

Bishop's Charge – Synod 2022

Now, I have to warn you, as a bishop, I normally make it my rule to only speak for 15 minutes. This will be a long, 15 minutes. But I promise you that the homily at Eucharist will be shorter. Okay, so, but I really feel like when preparing this charge I wanted to charge in three parts today so hopefully there's some, there's some golden nuggets in there for you.

First just want to talk a little bit about Lambeth. Then I want to talk a little bit about our reality now. And then I want to speak to the passage that we've just read.

So first of all, Lambeth got back about a month ago, Bishop Ellie and myself, we're privileged to represent our diocese there. And I so thought, it's really important that I talk about that experience to us, because we were there to represent you. And think it's important that we come back, first thing I would say is this, I want to thank you, it was actually a huge privilege to go. I think when Jenny and myself kind of were going, we didn't kind of really have it in our brain, what it will be like, and I want to say it was kind of one of those mountaintop moments where I think wow, I want to pinch myself that I got to be part of that. So I do really mean that. So I want to thank you that that we could represent you there.

Some highlights from it for me or some wonderings from it. First is that it really in my brain reminded me that we are part of a global church. And that we are the minority. This is not the normal, Anglican Communion, the normal and communion, as we often would say, as a young African woman. And I think it's really important that we hold ourselves humbly in that space. And I think that that's also I've kind of thought a little bit about that I feel like our geography and our history mean, it's harder for us to hold our global church because we're at the far end of the world on an island where you can't get anywhere, except for by a huge plane flight, that it's easy to feel like, you get quite parochial, and sort of just sort of think of the you're the only you're the centre of the world or you are the only world. Also I think because primarily for some of us, our tupuna were you know, pioneers and, you're just focusing on, you know, on creating a life for yourself and you forgetting the rest of the world. And so I feel like it's a challenge for us, as a diocese to constantly remember, there is the rest of the world. And we are a minority. And we have a part to play in that world. And I think by the end of the charge, and we'll loop around to that and lay a challenge to us. But just this one point.

Second point. I was amazed about the spirit in the room, and how we went about our disagreements. I felt like when I read media or social media, they weren't at the same thing. And I really mean that. I've heard feedback from other people who read the media report saying. oh gosh. that sounded horrendous I'm thinking that wasn't what I was at. Yes, they were huge disagreements and important disagreements. But the constant narrative is we will not divide on our disagreements. We will look at our disagreements, we will acknowledge them but we will not divide. And I thought Archbishop Justin Welby did a masterclass in Episcopal leadership at that point. And for those who have never seen it his final summing talk before we had the human dignity conversation at our tables. Again, you know, that was the one that was the most had the most potential disagreement about it. He stood and did a sort of 10 minute intro. And the room was obviously a room of very strong opinions, every direction. Everybody in the room gave him a standing ovation, at the end of his talk before we went into the conversation. So I think it's really important that he articulated our reality articulated our disagreements, but we were united and wanting to be in that room together. And so, again, I just want to put that before us because

I do think we try to do that as a diocese. And I think we would have found ourselves in that, and in the way of Justin Welby, we would have found ourselves there and we're quite at home and, and that kind of approach. So I just want to put that out there.

One of the side benefits which I didn't see coming was we just had a great time as The Aotearoa and Polynesia bishops together. We just, you know, when you go somebody to give you sort of hanging out and we just had the greatest time together with bishops and spouses and there was the legendary football game where we challenged the American bishops to a game of soccer, Steve Mania challenge to game of soccer, only one of them tuned up. But we had this great game of soccer three aside, it was me, Andrew from Waiapu and the American Bishop take on Steve Mania, Peter Carroll, and a 20 year old Steward and three on three football or soccer on the Astroturf. It was just so much fun, though. And accordingly there's going to be a rematch at general synod. But just those things were just really good. Just the relationality crossing. On that though, there was a little bad part of relationality was when we gathered in a bar with the South African bishops to watch the first rugby game against South Africa. Those bishops were brutal to us. It put back relationships between us for 20 years. But I did manage to email one of them afterwards after the next game.

