



St Paul's Church, Knightsbridge
The Diocese of London



The Solemn Eucharist
Tenth Sunday after Trinity
4th August 2013 at 11 a.m.

Welcome to St Paul's Knightsbridge, part of the Diocese of London and a church of the worldwide Anglican Communion. If you are visiting us from another church, please make yourself known to the sidesmen or to one of the clergy after the service. Members of all Christian churches are welcome to share with us in this Eucharist – and those who do not wish to receive the Sacrament are invited to approach the altar at the time of Communion, to receive a blessing.



There is a loop system in the lower parts of the church for the benefit of the hearing-impaired. Hearing aid users should switch their devices to 'T'.



During the service a collection will be taken for the work of the church in this parish, throughout the Diocese of London and further afield. Please use the special envelopes at the end of each pew to maximise your giving through the 'Giftaid' scheme.



Members of the congregation are asked to ensure that mobile phones are switched off (or to silent) and are reminded that the taking of photographs or the making of audio or video recordings during services is prohibited.

Cover image

*Harmondsworth Barn, Middlesex
built in 1426 by Winchester College*

ORDER OF SERVICE

The Introductory Rite

At 11 a.m. a bell is rung. The Servers and Sacred Ministers enter and process to cense the High Altar before returning to the platform. All stand to sing:

THE ENTRANCE HYMN (333)

All my hope on God is founded;
He doth still my trust renew,
Me through change and chance he guideth,
Only good and only true.
God unknown, he alone
Calls my heart to be his own.

Pride of man and earthly glory,
Sword and crown betray his trust;
What with care and toil he buildeth,
Tower and temple fall to dust.
But God's power, hour by hour,
Is my temple and my tower.

God's great goodness aye endureth,
Deep his wisdom, passing thought:
Splendour, light and life attend him,
Beauty springeth out of naught.
Evermore from his store
Newborn worlds rise and adore.

Daily doth th'almighty giver
Bounteous gifts on us bestow;
His desire our soul delighteth,
Pleasure leads us where we go.
Love doth stand at his hand;
Joy doth wait on his command.

cont.

Still from man to God eternal
Sacrifice of praise be done,
High above all praises praising
For the gift of Christ, his Son.
Christ doth call one and all:
Ye who follow shall not fall.

Words: Robert Bridges (1844-1930)
Music: 'Michael' by Herbert Howells (1892-1983)

THE GREETING

When all are in their places the Celebrant says:

✠ In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

The Lord be with you
and with thy spirit.

THE PRAYER OF PREPARATION

Almighty God,
unto whom all hearts be open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy name;
through Christ, our Lord.
Amen.

THE PRAYERS OF PENITENCE

The Deacon says:

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All kneel.

**Almighty God, our heavenly Father,
we have sinned against thee
and against our neighbour,
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are heartily sorry
and repent of all our sins.
For the sake of thy Son Jesus Christ,
who died for us,
forgive us all that is past,
and grant that we may serve thee in newness of life
to the glory of thy name.
Amen.**

The Celebrant says:

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ, our Lord.
Amen.

We say:

Lord have mercy,
Lord have mercy,

Christ have mercy,
Christ have mercy,

Lord have mercy.
Lord have mercy,

All stand:

GLORIA IN EXCELSIS DEO





We give thanks to Thee for thy great glo - ry,



O Lord God, hea - ven - ly King,



God the Fa - ther al - migh - ty.



O Lord the on - ly be - got - ten Son, Je - sus Christ,



O Lord God, Lamb of God, Son of the Fa - ther,



that ta - kest a - way the sins of the world,



have mer - cy up - on us.



Thou that ta - kest a - way the sins of the world,

re - ceive our prayer.

Thou that sit - test at the right hand of God the Fa - ther,

have mer - cy up - on us.

For thou on - ly art ho - ly;

thou on - ly art the Lord;

thou on - ly, O Christ, with the Ho - ly Ghost,

art the Most High in the glo - ry of

God the Fa - ther. A - men.

All remain standing.

THE COLLECT

The Celebrant introduces a period of silent prayer:

Let us pray.

