)

Why we need to say “fuck you” more

Let’s pause for a moment and be very, very clear: ideological destruction and generation is not easy, either for the individual or for society at large. Often it is accompanied by much inner conflict in the former, and bloodshed in the latter. But if we as Christian Radicals are to begin this process of revolution, we must begin with ideological destruction. That is where the idea of saying “fuck you” comes in. When we recognize a destructive system of thought that is engrained within us, it’s is necessary to reject that system of thought with the most vehemence possible. We have to say “fuck you” to the destructive thoughts, assumptions, and desires that are the product of dominant social ideology.

Let me give you a couple of easy examples: If I’m around a friend or acquaintance that has, let’s say, a nice house, nice clothes, and significantly more money than myself, I often find myself thinking: “Boy, he has a lot of nice things. What can I do to have nice things like him?” I might spend the rest of the day imagining how happy I’d be if I had as much wealth as him.

WHAT THE HELL????!! If I take a few seconds to think about it, I realize I have everything I need. I’m an extraordinarily blessed person. All of my physical, emotion, and spiritual needs are always provided for. I have a loving family, good friends, and good health.

But American culture tells us it’s not enough. We’re supposed to compare ourselves to the Joneses. I’m supposed to come home and think that everything around me is old and ugly. I’m supposed to work (or take out credit) to acquire what my friend has. Then, American Culture tells me, I’ll be happy. And I’ll be damned if I don’t believe it the vast majority of the time. It’s a rare occasion where I notice the destructive pattern of thought that I’m in and I recognize the lie that says “you are

not happy because you do not own _____” and say a giant “fuck you” to that lie.

We’ll talk about two aspects of this particular system of thought later. In subsequent chapters we’ll talk about the fundamental problem we have of distinguishing “want” and “need.” Additionally, we’ll touch on the dark side of capitalism.

For now, let’s look at a more subtle, more insidious example.

When my two year old son is hungry, bored, or otherwise seeking my attention, I often catch myself asking him, “What do you need?” But that is the wrong question. He has all that he needs. He has food on the table, a roof over his head, clean water to drink, and two parents that love him deeply. The question I ought to be asking is, “What do you *want*?” From the time that we have been able to communicate, we’ve been led to believe that “wants” and “needs” are essentially the same thing. We have been raised to believe that what we *want* is actually something we *need*.

It sounds like a relatively harmless mistake in language. But think about how early this confusion between “want” and “need” starts: literally from the beginning of our language formation.

This example highlights exactly why our reaction to destructive systems of thought *must* be so vehement. They are so engrained and so prevalent that it takes a violent reaction to this ideology to tear ourselves from its tyranny.

Think of this destructive ideology like an infected tooth you must remove yourself. It must come out. The pain is unrelenting and the infection could easily spread. Its roots are deep, it’s gonna hurt like hell, and it takes a lot of guts to clamp that tooth with a pair of pliers. So too, it takes an amazing amount of strength and independence to set out on one’s own, to begin the construction of a new ideology.

This is where Nietzsche comes in

Let me give you another illustration of ideological destruction and generation: It’s much like replacing a rotting staircase. You start at the bottom and tear out the step that is rotted. But you need to replace it with something. You’re not going to get very far with a gaping hole impeding your work. So you nail down a new plank where the old had previously been and begin on the second step.

The same holds true for destroying and rebuilding our ideology. One cannot remove something without replacing it with something else. We have to understand that our ideology absolutely governs our actions and choices. As Christians we know that this is not always a good thing. What we profess and what we do are often two very different things (Romans 7). So if we were to reject the statement “you’re not really happy because you don’t have what he has” we have to find a new maxim to take its place. Maybe it’s something like, “happiness is determined by your level of gratitude, not your level of wealth.”

This sounds easy enough. At first glance it seems like ideological destruction and generation is nothing more than changing a few things about our thinking. But that hardly qualifies as a revolution. The process must go deeper than that. The tough part of the process is not necessarily changing one’s thinking, but accepting all of the implications that result from that change. This will become increasingly clear later when we speak of consumption, globalization, and capitalism.

Our ideas and their subsequent implications will be considered not only dangerous, but also destructive to the very foundations of society. We are striking out on a new path, and entire segments of our culture will fall victim to our new ideology. This is a frightening idea to any defender of the status quo. Friedrich Nietzsche knew this. In his book, *Beyond Good and Evil*, he comments:

“After the fabric of society seems on the whole established and secured against external dangers, it is this fear of our neighbor which again creates new perspectives of moral valuation... The lofty independent spirituality, the will to stand alone, and even the cogent reason, are felt to be dangerous; everything that elevates the individual above the herd, and is a source of fear to the neighbor, is henceforth called *evil*; the tolerant, unassuming self-adapting,

self-equalizing disposition, the *mediocrity* of desires, attend a moral distinction and honor.”

Later in his book, Nietzsche calls for the rise of “free spirits, philosophers of the future” who are willing to question everything we’ve taken for granted. How ironic, then, that this new breed of philosophers would spring from the rich soil of the Christian tradition -- a tradition that he considered the propagator of a passive and repressive ideology.