The worship was amazing. Jenny, particularly, you know can talk at length about this. But you know, we had headphones. And so everything was translated into nine different languages. And so you did not assume it was in English. And you can imagine, being in Canterbury Cathedral, with the Lord's Prayer is being said, and, you know, there would have been, you know, 100 languages with the Lord's Prayer was being said in the Canterbury Cathedral. And so just the privilege of that diversity of worship in that room, and I think, and hindsight, you know, you're in Canterbury Cathedral, which covers, you know, 1000 years of tradition of history. And then you're worshiping with people, you know, Anglicans are in 165 countries of the world you're worshiping in that breadth, and that long tradition, I probably is as close as you kind of get to heaven at that moment. And I really kind of mean that it's kind of quite bizarre.

Finally, I think one of the great moments and we'll talk about more, that's tomorrow, was launching Bishop Ellie. It she was had such an impression on Lamberth and so many different directions. And we'll talk about this tomorrow again. But there was a lovely bit at the end, where the bishops of Aotearoa and the Polynesia we gathered with her. And spouses we gathered at the last morning breakfast, and we just sat around a table outside in the sun. And we just said, farewell and acknowledge Ellie's ministry across the province, because lots of Bishops couldn't be here at her farewell service. And it was the most beautiful farewell for her. But just to happen that Archbishop Stephen Cottrell and Rebecca, were nearby. And so we called them over and we literally sort of handed Bishop Ellie to them. And it was just a beautiful closure. And I feel like it was a real privilege to be part of that kind of closure, and to have done that journey, etc. So I feel Yeah, again, just want to thank you. It was a real privilege. And it was significant. And I feel like when I come back from it, I'm deeply encouraged about the journey that we are on because I saw so many threads that were similar.

So the questions that we're asking the issues that we're wrestling with are the issues that are happening that are being wrestled with right around the world. Which brings me to my second point is I just want to talk a little bit about our reality. So in June, enjoyed my 10th anniversary. I know some of you can't believe that I'm looking younger than when I started. That's true. So it's been 10 years in June, and obviously with Bishop Ellie moving to Hull etc. I feel it's a good time to just reflect where we are. Where

are we up to? What is our reality? Ten years ago, we kind of started the journey together we recognise that we needed to change significantly. Because we were facing the perfect storm of, an ageing church, a church in decline. A church in many senses struggling to find its voice or its place within an increasing secularised society. And then this I've been counting earthquake building issues that also with a perfect storm. And so we boldly and courageously recognise we needed to whatever language want to use revitalise, renew, change. And I've got to say, I think we've done really well. It's been a hard journey, but I think we've made huge progress in and then we had COVID. And for those of you who haven't, I did three talks earlier this year, which I think are actually good talks that lots of people have watched. So I'm not going to go into my analysis of where we're at particularly. But just our surprise, though, I went to Lambeth and the bishop Helen Hartley, who was Waikato is now North of England. She said, I really enjoyed those talks you did, I can't believe she went, she's sort of theologian, and I'm thinking, you watch my talk, how embarrassing. But it was interesting that it seemed to resonate with her as well, the issues we were talking about. So we're on this journey of change. And then we've had COVID. And I don't think COVID, as I see it, as COVID is not about a pandemic, primarily COVID is for us was a catalytic and a revelatory experience, which means it just speed up what was already happening in the world, particularly in the Western world, and in New Zealand. And it just gave us a chance to suddenly see what it is and it was revealed. So yes, there was a pandemic, but that two deeper issues were suddenly revealed. And so suddenly, we find ourselves as a church trying to lead into change and renewal and revitalisation. While we're hit by a wider, perfect storm in society, so not only do we have a perfect storm in the church, we now have a perfect storm in society. And so that perfect storm is in the way we are suddenly aware of the extreme polarisation that is ripping our world apart. And in New Zealand, we had that manifested, obviously, in the vaccines and the mandates, etc.