Thereafter, he sings:

Let thy merciful ears, O Lord,
be open to the prayers of thy humble servants;
and that they may obtain their petitions
make them to ask such things as shall please thee;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

The Liturgy of the Word

THE FIRST READING

Ecclesiastes 1:2, 12-14; 2:18-23

A reading from the book of Ecclesiastes.

The words of the Teacher, the son of David, king in Jerusalem.
Vanity of vanities, says the Teacher,
vanity of vanities! All is vanity.

I, the Teacher, when king over Israel in Jerusalem, applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to human beings to be busy with. I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind.

I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me —and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned and gave my heart up to despair concerning all the toil of my labours under the sun, because sometimes one who has toiled with wisdom and knowledge and skill must

leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil. What do mortals get from all the toil and strain with which they toil under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity.

At the end:
This is the word of the Lord.
Thanks be to God.

THE PSALMODY

Psalm 49: 1-12

The Choir sings:

O hear ye this, all ye people :
ponder it with your ears, all ye that dwell in the world;

High and low, rich and poor : one with another.

My mouth shall speak of wisdom :
and my heart shall muse of understanding.

I will incline mine ear to the parable :
and shew my dark speech upon the harp.

Wherefore should I fear in the days of wickedness :
and when the wickedness of my heels compasseth me round about?

There be some that put their trust in their goods :
and boast themselves in the multitude of their riches.

But no man may deliver his brother :
nor make agreement unto God for him;

For it cost more to redeem their souls :
so that he must let that alone for ever;
Yea, though he live long : and see not the grave.
For he seeth that wise men also die, and perish together :
as well as the ignorant and foolish, and leave their riches for other.

And yet they think that their houses shall continue for ever :
and that their dwelling-places shall endure from one generation to
another; and call the lands after their own names.

Nevertheless, man will not abide in honour :
seeing he may be compared unto the beasts that perish;
this is the way of them.

This is their foolishness : and their posterity praise their saying.

THE SECOND READING

The Letter to the Colossians 3: 1-11

A reading from the Letter to the Colossians.

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

At the end:

This is the word of the Lord.

Thanks be to God.

All stand.

THE GRADUAL HYMN

The King of love my shepherd is,
whose goodness faileth never;
I nothing lack if I am his,
and he is mine for ever.

Where streams of living water flow,
my ransomed soul he leadeth,
and where the verdant pastures grow,
with food celestial feedeth.

Perverse and foolish oft I strayed,
but yet in love He sought me,
and on his shoulder gently laid,
and home, rejoicing, brought me.

Thou spread'st a table in my sight;
thy unction grace bestoweth;
and O what transport of delight
from thy pure chalice floweth!

And so through all the length of days
thy goodness faileth never:
Good Shepherd, may I sing thy praise
within thy house for ever.

Words: Henry Williams Baker (1821-77)

Music: Dominus regit me, John Bacchus Dykes (1823-76)

THE GOSPEL ACCLAMATION

The Cantor sings:



Alleluia, alleluia, alleluia.

I am the way, the truth and the life, says the Lord;
no-one comes to the Father except through me.

Alleluia, alleluia, alleluia.

THE GOSPEL READING

Luke 12: 13-21

The Lord be with you
And with thy spirit.

Hear the Gospel of our Lord, Jesus Christ, according to Luke.
Glory be to thee, O Lord.

Someone in the crowd said to Jesus, 'Teacher, tell my brother to divide the family inheritance with me.' But he said to him, 'Friend, who set me to be a judge or arbitrator over you?' And he said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' Then he told them a parable: 'The land of a rich man produced abundantly. And he thought to himself, "What should I do, for I have no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich towards God.'

This is the Gospel of the Lord.
Praise be to thee, O Christ.

THE SERMON

Fr Alan Gyle
Vicar

Silence is kept.

THE CREED

All stand with the Celebrant, who says: Let us make affirmation of our faith.