Thus far we’ve identified the first step of the revolutionary: ideological destruction and generation. Now it’s time to look at the real-life implications of adopting a new ideology. We’ll cover several basic ideas that will hopefully supplant our old and faulty thinking. And as we’ll see, these new ideas have the potential to create a revolution of terrific proportions.

Let’s begin.

Chapter 2: Why Christian Radicals have such a hard time with attachment

“⁷ Go, eat your food with gladness, and drink your wine with a joyful heart, for God has already approved what you do. ⁸ Always be clothed in white, and always anoint your head with oil. ⁹ Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun—all your meaningless days. For this is your lot in life and in your toilsome labor under the sun. ¹⁰ Whatever your hand finds to do, do it with all your might...” Ecc. 9:7-10a

Here we come to a central tenet of the revolution: the concept of simplicity. It is the most dramatic act of the revolutionary. Governments could topple, economies could collapse, and wars could be fought over this single, *peaceful* act of revolution. And while the discussion of simplicity will fill the pages of the next few chapters, it may be appropriate to pause here to explain exactly what we mean by simplicity. It might be best to begin by dividing simplicity into to separate ideas: “inner simplicity” and “outward simplicity,” and to concern ourselves with inner simplicity in this chapter. It will serve as the cornerstone of the rest of our discussion.

Seeds of Simplicity

Simplicity means freedom. It means freedoms from the thoughts, attitudes, and possessions that hold us in the bondage of wealth, attachment, and competition. The journey of simplicity is a journey towards liberation. In the process of ideological destruction and generation, we tear down our beliefs about what is important and true. And we are left with much less than we started with. Like the refining of gold and silver, when we burn away all the lies and all of the nonsense for our lives, we are left lighter, more free, more pure.

Inner simplicity is a spiritual journey we travel with God, not a spiritual state. There are no benchmarks or bullet-points. It is the journey of a one’s soul walking with God, constantly refining itself in the amazing and annihilating love of Him who is a “consuming fire” (Hebrews 12:29).

The freedom that simplicity brings us does not make us better people, it does not come with the promise of “spiritual benefits and blessings.” But simplicity clears our vision. God does not show special favoritism to those who adopt an attitude of simplicity. But our souls become better able to see

what God has been doing all along. Much like the scales that fell from the eyes of Paul after his encounter with Jesus, through simplicity God removes the blinding influence of attachments, pride, and possessions. And we're able to see the subtle workings of God a little clearer.

The Problem of Attachment

Like the rest of our ideology, developing inner simplicity means wrestling with myriad assumptions, beliefs, and ideas that have crept from our culture into our spirituality. And the concept of attachment lies at the center of this struggle. In the gospels, for instance, Jesus points out, "*No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God and Money*" (Matthew 6:24). Money (or *Mammon*), in the Greek, is personified as a sort of demon; a false god. Likewise, Peter correctly states, "*a man is a slave to whatever has mastered him*" (2 Peter 2:19).

Exploring attachment brings us to the heart of our ideology and beliefs: *What do we hold as true, sacred, and valuable? What do we cling to in this life?* Our professed faith says that we hold things like God's grace and love, family, and healthy relationships as the most valuable things in life. But the lives we lead imply that our attachments lie somewhere else.

The Complexity of Attachment

When one speaks of attachment, it's important to recognize the word's many connotations. One can be attached to people, places, things, attitudes and beliefs. Each form of attachment manifests itself in an entirely different way for entirely different reasons.

For instance, I am attached to where I live: south central Alaska. When I explore the reasons for my attachment, I find a variety of answers. I grew up in this area and have a lot of friends in the community. Likewise, the geography of this area holds a lot of significance; I've spent many good hours alone and with other in the mountains. Additionally, I have family here. All this creates a sense of "home" for me. The familiarity of the place creates a sense of comfort and of peace. When I say that I am "attached" to this amazing place, it means many things. Our attachments are always complex and multi-faceted.

But let's use another, more subtle example...

I am attached to noise. As soon as I get in the car or walk in the front door, I tend to turn something on. Usually it's music or NPR. And it has come to the point that it's become a habit: Though I am constantly surrounding myself with noise, I am seldom aware of it.

So what is the cause and what is the result of this attachment? The cause for my attachment is simply the fact that I am an American. I'm used to such an extraordinarily high level of stimulation, that the lack of stimulation in my life seems to create a void. I've learned from movies that life should come with a soundtrack, and thus I constantly have music in the background of my day. The result of this attachment is two-fold. In a positive sense, the fact that I need noise in the background means I listen to a lot of NPR. This is arguably a good thing, as it gives me lots of information about what is happening in the world. I'm more educated for it.

On the other hand, silence is rarely present in my day. Time to reflect, to look around, to pray, and to imagine is often replaced with strange voices and rhythms. Does this make listening to the radio evil? Of course not. But the fact remains that I am attached to noise without even realizing it. I haven't taken the time to really consider what that attachment means. Our lives are full of such hidden attachments, some beneficial, others destructive.