And just on that, I just want to speak to, you know, the government has now taken away the traffic light system, etc. I just want to acknowledge all of us in this church outside this room, who paid a price during COVID, some for the conscious issues could not be in the room. And I want to acknowledge them and the price that they paid. Some due to the health issues, could not be in the room and still don't regather and I want to acknowledge them. And some of us had to continue to minister in a very tense environment. And I want to acknowledge you, there have been a very, very challenging situation with high temperature and high polarization. And again, I think as a diocese you have done. And by saying you, I mean wider than this room, I want to just acknowledge and say well done, well done. I think what we found and this is universal is everybody is tired. But there's the tired from COVID. But we now tired from the turmoil, and the chaoticness of the perfect storm that has had in the world. And again, I'm not going to go through all the issues, we can talk war in Ukraine, we talked supply chains, we can talk, you know, mortgage as I'm going through the list, and I'll stop there.

And the challenge for us in the season as we as we are in this perfect storm as is to not put our head in the sand. But instead to wake up that we need to this is the moment when the church needs to be the church when we need to wake up. And so partly, that's why we've started a process which we will start tomorrow where we're just going to refresh our vision through the diocese in the next three or four months of this year. Just so we because we're in different places than we were. We've had five years of Ellie's ministry we've had, we've been on a change journey for 10 years. We're now in this season with COVID. And the other challenges, it's really good for us just to refresh. As we wake up, who do we want to be and where do we want to go. And so tomorrow we'll do part of the exercise, but we continued on

for a few months. So by the end of the year, we have a refreshed vision in that sense and this was critically important.

Just want to say though, in the season, I was at the Johnsonville cluster on the other day with Andy and Bec, Ben and Teri, and Richard. And Bec made this lovely comment, where she said it's really hard, but I just love being in the awesomeness. And she was meaning the people in the room and the people in the diocese. And I do just want to say that I'm so proud of you and your awesomeness. It really is a joy to be part of this awesomeness. I don't even know if the proper word but Bec made it up and I liked it. So as we come to this season of our reality, as we're still in the perfect storm as a church, the Western world and the world is in a perfect storm. The challenges is that we can be anxious about that we can kind of lose hope about that. And I want to just clearly say although we are although I enjoy our awesomeness. My confidence is actually in God. That God is still God. God is good doesn't mean that all the details of life work out the way we want it to work out. But at the core, God is good. And God came into the world to save the world and to save the people of the world. And that is true. And that is what we anchor our life on. So as the world is spiraling, as our diocese has continued to spiral, and in the perfect storm, I have huge confidence in God's salvation work. And that God, God gave His Son to save us and the world. And that hasn't changed.

And so, I've come to a sort of new sort of phrase, because I'm not, I noticed that a lot of people I relate to are anxious, that's all very well saying to leaders or synod, don't be anxious. Here it's really hard not to be anxious. But I do want to just remind us of this, that the adoptive birthright of every follower of Jesus, is to live in the gift of joy and hope. It's not something we generate us a gift of God. And it's a gift of God that we receive by our adoptive birthright. And can I encourage us in this season, that as we find ourselves tired and anxious. The invitation is to receive that joy and hope from God afresh. Not generating it, not trying harder, receiving the gift.

I want to now pivot to going forward. And I want to speak to this passage that Julie read and apologies Julie, I might have given you the wrong passage, I want to now speak to this, and this is just what I feel like. God invited me to encourage us in these directions. So let me just, we're talking this is one of my favourite passages I preach on a lot, the loaves and fishes. There's lots of versions in the Gospel have chosen the John one, but I'm going to refer to the other ones as well. This is a beautiful miracle where 5000 men, probably 5000 women and probably 5000 Children 15,000 people are feed. Phenomenal miracle of care. And also in this passage, you see that Jesus, before he did this did acts of healing as well. So what I want to say about this, well, first thing I want to say about this is if you check this passage out, and Matthew's Gospel, I think, is Mark's gospel as well, you'll find that this passage comes straight after Jesus receives the news that John the Baptist has been killed. So this is the context of the miracle. So John, the Baptist's cousin. John the Baptist, the front runner of the kingdom of God movement has been brutally and systemically killed. And so Jesus receives this news. So you can imagine for Jesus hearing that his cousin has had that happen to him. Also, what that means for the kingdom of God movement? What does that mean for Jesus in His reflection, I think it's pretty fair to say that Jesus would have been in significant emotional turmoil at that point. And so what does Jesus do when he joins aside to talk to his father, to seek the joy and the hope. What happens on the way to draw aside, he doesn't get to join aside. There's 15,000 people turn up, not counting all the sick who need to be healed. Now, here's the critical thing, as Jesus does this multiplication miracle and does this healing miracle, he does it from the backdrop of being hurt. Jesus is hurt and in his hurtness, he brings healing. In his desperation, in his suffering, he brings healing. He brings multiplication. Now, we live in a world where if we feel hard done