**I believe in one God, the Father almighty,
maker of heaven and earth,
and of all things visible and invisible:
And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of light,
very God of very God, begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary, and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father.
And he shall come again with glory
to judge both the quick and the dead:
whose kingdom shall have no end.
And I believe in the Holy Ghost,
the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together
is worshipped and glorified,
who spake by the prophets.
And I believe One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the resurrection of the dead,
and the life of the world to come.
Amen.**

THE PRAYERS OF INTERCESSION

In the power of the Spirit and in union with Christ, let us pray to the Father.

All kneel. Either of the following responses may be used:

Lord in thy mercy or Lord, hear us
hear our prayer Lord, graciously hear us.

For the departed, these words may be used:

Rest eternal grant unto them, O Lord
and let light perpetual shine upon them.
May they rest in peace
and rise in glory.

At the end, a brief period of silence is kept for personal prayer. All say:

Merciful Father,
accept these prayers for the sake of thy Son,
our Saviour, Jesus Christ.
Amen.

All sit.

THE NOTICES

All stand.

THE PEACE

The Celebrant says:

We are all one in Christ Jesus.
We belong to him through faith,
heirs of the promise of the spirit of peace.

The peace of the Lord be always with you.
and with thy spirit.

The Deacon says:

Let us offer one another a sign of peace.

All exchange a sign of peace with those standing close by.

THE OFFERTORY

The gifts of the people are carried to the altar and presented. A collection is taken to support our work, ministry and charitable giving. Please use the Gift Aid envelopes provided, remembering to fill in all the details. The altar is prepared and the gifts of bread and wine, the altar, and the sanctuary party are censed.

THE COLLECTION HYMN (52)

O worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience and incense of lowliness,
Bring and adore him—the Lord is his name!

Low at his feet lay thy burden of carefulness,
High on his heart he will bear it for thee;
Comfort thy sorrows and answer thy prayerfulness,
Guiding thy steps as may best for thee be.

Fear not to enter his courts in the slenderness
Of the poor wealth thou wouldst reckon as thine;
Truth in its beauty, and love in its tenderness,
These are the offerings to lay on his shrine.

These though we bring them in trembling and fearfulness,
He will accept for the name that is dear,
Mornings of joy give for evenings of tearfulness,
Trust for out trembling, and hope for our fear.

O worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience and incense of lowliness,
Bring and adore him—the Lord is his name!

Words: J. S. B. Monsell (1811-75)

Music: 'Was Lebet' from the Rheinhardt manuscript 1754

THE OFFERTORY ANTHEM

sung by Clare McCaldin

'Eja mater fons amoris'

from Stabat Mater

Giovanni Battista Pergolesi (1710-1736)

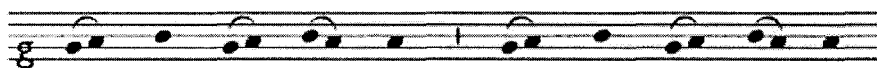
When the Thurifer approaches, all stand to be censed.

After being censed, all remain standing for the Eucharistic Prayer.

THE EUCHARISTIC PRAYER

The Celebrant sings:

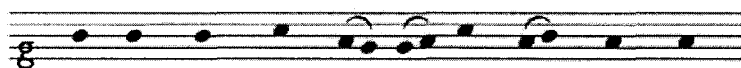
All respond:



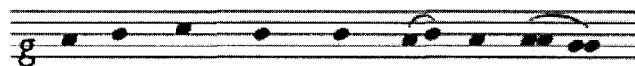
The Lord be with you *R.* and with thy spi-rit.



Lift up your hearts. *R.* We lift them up un-to the Lord.



Let us give thanks un - to the Lord our God.



R. It is meet and right so to do.

It is very meet, right and our bounden duty,
that we should at all times and in all places give thanks unto thee,
O Lord, holy Father, almighty, everlasting God,
through Jesus Christ, thine only Son, our Lord.
For he is thy living Word;
through him thou hast created all things from the beginning,
and fashioned us in thine own image.
Through him thou didst redeem us from the slavery of sin,
giving him to be born of a woman,
to die upon the cross, and to rise again for us.
Through him thou hast made us a people for thine own possession,

exalting him to thy right hand on high,
and sending forth through him thy holy and life-giving Spirit.
Therefore with angels and archangels, and with all the company of
heaven, we laud and magnify thy glorious name, evermore praising thee
and saying:

All sing:



Ho - ly, ho - ly, ho - ly Lord God of Hosts,



hea - ven and earth are full of thy glo - ry.