Attachment to Objects: Value and Cost

While attachment to places or noise are relatively easy to tease apart, our attachment to objects provides a significant challenge to our ideology of attachment. We are attached, to some extent, to

every possession we own. Think about it. A car demands one's time for oil changes, cleaning, and fuel. Additionally, the car demands that one must put in more hours at work to pay for the gas, maintenance, and car payments. Even small objects demand a part of our lives. Think about the ipod in your pocket. The only maintenance it requires is an occasional battery charge and syncing it with your computer, but it too demanded hours of your time at work in order to purchase it and even now requires a few pennies for the electricity. The desire for any object X requires Y amount of our time to obtain it. In essence, we "give" a piece of our lives to every object we purchase.

While we clearly need possessions, the basic questions we ought to ask is: "Does object X *truly* give me happiness? Would my life be significantly worse without it?" With this attitude of attachment towards possessions, the vast majority of objects we own become worthless. They do not actively give us happiness.

But what about those things that really do make our lives better? What about the objects in our life that really do give us happiness? These objects tend to fall into two general categories: Either they give us pleasure or they are extraordinary useful.

For example, when I look at the objects in my life that I am especially attached to, a few books come to mind. How much did they cost? Not much. Maybe \$30 dollars total. But they have had a profound impact on my life. To me, the pleasure and the ideological usefulness of those books are incredibly more valuable than the cost of the books from the bookstore. For me the *Value* is more important than the *Cost*.

This is where another of our ideological mistakes rises to the surface. Too often we are taught that "value" and "cost" are essentially the same thing. Here's an example: A sedan made by BMW and a sedan made by Ford are essentially the same product. They have the same function: transportation. Thus their usefulness is the same and the amount of pleasure they provide (assuming one stays within the speed limit) is the same. But the BMW costs more. It comes with a few more bells and whistles and bills itself as being more luxurious and reliable. And it costs twice as much as the Ford. But let's say that the Ford owner and the BMW owner both equally *value* the transportation it provides. Thus the *cost* is different, but the *value* is the same.

Here another fallacy of our social ideology arises: *Our culture measures the value of objects based on how much its resale cost would be*. Once again, we try to equate value with cost. Although my favorite books would go for pennies at a garage sale, to me, my underlined paragraphs, dog-eared pages, and notes in the columns are priceless. I wouldn't part with them for hundreds of dollars. You see, *value is much more important than cost*. An object's true value lies in its usefulness, the pleasure it provides, and one's relationship to it.

This is where a positive sense of attachment becomes such a powerful force. We live in a disposable society. Americans will create 80,000 lbs of garbage in their lifetimeⁱⁱⁱ. Shelves are increasingly stocked with "disposable" products. Why is it so easy for us to throw things away? Because they contain no *value* to us. We have no attachment to them and so it's "off to the trash". When we start to look at objects in terms of their value (or potential value) two things happen: First we will look around at our lives and realize that we own a lot of useless shit. Second, we will look around us and find that so much of what we consider trash can become things of great Value.

We must stop viewing the objects in our lives in terms of cost, and begin to look at objects for their value. This new attitude toward objects completely revolutionized our relationship with them.

Beyond Attachment: Gratitude

This brings us to the next attitude of inner simplicity: gratitude. If we consider everything we own as a gift from God, our attitude towards our attachments dramatically changes. While we still might be attached to our car, ipod, or house, *we are no longer owners of it*. God is. If we indeed consider everything a gift from God, we develop a deep gratitude for the blessings in our life, and are

able to see the *value* of things much more easily. The Bible abounds with examples of this sort of gratitude and attachment.

Jesus teaches this attitude of gratitude when he says:

²⁵"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?
²⁶Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷Who of you by worrying can add a single hour to his life^[a]? ²⁸"And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. ²⁹Yet I tell you that not even Solomon in all his splendor was dressed like one of these. ³⁰If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? ³¹So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³²For the pagans run after all these things, and your heavenly Father knows that you need them. ³³But seek first his kingdom and his righteousness, and all these things will be given to you as well. ³⁴Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

This is the attitude of gratitude and of faith. It takes tremendous strength to look at the things we have worked hard for and consider it a gift instead of the fruits of our own labor. But this is the basis of inner simplicity. When all of our talents, belongings, and blessings belong to God, we are freed from the anxiety of our attachments. We trust God to care for us and for the things He has given us. All of a sudden our own selves and our possessions become available to others, for we do not "own" them. Generosity follows.

Gratitude is the central attitude of the Christian Radical. When all that we are, have, and believe are direct gifts from God, we are liberated from many destructive systems of thought. We begin to understand that we rely solely on God for more than grace and salvation. All is a gift.

Likewise, the gospels are littered with parables and stories of our relationship to God being like a master and his servants. Many of Christ's stories revolve around the master going away, entrusting the servants with his possessions. If we believe that all we have is a gift from God that has been entrusted to us, then we too are called to be caretakers of our master's possessions. If this world belongs to God, then we must take care of it the best we can. Our attitude of simplicity and gratitude thus begin to manifest itself in outward actions.

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ii Printer's Ink 1930
iii