by or if we feel hurt, it gives us a rationale to hurt other people, hurt people hurt people, but followers of Jesus, hurt followers of Jesus, bring healing and bring multiplication. And as a diocese, we are struggling. Everybody is struggling. And as followers of Jesus, this is when we bring the healing and the multiplication. That makes sense. So that's my first point is it's when we're feeling overwhelmed. That's when Jesus invites us to that healing in that multiplication journey.

So then to land this two things particularly, which I think are important in this passage. The first is this is a story of multiplication. There's this boy who offers five loaves and two fishes, he basically offers a fish burger on the way to see Jesus. His mother went to McDonald's and brought him a fillet o' fish. He put in his pockets probably cold and stale. This boy said are they need some food, I'll pull out my fillet o' fish. Thanks, mum for packing a lunch. And then this amazing multiplication takes place. Now, here's the thing about this multiplication. On the way to Lambeth me and Jenny, we called in at our church that we were lucky enough in 2007. I just become a priest and I were having a sabbatical. So we decided we asked around, there was a church in southeast London called St. Peter's Brockley, that the Minister wanted to go away when I said I'm happy to relief for three months. I'd only just become a priest. I knew nothing. I literally had never run a church. And I didn't send the photo. But with the last name like Duckworth, it sounds like I'm from Coronation Street. So it got me in the door. So I'm at this church in 2007. And it's a lovely church. And it's quite a big church. It's a big building, and it's kind of 30 or 40 people. And it's a struggling along and south in East London and Brockley. It's every five years or so whenever me and Jenny find ourselves in the UK, we go back. So on the Sunday before Lambeth, we decided we'd go to St. Peter's Brockley to see the friends we made there. We walked in the door. And the church which would have been which is probably as big as this was full, and primarily full of young families, babies and children. So there would have been over 200, maybe up to 250 people in the room. And then they also now have a 5pm Sunday night service, which they call is the contemporary service. What I lived through was pretty contemporary, by the way, but I don't know he'd be more contemporary, but the 5pm was more contemporary, and they have about 70 or 80 young adults turning up to there. So there was a church in 2007. Whenever time we visited since you were five years, had about 30 - 40 people. And now I'm in a room and orbiting on a Sunday there might be 320 people plus the other wider ones who come every sporadically. And so in for lunch with the young vicar and the vicar guy, Ben and he was 37, he was 33 when he joined the church and I said, what happened? And I asked the parishioners what happened the one that I the ones that I knew, this is a favourite by the way. The parishioner said remember when you were here you brought that prophecy and it's all due to the prophecy you brought and it's come true. I can't remember that prophecy. I would never deliver that prophecy but according I must have said something, but they built it on the prophecy but I don't know, putting it aside. What had happened is two churches in London had each sent about 30 people and they had grafted into the existing 30 people. So they must of had about 90. And that 90 then had grown to now 320 - 350 All because they had grafted because those other two churches had had chose to multiply and send a team and some of those churches are 320 - 350 and I'm sitting there at lunch thinking man, this is phenomenal. This is like a crazy story now that now there's sort of the Southwark diocese is sort of poster Church of Southwark diocese and now they've got two interns who are about to plant out next year into two other parishes. So you're gonna start replanting other parishes in Southwark diocese, and I'm just thinking this is amazing. So I sat down, talk to the vicar Ben and this is what he said, there's a mic drop moment here. He said, I asked him about churches he came from where he come from, he said, I was in this church for a long time. And he says, So you're from New Zealand are ya. I said yeah yeah, he says, Oh yeah, we planted a church. We replanted a church in New Zealand. I

said, Are you another one. I said yeah. I said, Yeah, it's probably the biggest Anglican church in New Zealand. He goes, right. He says it's great. How many churches have they planted? And I said, I don't think they've planted any. And he said, that is so sad. We paid a huge price. We sent our best people we paid a huge financial price. To plant that church, and they haven't planted anybody else, that is so sad. Every one of our churches, somebody paid a huge price to plant aye. Every one of our churches people went, cost people to go, it cost people to go to our churches, to plant them.