Glo - ry be to Thee O Lord most high.



Bles-sed is he that co-meth in the name of the Lord.



Ho - san - na in the high - est.

The prayer continues:

Accept our praises, heavenly Father,
through thy Son, our Saviour, Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of thy Holy Spirit
these gifts of bread and wine may be unto us his body and his blood;
who, in the same night that he was betrayed, took bread;
and when he had given thanks to thee,
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you;
do this in remembrance of me.

Likewise after supper he took the cup;
and when he had given thanks to thee, he gave it to them, saying:

Drink ye all of this; for this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of his kingdom
and with this bread and this cup
we make the memorial of Christ, thy Son, our Lord.

The celebrant sings:

Let us proclaim the mystery of faith:

The people respond:

Christ has died: Christ is risen: Christ will come again.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of thy divine majesty,
renew us by thy Holy Spirit, inspire us with thy love,
and unite us in the body of thy Son, Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be unto thee,
O Father almighty, world without end.

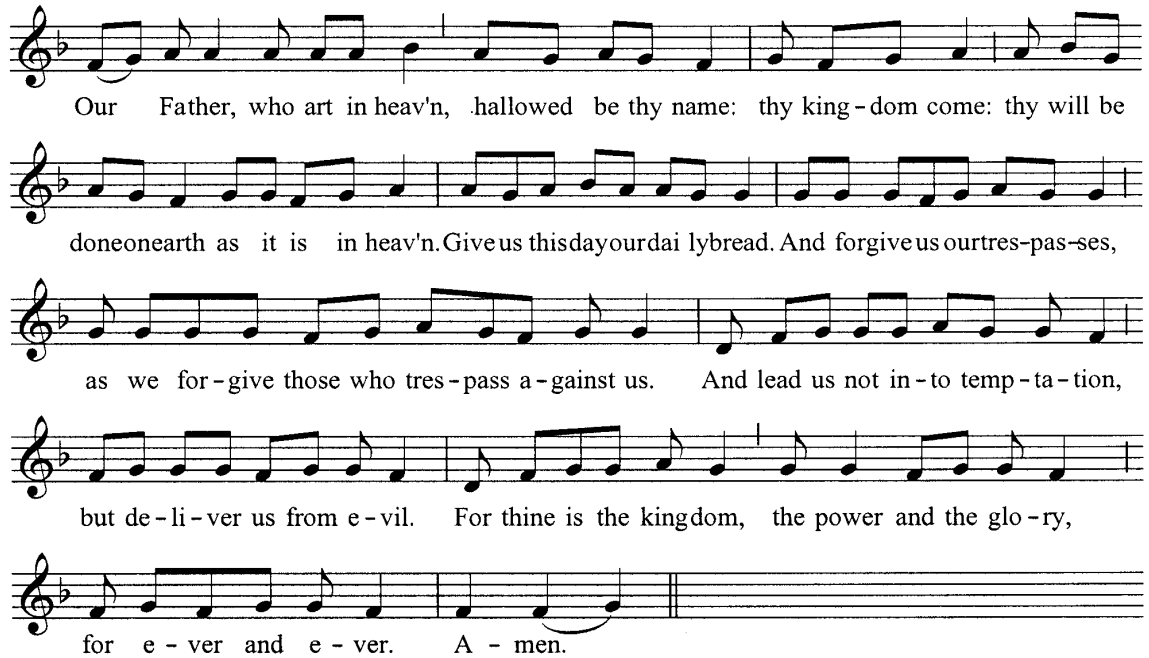
Amen.

THE LORD'S PRAYER

All kneel. The Celebrant sings:

Let us pray with confidence as our Saviour has taught us.

