

You know, we lived in the same place for 27/28 years, so the people you see day by day, suddenly, you don't see them – and that is a big loss. Having said that, coming somewhere new – meeting new people – where we live is very attractive in terms of, you know: park opposite, and trees and grass and streams. Doesn't feel like London in some ways, and yet it is London. So that's been a plus. And having to really make those decisions about: 'So what now are going to be the important things?' I think it's really helpful to do that.

[30] *As you suggest in the booklet, Jesus is not really one for possessions himself. See the rich young ruler in Mark who was shocked by Jesus' simple command to divest himself of everything he'd got [chuckling] and he couldn't do it! But why do you think we're so attached to things, and how can we sensibly divest ourselves of them?*

DG: It is easier said than done, isn't it! I mean it is nice having things, and being surrounded by things you like. It's a sign that, to some extent, you've made it – you've succeeded in life. It's also, for some people – and probably for all of us to some extent – it's kind of what you've got stored up for that rainy day that may or may not come, and so it gives you a sense of security. And if you haven't got enough, if you didn't know where your next meal was coming from etc., that would be a very brave way to live your life. And probably a quite dodgy one, because it could mean you became totally dependent on other people, who were already finding it quite difficult to cope from day-to-day. But I think Jesus' thing about, 'Where your treasure is, there will your heart be also', if you're so bothered about all the stuff you've got, then maybe your priorities are in the wrong place. And certainly when it comes to the issues we've already talked

about in this course: about how you relate to other people and their needs; how you relate to God. Then, if your possessions are more important than that, then there is a problem. I'm sure a lot of us feel that way, but nonetheless, it's a problem.

It is – it is a problem I think.

[31] *You know, it's always a problem to know how much you give to charity, you know. How do you do that? Tithing, you know – when you think about tithing, giving a tenth of your stuff away, that's actually pretty mean as well, isn't it [laughing]!*

DG: Well, it is. And as I say in the booklet, I think tithing sounds quite a lot of money to a lot of people, but having said that, you know, the other side to it is yes but – so you can do what you like with the other 90%. Surely a good Christian response is that God is part of how I decide how I use absolutely every bit of what I've got. And I think I agree with that, though it can sound rather pompous and precious.

[32] *Yeah, and actually, of course, not everybody that asked him how – what they'd got to do to follow him had to give up everything. He seemed to just be able to put his finger on, didn't he, the very thing that was blinding the person to God's call.*

DG: Yeah, because it's certainly also true that both he and the early Christian leaders in the Acts of the Apostles were very dependent on some people of means to look after them.

[33] *To be generous to them. That's right, yeah. What would you like to find time to do and have never managed to yet? Hold it – hold it! Let's listen –*

DG: I'm holding it!

Yes, hold it! Let's listen to what our voices from the pews have to say.