That's not the story for this other church somewhere else in New Zealand, it's our stories to aye. My challenge to us as this, as I think we need to move our lens now to who will actually multiply, who will actually send out their best, who will graft to the places in the diocese, which are really struggling to in order see them have new life. And I know the narrative is none of us are that strong, I get it. Again, none of us are that strong. But this other church was how strong they need to be. And I guarantee that actually, probably when all our churches were planted, they weren't any stronger, probably back then either. But it's that mentality that we're meant to be multiplying. We're meant to be planting. And some people will say, but we're not healthy enough. I get that. Could you please get healthy? No I really mean it. I really mean that, can you get healthy? Because we need you. And if you know that you're not healthy, I get that. But can you please get healthy and sorted out. And we would all in this room help you to be healthy. We will do whatever we can to help you be healthy. So you can multiply and plant because it's not because I'm telling you off, I just think you're missing out. I just think you miss out. There's a joy that comes from multiplication, there's a joy that comes to say we gave it our best. And they're kicking that goal over there. And we just say thank you, Jesus. Thank You, Jesus. So can I encourage you to actually think, what are you next going to multiply? Because it changes the way you do church, because when you know that you have to send some, some of your best people to the parish next door to help them, then you actually train up some other people really fast. But if you say are in five years, we'll send them you never train anybody at that point. But five years never comes. So can I encourage you to really consider what would it take for us to go back to our DNA, and to be that church that says we were planted, and we therefore planted others. I have three asks for people that I'm going to make over this synod.

This is the first one. I'm looking for somebody who's running a moderate church, all our churches are only moderate or smaller, who feels like this is really burning their heart, looking for a vicar, a priest in charge, who says I will mobilize our other moderate sized churches and actually start working out how to replant how to graft. How to do this because it's we've lost the muscle memory. But I'm looking for somebody who this burns on the heart, who can be a champion, who can say I'm going to work with those moderate sized churches, I'm going to rally them around, I'm going to hassle them with coffees. And we're going to work out how to do this, we're going to work out how to take some from here and some from here to redraft into that one there. So I want you to come and see me after during synod after synod if that burns in your heart and you want to be the champion. Because I would love that.

Second thing that comes from this passage is that this passage talks to this boy's willingness to be incredibly generous. He gave off his resource. And I just want to again, put out there amongst us that I feel like there's a season coming forward which is counter intuitive. Whereas we are struggling globally. As we struggle globally, as we struggled on our parishes, you can hold on. But I want to say instead the boy gave the little he had and it multiplied. And I want to say that I believe we're entering a season of generosity. where whatever you have, give it away to be generous. And I want to say particularly I'm also talking about money. So here's my understanding of church history. My understanding of church

history is nearly without any exception. The church grows where there is no money. Historically, the church grows on very little money. And when the church has too much money, it becomes compromised and idolatrous. That is the picture of the Old Testament kings. So money, I would like to say that money is not our problem. Spiritual temperature, and discipleship will grow the church. Our trust funds won't. But there are plenty of places in this world where money is the problem? And wouldn't it be great if we were generous? Wouldn't it be great if we actually just gave away a lot more? While we went while we set about renewing the spiritual temperature and the discipleship of the flock that God has entrusted us to We bless others who actually really do need the money. Want to tell you though, I hardly ever tell stories about my background as a kind of sometimes people find them. I don't know, that does less good than bad.