All sing:



Our Father, who art in heav'n, hallowed be thy name: thy king-dom come: thy will be
done on earth as it is in heav'n. Give us this day our dai ly bread. And forgive us our tres-pas-ses,
as we for-give those who tres-pass a- gainst us. And lead us not in-to temp-ta-tion,
but de-li-ver us from e-vil. For thine is the kingdom, the power and the glo-ry,
for e-ver and e-ver. A-men.

THE FRACTION

The Celebrant breaks the consecrated bread, saying:

We break this bread to share in the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**

AGNUS DEI

All sing:

O Lamb of God, that ta - kest a - way
the sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way
the sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, grant us thy peace.

The Sacred Ministers and Servers receive the Holy Communion, followed by the people, beginning with those seated at the front of the Nave.

All who normally do so in their own Church are invited to receive the Sacrament. Those who do not wish to receive the Sacrament of Holy Communion are invited to approach the altar to receive a blessing, carrying this booklet in their hands as an indication to the Priest.

THE GIVING OF HOLY COMMUNION

By way of invitation to receive the Sacrament the Celebrant says:

Behold the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy that thou shouldest come under my roof,
but speak the word only and my soul shall be healed.**

COMMUNION ANTHEM

sung by Clare McCaldin

'Fac ut portem Christi mortem'

from Stabat Mater

Giovanni Battista Pergolesi (1710-1736)

PRAYERS AFTER COMMUNION

The Celebrant introduces a period of silent prayer.

Let us pray.

God of our pilgrimage,
who hast willed that the gate of mercy
should stand open for those who trust in thee:
look upon us with thy favour
that we, following in the path of thy will,
may never wander from the way of life;
through Jesus Christ our Lord.

Amen.

**Almighty God,
we thank thee for feeding us
with the body and blood of thy Son, Jesus Christ.
Through him we offer thee our souls and bodies
to be a living sacrifice.
Send us out in the power of thy Spirit
to live and work to thy praise and glory.
Amen.**

All stand.

THE CONCLUDING HYMN (t 322)

Fight the good fight with all thy might,
Christ is thy strength and Christ thy right;
lay hold on life, and it shall be
thy joy and crown eternally.

Run the straight race, through God's good grace,
lift up thine eyes and seek his face;
life with its way before us lies,
Christ is the path and Christ the prize.

Cast care aside, lean on thy Guide;
his boundless mercy will provide;
trust, and thy trusting soul shall prove
Christ is its life and Christ its love.

Faint not nor fear, his arms are near;
he changeth not, and thou art dear;
only believe, and thou shalt see
that Christ is all in all to thee.

Words: J. S.B Monsell (1811-75)
Music: Duke Street, J. Hatton (d. 1793)

All remain standing.

The Concluding Rite

THE BLESSING & THE DISMISSAL

The Celebrant says:

The Lord be with you
and with thy spirit.

The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son, Jesus Christ, our Lord;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

Go in the peace of Christ.
Thanks be to God.

All remain standing as the Servers and Sacred Ministers depart.

ORGAN VOLUNTARY

NOTES ON THE READINGS

Ecclesiastes 1:2, 12-14; 2:18-23

Ecclesiastes (often abbreviated Ecc) (Hebrew: קהלת, Kohelet, variously transliterated as Kohelet, Qoheleth, Koheles, Koheleth, or Coheleth) is a book of the Hebrew Bible. The English name derives from the Greek translation of the Hebrew title. The main speaker in the book, identified by the name or title Qohelet, introduces himself as "son of David, and king in Jerusalem." The work consists of personal or autobiographic matter, at times expressed in aphorisms and maxims illuminated in terse paragraphs with reflections on the meaning of life and the best way of life. The work emphatically proclaims all the actions of man to be inherently "vain", "futile", "empty", "meaningless", "temporary", "transitory", or "fleeting," depending on translation, as the lives of both wise and foolish men end in death. While Qohelet clearly endorses wisdom as a means for a well-lived earthly life, he is unable to ascribe eternal meaning to it. In light of this perceived senselessness, he suggests that one should enjoy the simple pleasures of daily life, such as eating, drinking, and taking enjoyment in one's work, which are gifts from the hand of God. According to Talmud, however, the point of Qohelet is to state that all is futile under the Sun. One should therefore ignore physical pleasures and put all one's efforts towards that which is above the Sun. This is summed up in the second to last verse: "The end of the matter; all has been heard. Fear God, and keep His commandments; for that is the whole duty of everyone" (12:13).

Colossians 3: 1-11

Colossae was a city in what is now southwestern Turkey. It had a flourishing wool and textile industry and a significant Jewish population. It seems that most Christians there were Gentile. Although long thought to be written by Paul, today this epistle is considered non-Pauline for a number of reasons. The most compelling is that it emphasizes what God has already done for his people: Paul tells us what God is going to do in the future (although some argue that Paul shifted his viewpoint in later life.) It gives descriptions of false teachings which were being promulgated in the churches. Some scholars consider this evidence of later authorship. In the ancient world, writing in the name of a respected author was accepted and regarded as an honour. The author has described baptism as being raised with Christ and becoming sharers in his suffering and death. In the early Church, those to be baptised removed their clothes before the rite and donned new ones after it, symbolizing the casting aside of their old ways and their new life in Christ. Vv. 1-4 summarize this teaching. The author tells us that we already have close fellowship with Christ, but that this is not yet fully revealed;

our lives are still “hidden with Christ in God” (v. 3). When Christ’s glory is “revealed” (v. 4) at the end of time, our complete union with him will also be seen. (Early Christians saw Psalm 110:1, “... Sit at my right hand ...”, see v. 1, as showing that Jewish messianic hopes are realized in Christ.) Being baptised, we are expected to conduct ourselves ethically (vv. 5-17): we are to cast aside both sins of the body (v. 5) and of the mind (v. 8). “Fornication” (v. 5), *porneia* in Greek, means all forms of sexual immorality; the “impurity” is sexual; “passion” is lust; evil desire is self-centred covetousness; “greed” motivates a person to set up a god besides God. Because people still commit these sins wilfully and without seeking forgiveness, “the wrath of God is coming” (v. 6) on them – at the end of time. (“Image of its creator”, v. 10, recalls that God makes humans in his own image.) In the baptised community, racial and social barriers no longer exist, for “Christ is all and in all” (v. 11).

Luke 12: 13-21

Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the third of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for *Quelle*, German for source) and his own source. It is a gospel that emphasizes God’s love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles.

As v. 1 tells us, Jesus has drawn a large crowd; the Parable of the Rich Fool is a lesson for the disciples too (v. 22). As he often does, Jesus speaks to his disciples with others present. The Mishnah, a Jewish book of laws, guided rabbis in how to handle questions of inheritance. (It must have been galling at times that Mosaic law prescribed that an elder son receive twice the inheritance of a younger.) Jesus wants no part in sorting out such issues: the word translated “friend” (v. 14) literally means human, a stern salutation. Jesus explains: “all kinds of greed” (v. 15) have no place in anyone’s life; true being (real and meaningful “life”) is more than “possessions”. Jesus’ story of the farmer is particularly apt for a rural crowd. The farmer’s land “yielded a good harvest” (v. 16, Revised English Bible). As the frequent use of “I” in vv. 17-19 shows, he thinks only of himself, of his material well-being. He fools himself into thinking that materiality satisfies his inner being (“soul”, v. 19). This example story (unusual because God is a character) does not attack wealth *per se*, but rather amassing wealth solely for one’s own enjoyment. Purely selfish accumulation of wealth is incompatible with discipleship. God calls the farmer a “fool” (v. 20) for ignoring his relationship with him. Earthly riches are transient, but a time of reckoning is coming, when we will all be judged by God. This time may be when we die or at the end of time, or both. We must trust in God, leaving the future in his hands. Jesus makes his point by providing an absurd example: materialism can get in the way of godliness. (The crowd would recall that, in the Old Testament and in the Apocrypha, foolishness often has overtones of immorality, of deviating from God’s ways.)

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