But I come from a tradition where you just pray it in. And so later this afternoon, we're going to take a little 40 of us who don't get to go to the pub, that was a pub option, or chosen that the brewery option. But we're going to go up to Ngatiawa River Monastery. And again 20 years ago or so we had a God gave us a dream to establish a place where people would go, we was always available to them, we would be healthy for them to be in a rhythm of life. And was a whole miraculous journey. And I want to say it was miraculous. So initially, we were living in a barn, and the Reikorangi Valley and a friendly Christians barn. me Jenny, our three kids and two foster children. We're living in a barn while we tried to raise the money to get Ngatiawa. We didn't have any trust funds. We just had God's call. And we lived in this what happened? So we approached our friendly Christian mobile lending manager who applied to three or four banks, I didn't realise that you needed to have a job to get a mortgage. Nobody told me that bit. But anyway, so the mobile Christian manager, and I didn't realise that once you have been turned down by one bank, you get turned down by all they will know. I didn't realise that they have transparency. So our mobile Christian lending manager did Pontius Pilate and the Christian, he just washed his hands of us and said, I can't get you a mortgage. This is not going to work. So here we are. Here we are. We have relocated our lives up to the Reikorangi valley. Our kids have changed schools we're living in literally in a barn, which the our room would have been the size of the stage area. And with three kids and two teenagers in tow, two foster teenagers. And then we went to we had somebody asked us to a training weekend this is and so we went up to, before I was a priest went up to Taranaki. someone wanted us to do a training weekend for youth workers. And so went up, and they had a hall, and it was just a complete mockery, like they said, Here's your microphone, His thing was my mate. So it was all funny, but they sort of sit up all these chairs positioning four of them in the room that has made you know high powered presentation. So this presentation was all fine. But you know, this last thing I wanted to do, I was thinking, Man, I'm living in a barn with my family can't get this mortgage. This is I do not want to be in this room. And so while I was having lunch with my mate, he said, he says, what's happening for you? I said, I got this disaster. He says, Well, why don't you talk to TSB, this woman, she's the mobile lending manager for TSB Bank and look, we're dodgy as anything. She gave us a mortgage. And so I took a card on the weekend. It was on the weekend, I ring her straightaway, we had lunch that day, because I didn't have I was no fixed abode. I had all the paperwork in the van in a cardboard box. I said, here's the paperwork. She says, Ooh, okay. I'll give you a ring on Monday. So she rang on Monday, she said this, she said, Okay, if we give you this mortgage, you got to promise us two things. One, that you pay it back and two that you never asked for another cent off us again. We kept one of the promises but for Ngatiawa, it came into being, while literally I was unemployed. And we got a mortgage. And now when we come to Ngatiawa this afternoon, you'll find that it's I mean, I don't know the figures be worth two and a half, three, three mil. And I'll show you this afternoon all the building projects we did with no trust

no money, really. And money just came in when it came to build the chapel. We had this Christian trust that like us for just for a moment. And they said, Oh, we'd love to give you some money. We said, we actually you want to build a chapel? They said, No, no, we're not into building churches. There's too many churches in this land. So the one time we want to build a church, we've now found out it's gone off flavour. And so we said, oh, that must be a sign from God, let's push on and build a chapel, then the person that was offering you money. And so we pushed on a build chapel, David Smart, who's in our diocese, he came and gave us some time and was a builder. And the money just came in, um, somebody in this room. I won't say who. But some of this room, I think, remember, had some shares. And some company they didn't like I said, Let's sell the shares. And we'll give you some money that pay for the joinery of the windows, etc. And the money just came in and the chapel got built. And so, again, I can tell you story after story after story of God's provision. And then I sit in meetings where we aren't generous. Where we are just holding on. And the issue was not the money. The issue is our spiritual temperature. And the issue is discipleship. So I want to encourage us to enter a season of generosity.

Now the problem was when I say this, every time I say something, on a bad day, it gets weaponised and it comes back on me. So when I started talking about the biblical priority for lost last and least people now and then when a decision would go against them, they go Bishop, were the lost, last and least you're not looking after us. Or this is not the way Bishop that you treat family and everything gets weaponised. And so unless you know somebody, okay, you need to be generous to us, Bishop because you have seen generosity, no, no generosity is the thing we do not what we demand. Just to be clear, I've talked to Dio Council and Board of Trustees around this entire council board trustees are brilliant, you know, they, we got the greatest governance in this diocese. And we just said, so here's my belief, here's what I think we need to hear. And we need to just get this money back in perspective. That's not going to solve our problems. And so at least not cause it to be an idolatry.

And so, I want to challenge us and I'm just my second person I'm looking for now go to the slide, who was on the slides. When I was at Lambeth, I got to meet Ellie's friend, Vincente, from Mozambique. Now, Mozambique, Vincente we've already given money in the past for Vincente, we gave it during a COVID appeal, we gave it to three different places in the world. He's got a missionary diocese, which means it got nothing, they got no resource. And he said, he's wanting to do a project where he partners with local government and creates I think it was six classrooms etc in order to educate people, or educate children, and I think for members need some like 100 and something thousand dollars, I'm looking for a parish, person, or a small group to say, I'm going to champion this in the diocese, I'm going to work with a diocese to raise this money. So the end of the day, we get to bless Vincente, in his missionary diocese, which is Zambezia, and he's given us this, whoever chooses to champion it, you get the map of his diocese. And you just lead us forward into this generosity. And so I want to ask for somebody, some parish or group of people to step up and say, we'll do this. We'll take this one on, we'll practice that generosity.

Again, going to Lambeth for a moment. Jenny and I was sitting at a at a table one morning and Jenny is so much better at working the room than I am. And she got talking to the bishop across the table, in this case the bishop was from the South Sudan. And Jenny sort of said, oh Bishop, everybody's Bishop, by the way, you kind of go bishop, bishop, bishop, bishop the whole day. Bishop must be challenging in your diocese, you know, with the with the historical war, and that, do you have a lot of refugees? And he said, I am a refugee. He said, I found myself my whole diocese was wiped out in the war. And I found myself in a church with everybody in my diocese across the border in Uganda, in refugees camps and he

said this, he said, God spoke to me and said, Why are you with the dead stones As opposed to being with the living stones? By the way, that's a great message for us. Why are we spending our time on the dead stones when we should be spending our time in the living stones And so he said I see that I relocated to be with my people now I'm a refugee, bishop and my people are all across in Uganda that is our diocese. So again, just want to encourage and say I'm looking for somebody who will lead us forward to support Vincente and his missionary diocese in Mozambique and Zambezia.

Coming into land now. You've done so well. I want to land actually with just asking Archdeacon Martin Robertson, when I came when I was installed as bishop, Martin, Allison brought the sermon at the Cathedral. And he told a parable, which I think probably about five years ago, we retold in the synod. And I want to retell it again. But I want to retell it again saying, I actually think we've, we're actually not here any longer. And I'm saying this as a positive, I actually think we're not here any longer. And I really mean that. So listen to this parable, because I think this isn't us any longer, and I thank God for that. Thanks, Martin. I honestly believe that that is no longer is true and our diocese I believe over 10 years, we have significantly moved from that paradigm. And I want to give God thanks for that and give thanks for you. And two things that came to me as Martin was speaking. just finish with these two things, real small things, and I want you to talk in your tables first, when I talked about multiplication, etc. and planting I do need to acknowledge Silverstream and James and Julia, I think your courage in Silverstream to show the way by tending to replant Stokes Valley This is exactly what we're talking about. And I want to acknowledge that amongst us. Acknowledge again, just a final thing. As I say, when I say about generosity, what always is those who have nothing feel guilty. I don't want you to feel guilty. If you've got nothing, then bless you because you are rich. But those who have a lot think it's not for them you know what I mean, so God loves a cheerful giver. If you're in a context in a parish where you just don't have anything. Then don't feel any condemnation at all, please. So I invite you just to spend about maybe 5 - 10 minutes at your tables in small groups about three and just saying, What, what was for you from this smorgasbord today? By the way, I've already had somebody texted from this room saying they will be the champion for the missionary diocese. So, thanks I thank you so much for that. So 10 minutes at your tables, what was for you in that smorgasbord, what do you need to do about it? And then we'll move on.